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ENGLISH - CHEYENNE DICTIONARY

BY
REV. RODOLPHE PETTER
MISSIONARY TO THE CHEYENNE INDIANS, 1891.
AT CANTONMENT, OKLAHOMA

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AMONG THE CHEYENNE INDIANS OF OKLAHOMA AND MONTANA



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INTRODUCTION

The present book is the result of twenty four years of labor. Excepting almost three years, all this time was spent among the Cheyenne Indians in Oklahoma. When I first came to this people only a very few understood English. I soon saw that to reach the Indian's heart a thoru command of their heretofore unwritten language was the sine qua non of our mission work. By living in close contact with the Cheyenne I had a rare opportunity to listen to them and become thoruly acquainted with their ways of thinking. In course of time a great amount of linguistic material was collected and the whole classified and systematized in lexical and grammatical form.

This Dictionary is the first of its kind in print and is not without mistakes and imperfections. The printing was not done by a printer but in our home. This will account for typographical errors and the sometimes arbitrary dividing of words at the end of a line.— In an early edition of the Bible, Psalm 119:161 was made to read: "Printers have persecuted me without a cause" instead of "Princes"! In an other edition of the Bible (1632) the word "not" was omitted from the seventh commandment! In the Oxford edition (1717) of the same book the heading of Luke 20 read: "Parable of the Vineager" instead of "Vineyard"! Such blunders do not excuse ours but they comfort us to some extent.— The printing was done by my son on the Multigraph; the Oliver Printype (from page 311 on) was not available for the first part of the book.

The working out of this Dictionary was done almost page for page ahead of its printing, leaving no time for uniform correction and review "d'ensemble". In spite of the limited time, experience and means for its printing, the present book offers to students of the Cheyenne a linguistic material which would be very hard and to

INTRODUCTION

some extent impossible to gather at the present time.

The English had to be adapted to give as close a literal meaning of the Cheyenne as possible. Thus "thou, thee" are used to express the singular form of the second person in Cheyenne in order to avoid confusion with the plural form of the same person.

The Cheyenne nouns, for the most part, are verbal substantives. They are formed by eliminating the pronominal prefix and adding suffix -stoz or -xtoz, as, "name-se, I eat, mesestoz, the eating, food; naanao, I fall, ana-xtoz, the falling, fall". Therefore many verbal substantives are not given in this Dictionary; they being only a form of the verb easily constructed.

New words or expressions coined recently by the younger generation are not recorded in this book, for the reason that most of them are still in the embryo state and very unsettled. I have endeavored to give the correct Cheyenne terms and not what young school boys and girls have coined of late under the influence of the English language.

The original purpose of this Dictionary was not only to give lexicographic but also anthropologic data as well as special details in fauna and flora. However the little interest shown by scientific institutions and libraries for a work of this kind did not warrant the expenses of time and money; therefore the book was especially prepared to meet the needs of our missionaries among the Cheyenne in Oklahoma and Montana.

The Cheyenne-English Dictionary, Cheyenne Grammar and Cheyenne Tales exist in manuscript form; they may be printed at some future time.

Rodolphe Petter.

Kettle Falls, Washington,
July 14, 1915.



A KEY TO THE CHEYENNE ALPHABET

The best phonetic system will not record an Indian language to undoubted satisfaction, unless the student have spent at least two years in close contact with the Indians. In my experience I found that vowels and consonant sounds differentiate more or less with individuals and families. Not only has the schooling of the younger generation influenced their enunciation, but different family groups camping together have not always the same pronunciation of word syllables. Especially is this noticeable between Northern and Southern Cheyenne. The difference is not great, but enough to make one very careful not to write Cheyenne just as a few informants will pronounce it. My experience has been, whenever possible, not to make the Indian repeat a word a second or third time, for he will invariably pronounce it so that you can retain it, but not the way it is usually spoken in fluent language.

The key to the Cheyenne Alphabet has been written after years of study and experience and aims to eliminate a cumbrous accumulation of consonants and typographical marks. The Cheyenne has a strong aspirate sound preceding vowels, which is indicated by "h"; when the sound follows the vowel as an expiration it is indicated by the grave accent placed above the letter; when a short gap follows a vowel or consonant it is recognized by the acute accent above the vowel or following the consonant. Long stress of a vowel is indicated by the macron above the same. A small ring above a vowel denotes the mere whispering of the same. The "e" will become "i" (as in "it") in rapid or mocking speech. When "e" precedes the "a" or "o" it sounds as if "y" follows it, thus "ea" and "eo" sound like "eya" and "eyo"; "aeo" becomes "ayo. This being the rule we dispense with writing the "y" except in some nouns ending in "-ayo", and in the word "onisyom" (=in truth).

A KEY TO THE CHEYENNE ALPHABET

- A, as in papa; -â- =a+o, pronounced like "ou" in house; -ä- =a+e, pronounced like "I"; -ä- is a long "a"; -á- (hiatus) is "a" followed by a short gasp; -à- is "a" spoken with expiring breath; -â- is "a" with whispered or evanescent sound.
- b, as in babe. The average Ch. makes no difference between "b" and "p". Sometimes "b" turns to "m" or "v".
- c, pronounced like -tié in the French word "moitié", similar to "teou" in the English word "plenteous".
- d, as in dad; but used only by some members of the He-vešksenx-päess band (see organization).
- e, as in ^{in "my"} prey; -ē- is long "e", similar to "a" in "ate" or the French "ê"; -é- is "e" followed by a short gap (hiatus); -è- is "e" followed by expired breath. The ring over "e" would indicate an evanescent "e", but it is rarely needed.
- g, as in go; many Ch. pronounce it as hard as "k".
- h, as in hate, with strong aspirate sound.
- i, as in pit; "i" is "i" with expired breath.
- k, as in key.
- m, as in moment.
- n, as in none.
- o, as in ^{in "hot"} obey; -ō- is long like "o" in home; -ô- =o+e, pronounced like "oy" in decoy; -ó- is "o" with hiatus; -ò- is "o" with expired breath; -ō- is evanescent or whispered "o". In very rapid speech "o" is pronounced like "u" in "nut".
- p, as in paper.
- q, similar to "coo" in coop, but expired.
- s, as in sense; -s'- like "ss" but separated by a hiatus; -š- as "sh" in she.
- t, as in table.
- v, like the latin in "amavi", or similar to the French "ue" in "tue, hue", or like "f" in of.
- x, as "ch" in the German "ach".
- y, as in year.
- z, as "ts" or Ger. "z"; -z'- similar to "ds" or "d's".

Remark. When the Ch. temper is aroused all the consonants, but especially the aspirates become intensified; in endearing language much softer. In mockery or contempt the sibilants are intensified and the "e" turns to a short "i" sound, while the "o" becomes as "u" in "nut". The women and children use the softer language. Thus it comes that a word may be heard with the sound of "h" at times and again not; or a word may be written with an "e" today and be heard with an "i" tomorrow. In ceremonial and dignified language the diction is slower, even and chosen. Unaccented syllables are spoken in the same stress, except that the final vowel is half mute in words of more than one syllable.

is was written for the University of Oklahoma Press (Norman, Okla) in
sending them a copy of the Chey. grammar, May 28-1942.

Cheyenne orthography and reading.

Vowels a, e, i, and o have the continental sounds, as in "papa, effect,
ill, ~~any, many, many~~ owe, no,

According as these vowels are accentuated to express length, brevity, aspiration and expiration, evanescence or whisper, also coalescing (diphthong) their pronunciation becomes affected. These accents are:

ā, ē, ī, ō - denoting long sound of the vowels as in "calm, fêted"

ō as in old, ode. - The i is never long.

á, é, í, ó - denote a sudden, abrupt stop (hiatus internal), always pronounced short as in "a-part, a-going, emit, it, opera.

à, è, ì, ò - " with an expiration (breathing out), as if an h sound followed them.

ã, ê, î, ô - express a decrescendo (to a whisper of the sound) almost eliminating the vowel value.

ä is pronounced like the english "eye". It is a coalescing (or diphthong of ae, used mostly in rapid speech. Thus "makaet=iron, becomes makât (pronounced makeyet).

â is pronounced like the "ou" in house. It is a compound of a and o =ao. Used more now than formerly.

ô is the contraction of oe in rapid speech and is pronounced like "oi" in oil.

eo is heard as if a y sound was between them, thus "eyo" with a short diminuendo in the final o

Consonants.

B and p are little differentiated, the p is stronger.

C is pronounced like the French suffix -tié in the words "moitié, amitié, pitié" somewhat like the -teous (richeus) in righteous or plenteous in English, not as strong as "ch" in church.

D was non extant formerly, but is coming into use, especially among English-speaking Cheyenne.

H has a strong aspirate sound.

G and K are much alike.

L non extant.

M and N as in English.

P as in "paper".

Q has a slight guttural expiration, like "khoo", is often interchanged with k and g.

T like our common t sound. Another t is accented, as t' to denote a stronger explosive t

S as in "sun".

s' is a prolonged soft s like the second s in "season".

z is a very strong ts sound like the German z.

z' is pronounced like dhs, like the French z in "azur" or in the English "adz".

š as "sh" in English "she".

X is pronounced like the German ch in "ach", or the Greek Xi and the Hebrew "Cheth". It is related to above given sound of the vowels à, è, ì, ò, only this latter "expiration sound" is much softer than the X sound.

XXXXXXXXXXXXXXXXXXXX

five s
ounds

11

5 1 8

ABBREVIATIONS

Act.=active
 acc.=accusative.
 adj.=adjective.
 adv.=adverb.
 aff.=affixe.
 att.=attributive.
 B.of Am.Ethn.=Bureau of
 American Ethnology.
 c.=with.
 caus.=causative.
 c.com.=cum communionis.
 c.instr.=cum in-
 strumentalis.
 cf.=confer.
 Ch.=Cheyenne.
 cj.=conjugation.
 coll.=collective.
 comp.=compare.
 coor.cj.=coordinate
 conjugation.
 dat.=dative.
 desid.=desiderative.
 dic.=dictionary.
 dim.=diminutive.
 dist.=distributive.
 e.g.=for example.
 Eng.=English.
 eqv.=equivalent.
 estim.=estimative.
 excl.=exclusive.
 f.=form.
 fem.=feminine.
 fig.=figurative.
 freq.=frequentive.
 Fr.=French.

f.sp.=female speaking.
 gen.=generic.
 genit.=genitive.
 Ger.=German.
 gov.=governing.
 gr.=grammar.
 hort.=hortative.
 hypo.=hypothetic.
 i.e.=that is.
 imp.=impersonal.
 imper.=imperative.
 in.=inorganic, inanimate.
 Ind.=Indians.
 indef.=indefinite.
 inf.=infixe.
 instr.=instrumental.
 interj.=interjection.
 interrog.=interrogative.
 intr.=intransitive.
 Lat.=Latin.
 l.c.=loco citato.
 lit.=literally.
 m.=mode.
 M.Am.Anthr.Ass.=Memoirs of
 the American Anthropol-
 ogical Association.
 masc.=masculine
 med.=mediate.
 ml.sp.=male speaking.
 n.=noun.
 n.agent.=nomen agentis.
 neg.=negative.
 obj.=objective.
 obs.=obsolete.
 or.=organic, animate.

ABBREVIATIONS

part.=participle.
 pass.=passive.
 pers.=person.
 pl.=plural.
 p.n.=pr.noun.
 poss.=possessive.
 pref.=prefixe.
 pres.=present.
 pret.=preterit.
 prog.=progressive.
 proh.=prohibitive.
 pro.=pronoun.
 q.v.=quod vide.
 rad.=radix, root.
 recipr.=reciprocal.
 redupl.=reduplicate.
 reflex.=reflexive.

ref.=referring, reference.
 reflect.=reflective.
 rel.=related, relationship.
 s.=see.
 sc.=scilicet, to wit.
 sg.=singular.
 sp.=speaking.
 stat.=stative.
 sub.cj.=subordinate
 conjugation.
 subj.=subjective.
 subst.=substitutive.
 s.v.=sub voce.
 tr.=transitive.
 v.=verb.
 v.f.=verbal form.
 v.n.=verbal form.

General Remarks.

When in a word a letter is in parenthesis, as, "en(h)oe-
 tam, noxtov(e)" it indicates that at times the letter
 is eliminated.

The word "state" when in parenthesis (state) refers to
 a stative or passive meaning

A word followed by an interrogation point (?) is of an
 uncertain meaning.

A letter by itself is usually between quotation marks.

Being unable to obtain the brackets for the first few
 pages of the Dictionary, braces were used instead.

When "(in.)" follows the Eng. word "his" it means "it
 his", as, "nahestanomovo, I take his (in.), sc...it his".

The Ch. does not differentiate between "he" and "she".

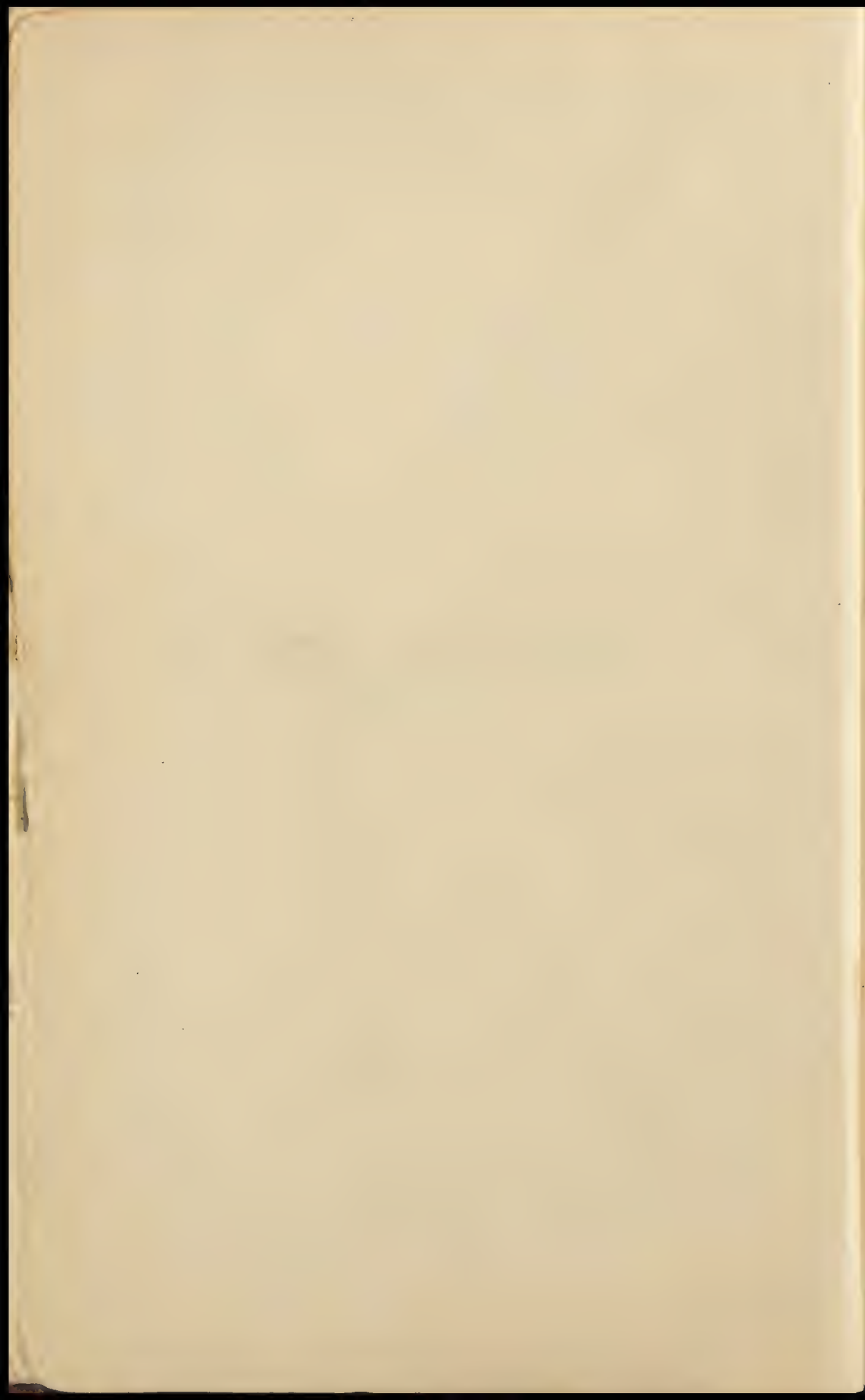
Unless the meaning be obviously masculine "he" may
 also mean "she"; oftentimes the Eng. "one" is used to
 cover both "he" and "she", and has not the indefi-
 nite meaning.

"It or one" implies that the term is used for either
 the organic or inorganic form.

Sometimes the spelling of a Ch. word is changed. This is
 not a printer's error but on account of the mutation
 of vowels and consonants in certain word forms.

The cut on the title page is made from a photograph
 of Wolfrobe, a Cheyenne Chief.

ENGLISH - CHEYENNE DICTIONARY







Ravm. Hä som rövade. Måsten...

2

subje...

Aaron

above
above
above
above
above

xano (or.); namomoxazesta (in.), -momoxatamo (or.), I deem abased, humble. Namomoxaevōemo, I count one abased, humble. Naanovanen, I a., lower, let down, -anovana (in.), -anovano (or.). Navovonatatamo, -nazesta (in.). I a., deem weak. See low, humble, down, press, *indovon*.

dash

zistoz, lowering.
 rendered by inf - homos - see mortify and inf. (p. 668e)
 1-1

helkonetoumsetouhätä, I a. true, faithful to it } suff-hätä / is contracting and
 pääsetouhätä, " " " " } divorc of ahetä
 nabehtounezhettä " " " " } the same, unchanging towards it
 tavo " " " " } him

ENGLISH-CHEYENNE DICTIONARY

ABATE ENGLISH-CHEYENNE DICTIONARY ABLE

abide: nanozet'w'o, I cannot abide, stand one: enozet'w'az'o, they are ^{inimical} _{inimical}

abate, expressed by rad.-ona- =subside, become less: eonaoz, it becomes abated; eonatto, it abates. subsides; eonattonsz, they (in.) a.; eonatoēta, one (or.) abates in acting, doing; naonatoého (or.), naonatoész (in.), I act abating to; eonataha, the wind abates; eonatooko, the rain abates; eonatoanea, the sleet, mist, drizzle abates; eonataehóta, the heat abates; eonazetonetto, the cold abates; eonazēto, the snowing abates; eonazetanevō, the crowd subsides; eanōvatto, it abates settles down (ref. to pain or fluid substance); eanōvaoz, it abates, recedes, gets low (sp. of water); -nhas-tom- as inf. denotes "getting less, slackening"; enhas-tomeoz, it becomes slackening, abating.

abating, or subsiding, nashostoezistoz, the becoming abated; onatočtastoz, the lessening in action, doing or performing; onaozistoz, the becoming abated. The inf.-onat- is used in all verbal forms implying a slackening. Before stems beginning with "e", inf. -onat- becomes -onaz-.

abdomen, mavhono^z, the a.; see belly; naóseno, I open, rip
one's a. *naostanehevo, I a. with, keep me co*

abide, inf.-toom(e)- =to a. unchangeable; etoomahe, one abides the same; etoomatto, it abides un-

changeable; etoomoz, it or he becomes unchangeable; etoomenistxo, they (or.) a. all together (not separating). Navesz'nemo, I a. with one (or.); navesz'nemota, I a. with it (in.); navesz'nemotovo, I a. with it his; nataešenethoe, I shall stay, a. with (only in the instr. form); nasethoe, I a., stay (when others go away), remain. Natšetanoxtoz natšetanota, I a. by my opinion. Inf.-ēve- denotes abiding, engaged in, dwelling on or upon. Naēvèn, I a., have my whereabouts; naēvae, I am abiding, being (stat.); naēvēcsz, I a. (am engaged in) speaking; naēvemxiston, I am engaged in writing. Zexhoes, where one (or.) abides, stays at; zexcōvēns, where one (or.) abides (has his whereabouts); zexēvae, where one dwells, abides (stat.) *not in a perfect state, I a. in*

abiding, toomeovastanehevostoz, life abiding, unchangeable; toomeozistoz, the becoming abiding: toomahestoz, state of abiding unchangeable. Vesz'nemazistoz, the abiding with; ėv'nistoz, the abiding, the whereabouts; ėvastoz, the state of living, being. See abode, dwell, live.

able, expressed by inf. -noxtov(e)-, denoting power, ability or faculty. Enoxtovečsz, he can speak (not having been a. before); enoxtovensz or enoxtovoan, one can speak, utter (as when children begin to speak). Enoxtovae, one is a. (stat.); enoxtoveoz, he becomes a.; enoxtovetan, one wants to be a.; enoxtovetanona, one is trying to find out, to know. Esaa-noxtovetanoxtovhan, it cannot be conceived. Enoxtoveo-

inf - rota - dentes - able, fit, with stamina, staying, abiding power etc.
~~es~~ - saavita - not able, fit, but able to stand much, no vitality, must
 esavathomato, he cannot stand pain, with no enduring power

monomēvāstov, group of a.
naevha-hovahau-mauiz
Ja. anul, disannul
abrogate, naevhavana
I repeal it.

ABILITY

ENGLISH-CHEYENNE DICTIONARY

ABORIGINAL

zistov, it becomes a faculty. Naexae, I am able (to execute). Naotoxovae, I am able, wise, capable; the inf. -otoxov(e)- denotes capableness from experience or practice, can also be used in the sense of skilled, skillful. -noxo- to be degree

ability, noxtovastoz, ability, faculty as a state; noxtoveozistoz, the becoming able; noxtovenszistoz, the

ability of speech, power; noxtovoanistoz, the being able of uttering; noxtovetanoxtoz, the wanting, trying to be able, to know; noxtovheneenovastoz, the ability of knowing how, understanding. Otoxovastoz, skill, experience, wisdom in managing. Zenoxtovaess, those who have the faculty; zeotoxovaess, the skilled, experienced, capable ones. Exāstoz, ability in executing, Ausführungsmacht. -exov-, -exova- dust. degree; measure of a

abode, vē, abode, tipi, dwelling. Navē, my abode; navēnona-vo, I make one an abode; zēvēetto, where my abode, tipi is; zexhoetto, where I have my abode; zexhoevo, where the abode of mine is. Vē has more reference to the dwelling while the verbal f. zexhoevo denotes the "place at". Heszevox, its abode, lair, den {of wild animals} lit. "its hole". Heexovoešestov, its resting place, {Fr. gîte} ref. to a slight depression in the ground or grass, where animals lie down; heestohestov, its resting place, sp. of birds. *with birds, where all abide, love, have their nests*

abominate, naoxstazesta (in.) naoxstatamo (or.) I abominate; našenezesta (in.) našenetamo (or.) I ab., loathe; napeosan, I dislike, disdain, -peoxta (in.), peoto (or.) Rad. -oxs- denotes "away from"; rad. -pe- implies "crushing" and rad. -šene- conveys "loose from". *abominable circuit*

abomination, oxstaztastoz; oxstatamahēstoz, state of abomination; šenetamahēstoz, the loathing; peosanistoz, the disdain. Oxstatamazistoz, mutual abominating. *see invert and reverse*

aboriginal, adj. is rendered by inf. -xama- =natural, belonging to native character, not foreign, not artificial, normal, simple, indigenous, inherent, native. Sometimes the last syllable -ma is left out and only -xa is used. -Xamavostan, natural, native people; xamavēho, genuine, natural English people (as discerned from other white people). Xamahoxzz, cottonwood tree, also implying all poplar species; xamavē, the real tipi. Xamavostanevestoz, the natural, the Indian way of living. When -xama- is infixed in v.f. it has an adv. meaning. Naxamavostaneheve, I live in the native way, lifelike, Indianlike; naxamamesse, I eat naturally, unaffectedly. An Indian having eaten at a table with a knife, fork and spoon will say: naxamamesse, when he again eats Indian fashion, meaning to say: I eat again naturally! Naxaēsztovo, I simply speak to one.

abrogate: naewha-hovahane-mauiz, I a. disannul it
sic abalish.

ABORTION

ENGLISH-CHEYENNE DICTIONARY

ABSENCE

Misaaxahestamé, I simply have no idea! Hovahaneen he
hane, he simply knows nothing! In connection with
postures the -xama- denotes bowing, bending, stooping,
e.g. examadeo, one bows the head (head inclined down-
ward); nanosxamaáetoto, I bow the head to one {cf. bow}
abortion, násestoz, the miscarrying; násoxzz, abortus
(dead), zehóhestaz, living abortus; enás, she
aborts; zenász, the one who ab.; enásoxzeve, it is an
abortus; enásestove, it is an abortion. *niemose nasoc*
about, ehäenono, (-nononsz, pl.) it abounds; ehäenokeo,
they (cr.) are many; eetámeoz, it (or one) becomes
abounding, plentiful {cf. abundant}; emaxátove, there
abounds, is abundance. *in sense of "them" inf. see abundant plentiful*
about, tataetto, all about around; natataeoxz, I go a-
bout, around (and disappear behind), as when one
goes around and behind a corner, or below the visual
line. Inf. -tose- denotes about in the sense of time,
at the point of; etosenaeoz, one is about to die; e-
tosemesse, one is about to eat. *above, heamâ, in general sense; also means sky, heav- en. Heama zehesse, that which is from heaven, a*
above, heamâ, in general sense; also means sky, heav-
en. Heama zehesse, that which is from heaven, a
heaven, heamâ, the realm of above (obs.) heamâ henito-
neheva, above the door; heamâ vónanistovâ, above the
window; heameche, up, above the river (Fr. en amont).
When infixed, heama becomes -heame; naheameneoxz, I go
above, ascend; heamemhayo, upstairs; eheameész, one
speaks above = prays; naheamēnana, I set it above: he-
ama-vostanehevestoz, life above, eqv. to Kingdom of
heaven; heamahistanov, world above = heaven of the
Christians; heamapavoomē, the heavenly abode, paradise,
region of bliss; heamavostan, person from above; heama
eheste, one is from above; heama ehoe, one has his
abode above, on high. Zehehetovazemenotto heama zeh-
etto = thou our Father being "at" above; Zeheamasz,
the one above {ref. to God}; haeš heama, far above; ha-
hešheama, cry far above; naheamōemo, I count, deem
one above; eamhoomosan, one is above, greater than,
surpassing: naamhoomosan zehexovaes, I am above, great-
er than, surpassing what "he degrees". *Abraham, OXhāenōsz = the one who is many, as name form.*
Abraham, OXhāenōsz = the one who is many, as name form.
abroad has no exact eqv. in Ch. Inf. -mho- denotes "in
the field" but ref. mainly to procure by hunt-
ing, picking up: sometimes it implies a forward broad
direction; namonōsta, I spread it abroad (news).
abscess, poheozstoz, swelling; oháoxtoz, painful swell-
ing; eszemé, scrophulous abscess (which the Ch.
connect with the gopher); emazeve, it matters, forms an
abscess; eōseoz, it becomes open, flows out; naōseo-
zesz, I cause it to flow out, to open; lance it.
absence, hovanehestoz, the not being present, non exist-
ence, the being no more, state of death; dis-

in sense of "them" inf. see abundant plentiful

see surface round axoona- sta, it sets in a round heama = a. expanding, excellent

about is implied in -amoh- abrogate

abrade (see skin) naonexoextanevo

abroad has no exact eqv. in Ch. Inf. -mho- denotes "in the field" but ref. mainly to procure by hunting, picking up: sometimes it implies a forward broad direction; namonōsta, I spread it abroad (news).

is expressed by inf. (or pref.) -XA- denoting independence from, unrestricted, unobscured, wholly, perfect.
 also inf. -osehec -
 and -osehe -
 in sense of exclusive, see p. 608 under inf. : unrelated with inf. -othá- meaning, not present see p. 84

ENGLISH-CHEYENNE DICTIONARY

absent, ehovanē, one (or.) is absent; ehovahan, it is absent or not present, not here, it is gone; ehovahan, it is absent (in.); exahovahan, it is simply not here! zehovahan, that which is not; matahovahan, when it shall be no more; zehovanēss, the absent ones, the departed, those not present; zexhovanēss, during my absence; zeheshovanēs, as, since he was absent; zetāeshovanēss, until we shall be no more, until our death; ehovanēstove, it is absent, it is departing from life. The rad. of this is -hova- = personal objectivity. The n in Ch. has often a neg. or contrary meaning. Esaahomatovazé, one is absentminded; homatovazistoz = presence of mind; saahomatovazistoz, absentmindedness.

absorb, namhaestana, I absorb it, swallow it {also fig.}; naponomaena, I abs. it (with a blotter or something) ref. to liquids; epoaneoz, it becomes absorbed; napoanen, I abs. with something. ehoezedomāe, one is absorbed; poanenistoz, the act of absorbing; poaneozistoz, the becoming abs.

abstain, nanhasta, I abstain from it {tr.f.}; nanhastovo, I abst. from one (or.) nanhastomaeta, I abstain concerning it; nanhastomaetovo, I abst. concerning one; nanhastoosesz navōxōz, I make my body, flesh, abstain from; nhastomevostanehevestoz, abstemious way of living, temperate life. Rad. -nhasto- or -nhastom- implying "from one". See forbid. abstemious, see abstain.

abundance, maxātoz, emaxātov, there is abundance (of); emaxātovensz, there is abundance of them {in.}; etāmātoz, abundance, plentifulness; eetāmātoz, there is plenty (of it); esaaetāmātovhān, it is not a plenty; esaaetāmātovhānehensz, there is not an abundance of them (in.); eohāehōstoestove, there is an ab. (in fruit bearing), sp. of growing things. Rad. -maxa- implies "touching all around"; rad. -etām- denotes "reaching up, full to". Oxtōtāmāz, eth. plant

abundant, ehaenono, it is abundant {s. abound}; eetāmeoz, it becomes plentiful emaxeetām, it is very abundant; eetāmhoneo, it grows abundantly, plentifully, richly; ehaestansz, (in.) ehaestkeg (or.) there are many of them. See many. esaa- etāme nohān, this not a.

abuse, nahavsevoého, I ab. deal unfair with one; nato- tonšého, I ab. one {from -totonš- = spoil, hurt, undo}; naohāoého, I ab. act dreadfully towards, oppress one; sēmoz, one abusing in sexual matters, overindulgent; enasoého, he ab. her (zum Spiel geben). See mistreat. The inf. -heom- = over much; -havsevhotosse- = purposely bad, can be used to express abuse; eheom- hozeoto hetahoestoto, he abuses his riding horse = uses

(inf. -nhastom- ref. to abstain contain, restrain: continency
 -etām- full, ab.
 -cetām- " " (in depth)

accent: zeamstxeche, hyphen, dash: âtono zeamstxeche, it underscored:
 heama zeamstxeche, makrou; auctto zevaxkxeche, coque; heama
 zevaxkxeche, apostrophe; zezeaxeche, period: maoto zehese-ave-
 vxche (acc. aigue) also mazheamaxeoto zeheseavevxche or zema-
 oxcénitto; zedhave-avevxche (acc. grave) or namoxoto zeheseave-

ABUSE
 vxche or zemaaxcénitto. zevénovxche = circumflex; zeheszevixche
 it too much; ehavsevhotosse-hozeotovō tēma hetahoēs - i vxche
 tovevo, they abuse, misuse, purposely badly use their
 own riding horses. *zēvoneoto, lost in depth, add*
 abuse, n. tototšerhestoz, abuse in words; ohāōtastoz, ab. *heama geo-*
 in acts, doing; nouns can be formed from any v.f. *circumflex*
 having the inf. mentioned under the v. abuse. *above*
 abyss, vox zsaamxaonevhan, hole without bottom {lit. *Letter.*

see p. 182
 hole that cannot be touched by foot; {from na-
 mxa, I touch it, reach to it with foot; {gaamxaonevhan *8 nixa*

accept, naamha, I acc., receive (something given); naam-
 haenoz, I acc. receive them (in.); naamhaenotto;
 (or.) I acc. receive (sing. or pl. or.). naamāta, I ac-
 cept it, consent to, agree with it; naamātovo, I acc. it

his, consent to, agree with his; nahotohestana (in.)
 nahotohestano (or.) I acc. gladly, willingly; {rad. *diarasis*
 into(e) - = gladly, generously; v.f. -hestan = to
 take; namasezta (in.), namaseztovo (or.) I receive

willingly, politely; nahamehotoaetovo, -ohamhotoatama-
 etovo, I accept his person (am more kind towards one).
 This must be followed by sub. c.j. with pref. zehexov-.

acceptable, emātatame, one is acceptable, agreeable; na-
 mātazesta (in,) mamātatamo (or.) I deem ac-
 ceptable, agreeable {cf. agreeable}. *emaseztosemev, he is a per-*

acceptance, amhastoz, acc., the receiving of a gift; amā-
 tātōz, acceptance, consent, agreement; masezto-
 vazistoz, freundliches Aufnehmen; zeheshamhotoaeto-
 tōtto (or zeheshamemaseztaetonētto) zehexovaes es'-
 en, hen esaapevaehan, the acceptance of thy person be-
 fore thy friend, that is not good. (Lit. that thou art
 dealt more generously unto than "degrees" thy
 friend). Hotceamātātōz, generous acceptance, consent
 (Einwilligung). *in are amhastoz willing accep.*

access, zexhestaetta, where acc. is, ref. to a gate or op-
 ening, entrance; zeveshahanēnistove, access i.e.
 that by which there is an approach; navešhahaneovon
 haōnātovā, we have access to one (approach) by prayer;
 cf. admission and join.

accessible, enoxtovehoxtame, it is attainable, it can be
 reached {nahoxtamo = I reach, attain where
 one is; ehoxtame = it is attained}; enoxtovhoešenāto-
 ve, it is accessible {implies reaching and staying
 at}. Maheo evešhahaneoe haōnātovā, God is (made) ac-
 cessible by prayer. {Rad. -hahan- = nearing, approach-
 ing}. Esaahoešetoechan, esaahoešenātovan, it is not ac-
 cessible; esaahoxtamehan, it cannot be reached, attain-
 ed; esaahahaneoechan, it cannot be approached; esaaha-
 haneohé, one (or.) is not accessible; esaahoxtamehe,
 one is not reached; esaanoxtovhoxtamehe, one is inac-
 cessible; eoxceēs'nistove, it is accessible, enterable.

accession, hoxstanenistoz, the act of adding to; hoxsta-
 estoz, the state of being added; hoxseozistoz,

abyss (Kluft) cleft stavohovvao, it is cleft ground
 robvovmaazzei - aerone. vohovonia azze, dark cleft
 (add gaamxaonevhan = bottomless)

âtonoomi-vox

1120-
 1121-
 1122-

and voice

emazst' emazst'
 he is acceptable
 obj. of acceptation
 naerha me
 sezt'seone
 manban
 I am again
 heam acceptable
 made acceptable
 we reconcile

namasezt'seone-
 manhaenotto
 he made
 me accep.
 to one

Phasm

verb. inf. - ex - accomplish, execute. - exposta - carry thru, acc. succeed, ~~make~~ -
basta / morae; ~~nafe~~ ~~extahé~~, I am successful, perform thru, ~~make~~ ~~success~~
take - had is powerful in accomplishing. ~~nothing~~ ~~ex postum~~, ~~unlike~~
he different; (see ~~flad~~): ~~ex~~ ~~over~~, he has a fulfilled (a ceremony)
he ~~ex~~ ~~am~~ - his acc. achievement, the object of his working, ~~propose~~ ~~accord~~

ENGLISH-CHEYENNE DICTIONARY

becoming an accession, admission. See admit and join.

accident, hooxtoomenestoz, atoomenestoz (lit. unpremeditated suffering); masohotoanavoëatoz and masohotoanavoomenestoz, sudden misfortune (Fr. malheur soudain).

accidentally, -ata- and -ose- or -oseata- are inf. which denote something done without design, unintentional, not premeditated. Naatano or naoseata-

(in.) I shoot one accidentally; naatasso (or.), naatax (in.) I cut one acc.; naoseataneševe, I did it acc.

Oseataneševestoz, accidental doing; atanazistoz, accidental shooting; naatoesz, I hit myself acc. naatoëta, I act without premeditation, make a mistake. This word has been used for "transgression", which it implies to a certain extent, but for which the right expression, totaxoëtaštoz (instead of atoëtaštoz) ought to be used.

accompany, naveoxzemo, I go with one; naveoxzemota, I accompany it, go with it, Veoxzemosanistoz, the accompanying, going with; navešvevo, I acc. am with one (or.) See company and companion.

accomplice, zevhestózezevsz = the acc. (sing.) zevhestox zezevešš (pl.) navhestózezezeve, I am an acc.; navhestózezevevo, I am acc. with one.

accomplish, naexanen, I acc. naexana (in.), naexano (or.), I bring to a finish. Rad-ex- denotes a process ended, done thru. naexanen, zeexana (in.), -zeexano (or.) I acc. by touch of hands or fingers, by handling. Inf. -vâxs- or -vâs- denotes fulfill, complete, achieve; navâxseneševe, I acc. doing; navâxseseexanen, I fulfill, -vâxseseexana (in.) -vâxseseexano (or.) Navaxtoëta, I acc. (in acts); navâxtanen, I acc. fulfill it, make it complete; -vâxtana (in.) -vâxtano (or.) navâxston, I acc. a design, building; evâxsennesso, it is thus accomplished, completed; nahózeexanen, I cannot, (fail to) acc. Hešszistoz zeheševâxsenešsoz', since his word has been accomplished; enšeamvâxseseexane, it is being accomplished.

accomplishing, accomplishment, exanenistoz, the accomplishing, preparing; vâxseseexanenistoz, the accomplishment; heto zeheševâxseseexane, the acc. of this; hózeexanenistoz, non accomplishment; vaxtoëtaštoz, the acc. of an act, rite, performance; vâxstonestoz, accomplishment of a design, building. See fulfill, complete, done.

accord, v. nanizeovsan, -nizea (in.), -nizeovo (or.) accord, grant, allow; nahetooto (or.), I acc. grant, bestow {rarely used in the in.} See agree. ~~with~~ ~~accord~~

accord, n. manohotoemazistoz, of one accord, agreement; namanosšešetanome, we think of one accord; {-ma- let us no- = together as one; -šš- = alike, same}. Nimanoho-

nasaahešezehome, we could accomplish nothing about it, could not prevail again

chese - azozio, they acc. the attack prevail, succeeded

imidatous - hieozetovaz, I cannot prevail, succeed again

nananonomoevostanchevetovāzheime
 nananovazeone
 nananovazeonevetovāzheime

we live in acc., at peace,
 on good terms with each other

ACCORDINGLY

ENGLISH-CHEYENNE DICTIONARY

ACCUSATIVE

nañtīe - toemazhemā, we are of one accord; nimanósēameamātamhe-
māzistōz mā, we agree, consent together; inf. -masómano- = with
one acc. one accord (done with a rush or suddenly); emasómano-
ninaestlō aseoxzeo, they left with one accord. -Epavsē-nemeneo,
emāzheime they sing well in accord, together; emanohotoemanston-
we are of eo, they design, build with one accord. Hestoxtaheonevo
one acc. es'aasēheznettanehez', their testimony was not of one
relation accord (gestaltete sich nicht gleich).
blood.

accordingly, is expressed by inf. -neše-, -osā(n) and
 -sā-. -Neše- = thus, from there (ref.); na-
 neševostaneheve, I accordingly live thus: zehešhetas
 nanešemanisz, as he told me, so I make it. -Osā- also
 -osā(n) is much used in story telling: eosānenahoōn,
 he accordingly killed one. -Sā- is mostly used in the
 imper. as: nisámezz, give thou me now! (sc. what thou
 hast promised) See imper. in gr. Sometimes the inf.
 -tō- is used, implying the meaning "exactly as, exactly
 according to": zehēs etóhessoz', that which he speaks
 comes accordingly (exactly) so. Etóneševō zexhetās
 Maheon, he did exactly as God had told him.

account, v. nanetōsta (in.), nanetōemo (or.) I account so
 much; evovčeme, one is acc. first, prominent; nan-
 heetovo, I acc. for one; nanheeta, I acc. for it (stand
 for). *naheue vorōpore-ohatana, -hoemaota, give acc. to me, by me*
 account, n. masóhōestonestoz, the full counting; nīmasó-
 hōestoz zēmēstom, give (thou) a full account, ex-
 plaining; nīmasóhōestomevsz, give me (thou) a full ac-
 count. {also: nīmasómēstomevsz = explain (thou) me
 all!} Esaatonitoktahe, one is of no account, no value;
 esaatonitoktatamehan, it is of no acc. valueless; esa-
 tonitoktaheonév: one is of no account (in charac-

see active: evaxēhu: accounted dressed up, unperformed
 accountable, naveštōenanenotto, I am held acc. responsi-
 ble for one; eveštōene nitove, one is made
 acc. held responsible for me; hays navešheszhovaon, I
 am made acc. for (charged) the evil.

accumulate, nahovxthoz (sing. in.) -hovxthozenoz (pl.
 in.) I acc. See store, pile.

accusation, hoōstomanistoz, the making of a malignant ac-
 cusation; hoōsanistoz, the accusing malignant-
 ly; momaxsetanevātoz, accusing-"tonguedness": momaxe-
 mosanistoz, accusation, telling on; momaxstomosanistoz,
 stative accusing; momaxstomoestoz, accusal; aestomemo-
 maxemazistoz, false accusation: hessāzistoz, accusa-
 tion, blaming. *see: escomveto: he being accused me*

accusative, adj. The Ch. has no acc. case but has an
 acc. verbal sff. indicating direct action up-
 on the object, without instrumentality or medium, (by
 "hand"): e.g. nahestana (in.), nahestano (or.) I take
 it. Thus sff. with n denotes accusative object. Be-
 sides this the Ch. gr. has an acc. mode to express poss-

ACCUSE

ENGLISH-CHEYENNE DICTIONARY

ACQUAINT

{ accuser
 ho estoma-
 naiceeto
 I-him
 chatrou-
 hoce etigeo,
 they a,
 each other.

maligñe sau
 2 accu
 1000000
 1000000
 1000000
 1000000

me p. 162
makoxene-
fove, am
acc. 7. do

ache

Trickery
and
a word

2000

as
much

res.
911

p. 911

making acquainted with; ehoxetahoetoe, he (of horses) has been made acq., familiar with riding (used to the saddle); ehoxetahoe, one is acq., familiar with riding; nahoxeeto, I acq. one, make him familiar with, train him (usually said of horses, where the Eng. uses the expression "break"); zehoxeēs, the one made acq. with, trained; ehoxeevosoe, he is acq. familiar with, trained, to play: *nahoxe tho. get him to be acq. nahoxe eevosoe (same) show*

acquaintable, ehoxaztaeoneve, one is acquaintable, friendly, approachable, congenial; hoxaztaeonevestoz, congenialty, acquaintableness; nahoxaztaeonevetovo, I am congenial towards one; nahoxaztaeonevatamo, I deem one approachable; {Rad. -hox- implies close contact}.

acquaintance, zehoxatamo, the one with whom I am acq., my acquaintance; zehoxatamoze, our acquaintances (with whom we are acq.); zehoxatamaezē, our acq. who are acq. with us. See gr. Sub. cj. Hoxaztastoz, acquaintance; hoxatamahestoz, the state of being acq. familiar with. Hoxeeschestoz, acquaintance, (caus.); hoxeesóhe, n. agent.; hoxetahoestoz, acq. familiarity with riding. *acquire the habit, see acquaint*

acquire, nāena, (in.) nāeno (or.) I acquire, own. -aen- is the rāū but in the present tense of I. pers. the pro. pref. contracts with the a of the v. stem into one long ā, except in the pret. when the first a in "na-" becomes very short, e.g. nāaena, I acquired, owned it. -Nāenanoz, I acquire them (in. pl.); nāenō, I acq. them (or. pl.); nanešeaena, I acquired it thus (as mentioned before). Quite often the Ch. use the expression: nahoehoxta, I come to it, or: nahoehota, it comes to me, to mean what one may acquire or get, as: hāmoxtastoz nszhoehota, sickness shall come to thee = thou shalt get sick; makātansz nahoehotaenoz, money came to me = I acquired money; māneševostanehevess nszhoehotaenōv pavstaomenestoz, if you live thus, you shall have well being (lit. well being shall come to you). Nahóáota (in.), nahóáotovo (or.) I come to it, (get, acquire it gradually, not at random or accidentally). Nanešeamha, I have thus obtained, acquired: nāeneo zehesemeemeszetto, the property I have acquired (by working); niaeneo zehesēvešeaenom nsthozechestovā, thy possession, which thou hast acquired by work; nitao zehesēvešeamhaetto namakātaemeva, all I acquired with my money; heto nitao nanešeaena zexhótovatto, this all I got by trading; naheszhovaovāz, I acquire it for me; zetohetaemeha-heszhovaovāzetto examahovahan, all I had acquired for myself is simply gone! Nahoxtamista (in.) I acq. it, attain it, (does not imply possession in all cases).

acquirement, hovae zeaenom, thing I own or nāeneo = my

property, possession; nitao zehešeamhaetto, all I have received, acquired; heneenovastoz zeháotomaz, zehoehox-tomaz, zeamhaz, the knowledge we have come to, we have realized, we have received; etahanez' mhayon zeheszho-vaováz nasima, here is the house my younger brother acquired.

acquit, naevhanonizeomēnāno (or.), I acq. one, let him go free again; naonhoemaoto (or.), I judge one straight, right, acquit him (by law). Hoemanistovā (by law or council), hoemaotazistovā (by judgment) eveše-noevhosseme, one is acquitted; evešxanovhosseme, one is acq. spoken straight (with or by). Zēmehamomaxemanetto naevhaonhoemaotan, I am acquitted (by judgment) from accusation; zēmehameatōs hoemanemhayon eevhanonizeom-ēnane, he was acquitted by the court (lit. having been given over to the law house he was let free again).

acquittal, evhaonhoemaotazistoz, acq. by judgment; evha-nonizeomēnānistoz, acq. release; eevhaonhoemaotazistove, it is an acq.; eevhanonizeomēnānistov, it is an acq., a release; navoešetānooz zeheševhanonizeom-ēnans, I become rejoicing at his acquittal (that he was acquitted).

across, inf. -oxov-, -exxov- and -ams(e)-, the three be-
ing also used as detached adv. -Oxov- = crossing

(in the act of); -exxov- = crossed, on the other side.

Both inf. ref. to the crossing of warecourses or space.

{Rad. -ox- to cut thru}. Inf. -ams(e)- = crosswise,

athwart. Naoxovèn, I walk across, wade; nahotoxovèn, I

walk ac. several times; naoxovetaho, I ride across; na-

oxovotohen, I swim ac.; naoxovekaax, I jump ac.; naoxo-

vahâz I throw it ac.; naoxovahamo, throw one ac.; naox-

ovetxeovo, I drive one (in.), chase ac.; naoxovōesz, I

go ac. with boat; naoxovehetanon, we go ac. it (moving

ac. it, "mit Sack u. Pack"). Naexxovèn, I come across

(walking); exxovetto, across, on the other side; oxove-

tto hōma, over on the other side (while one is stand-

ing on this side); naexxoveozého, I made one cross, a, on the

come across; naešexxovotanon, we have (done) crossing

it. See cross and bridge. Amsetto, crosswise athwart;

amsetto voeva, across the sky; amsetto vōnanistovā, a-

cross the window; eamshāesso, it is far athwart it;

naamšēš, I lie athwart, across; naamstxiston, I write a-

cross it; naamseexa, I cut it across; esaahōmattan, it

is not far across (body of water); ehāehōmatto, it is

far across, the shore is distant; naonòn, I come a-

cross, ashore, land {see ashore}. Oxov'nistoz, the walk-

ing across; oxovetahoestoz, the riding acr.; oxovahas-

enistoz, the throwing acr.; zeoxovahamsz, the one

thrown across (or.); zeoxovahame, the one thrown acr.

(in.) zeoxovahamēsz (in. pl.); zeoxovahamešš, the ones

thrown acr.; zeoxovensz, the one going acr.; zeoxove-

tahōsz, the one riding acr.; zeoxovetohonaz, the one swimming acr. zexxovetohonaz, the one who swam acr.; zeoxovekaaxsz, the one jumping acr. -Amstxistonestoz, athwart writing; amšešenātoz, athwart lying; zeoxovetxeosz, the one driven acr. Naovetahoha, one brings me acr., give me a ride acr. (either on horseback or wagon). Inf. -otxov- =crossing many times is also used to denote reciprocal action, e.g. eotxovemeāzenovoz makātansz, they give each other (Einer dem Andern) money. But -otxove- or otxov(e)- implies distance between the givers, as when the Northern and Southern Ch. make gifts to each other. Eotxovevōmāzeo, they see each other (across). Some Ch. pronounce -oxov- with an h sound, hoxov or hotxov, so both forms can be used. Inf. -nos- =acr., but over a barrier or an elevation. See over. *1112 a. the width, measure, distance. - amōtto*

inf. -ezneschesto-
the making
act as
When I say,
How has he
they former
undertake,
cause to act
perform
in the manner
I cause it
to act, to take
a course

act, v. sff. -oēta- =acting, -oēho- =acting to one, and -oēsz- acting to it, convey the meaning of doing, performing. See doing. Etoxetanonavoēta, he acts wisely; epevoēta, he acts kindly; ehavsevoēta, he acts badly; amamovoētao, they act in concert, together; esētoēta, he acts alike; ezestoēta, he acts as a Ch. Ofentimes inf. -ez- or -hez- following the verbal stem, implies behavior, conduct in acts, e.g. namaseztovo, I act, behave pleasant, acceptable towards one, {from -mase- = willingly yielding, accepting}. Nataneheztovo, I behave ashamed of him, {from -tane- shameful}; napevaeztovo, I act, behave good before, towards one; e(h)eznetto, it acts, proceeds; eēznetto mātahaeva, it acts in the heart, heart's intents; naheznnessesz, I cause it to act, nīnešēhaenon, it acts upon us. When sff. -man is used, it implies pretence; etaēveononiseman, he acts as a, pretends to be fool. See pretend.

see 352 a
act, n. matšezistoz, the act, the doing; tōneševestoz, the very act; tōneševstovā, in the very act; nitao hetšezistovā eonoazeoneve, all his act are characterized by straightforwardness, (lit. in all his acting he is a straightforward one). Vhanenhessemanistoz, mere act, pretence; pevoētastoz, kind act; pevoētastotoz, (pl.); popevoētastoz, kind acts repeated. See doing. Inf. -nšena- =in the act of, while.

action, see act.

active, enākae, one is active, industrious; enākaetto, it is active. Active in the sense of busy is rendered by sff. -anen. Nazetanen, I am active, busy with, handling something with fingers; natotahopanen, I am kept busy by; nahāstanen, I am busy with much; navove-tanen, I am busy with preparing.

activity, nākastoz; eohānākastove, there is great activity. *see 352 a.*

actual, adj. -tō- inf. =the very; etōnēhov, he is the

actual, see work

in/-NO- is in great use, denotes, in addition to something together with it; see "with" and "imply": eusana, he adds it, puts it with: eusota, he appropriates in addition to

ACUTE

ENGLISH-CHEYENNE DICTIONARY

ADDRESSING

very one. The sff. -o in many v.f. has the meaning of "actual, real, taking place, true"; naanao, I actually fall; eheto, it is true, real; napevetano, I rejoice (taking place, presently); nitatomenahaz, let me presently kill thee! etónhesso, it is actually so.

acute, eohāoxzezeve, one is acute, sharp, shrewd; eohāo, it is acute, sharp (not confound with eohāó, it is dense, sp. of growth of plants, as dense forest or dense, rank weeds). Enxooxta, one is cute, funny; enx- hox, it is cute, funny. Inf. -ohā- =acutely.

acuteness, ohāoxzezevestoz; ohāmatazistoz, acute pain. add, inf. -hoxs- implies adding, joining: Nahoxstanen, I

add, -hoxstana (in.), -hoxstano (or.); nahoxs-

coz, I become added; nahoxstae, I am added (stat.); na-

hoxstanan, I am added (pass.); nahoxstaetovo, (or.),

hoxstaeta (in.) unto one, unto it; ehoxstota, it is,

stands added (as a house addition); nahoxsznetan, I

want to join; nahoxnetovo, I add to one (dazu noch);

namamovhōston, I add, count together; namamovhōesta ze

estcha, I count together how much it is, add; namamov-

hōemō zehestxevoos, I count together how many they

are (or.). See join. Inf. -honaoy (e) = added unto as much,

that much more. Nitosehonaove-amhaenon hovae, we shall

receive that much more added; ehonaoveamhastov, it is

that much more added; namakūtaemoz evešhonaoveamhas-

tovenz, my money has increased that much more, once as

much (thereby); nahonaovana, I make it that much more,

once as much; Maheo exhonaovanomevo hevostaneheves-

toz, God prolonged his life once as much. Nahotonaova-

na, I increase it, more and more: inf. -pā- denotes adding to the

addition, hoxstanenistoz, joining together; namovanenis-

toz, summing up together; hoxstanenistovā nan-

eshōsta zenhestoha, by addition I count how much it

is; naēmō zehestxevoos, I count (them, or.) how many

they are. Mamovhōestonestoz, addition (by counting);

mhayo zehoxstota, the house addition; honaovanenistoz,

addition, in addition to; hoxstaestoz, add. (state), the

being added to; honaoveamhastoz, the receiving in ad-

dition to; hoxseozistoz, the becoming added; hotonaova-

nenistoz, making an increase more and more.

additional, adj. zehonaovasz, the add. one (or.), zehona-

venitāesz, the add. master; zehonaovevehon-

evsz, the add. chief; zehonaovcoess, the add. ones (or.)

often used for the upper side boards of a wagon box.

Zehonaovehozeonevsz, the add. servant; zehoxstxeo, the

add. writing.

addressing form (vocative). The Ch. has not a regular

vocative in the sg. except in some names of

relationships. In the pl. the vocative is usually sff.

(e)hasz or -esz. Nihó, father! Nāko, mother! Nāz, daugh-

ter! Nisce, grandmother! Nxan, uncle! Nahan, aunt! Nāz,

as appera
to xceliohe
eauty is not
ddot to it (his)
than a
atch (mending)
as not look
fit well
with the rest

addict
e habit

see cut
see join

he is in the
any time

nahoxstoan
add (a word)

napāo an
above a

-pā- = by
dagu, dake

nahoxstov
to

adding to the
supra sp
etc, see

adhere
cleave, etc

epāh/puas
he adds
puts it, he

(own) word
epāh/puas
pl. of above

a. g. ate, agree, suit. fit, correspond -

nephew! Nahame, niece! Niš, grandchild! Mahĕ, friend! (of same age). Hovĕ or hōvé, friend! (more between older men). Kašgonasz, children! (in general) Nanisonasz, children (my, sp. to one's own children). Onisyomātaehász, believers! Onisyometanoehász, ye believing ones! Onisyomātatanesz, believing men! Hetanesz, ye men! Hesz, ye women! Vostanesz, ye people.* Notxesaz, ye warriors. Vósesz, ye peaks. Nisenehasz, my friends. (ml. sp.) Niseehasz, my friends. (f.sp.) Nis'onasz, friends. (for ml. and f.) Veksehasz, ye birds. Maheonasz, ye gods. Ohehasz, ye rivers. Moehasz, ye grasses. Hoxzetasz, ye trees. Hovahasz, ye creatures, beasts. Hovae-hasz, ye things. Hotoxkasaz, ye stars. Voasz ye clouds. Māpasz, ye waters. Mēnasz, ye serpents. Kasovae-hasz, ye young men. Kaseheehasz, ye young women. Another way of addressing is the second pers.sg. or pl.in. the sub.cj., as: zehevasemetovaz, thou my brother. Zehehetovazemenotto, thou our father. Zehehetoness, ye fathers. Vehonasz or ninēhovheme zevehonevess, ye chiefs. Naēsztovo, I address one, speak to one; naēszteta, I address it; hevehestoz nataxemxeomovo vehaneoneva, I address the letter (to one), {lit. his name I write upon the envelope or package}. Nīmēstomevsz zexhoes, explain me, tell me his address (where he lives); mxeomovehā hevehestoz na zexhoes, write his name and where he lives; mxeoxz zexhestano mxistō, write (thou) his address (where he gets letters); mēstomoveha zexhestano mxistō, explain where he gets letter; maevehonenszistovā navešeēsztovo, I address one in German.

adhere, napanoetovo, I adhere, stick close to one; zepanoxevaeno, I merely set one close to me; napanoho, I put one close to me (make adhere to); epaoeoz, it becomes adhered, sticks, cleaves to; paeozistoz the becoming adherent, adhesive to, a word mostly used for printed pictures and photographs. {Rad. -pa- = adhesion, flat against, shut as to make one surface}. Napaeozessesz mxistō, I print a book, make it adhere against; epapanoetoe, it adheres to one (as stains from mud, etc.); hays napanoetoe evil adheres to me; epanota, it stands adhering to; nitao zepanōetto, all (in.) that adheres, cleaves to me; epoeoz, it comes off, from having been adherent; Inf. -saapo- = not discontinuing, adhering on, e.g. hovae esaaxamapohestanohe, he left nothing untaken, did not leave off taking everything; nahekonetanotovo, I adhere, cling strongly to one (in thot, mind); nasaapōēveoxzemahe, he does not quit me (an instant), adheres to me; nasaapō-heves'enehenoz, I adhere to my friend, am faithful to him, do not leave off having him for friend.

adherent, nahestaeveāz, I am merely adherent, not real member {from hesta = navel; hestaēva, umbilical

administer, *distribution, navitáetsene* *box, an*
to (whatever it be) naveshan or *us p. 400 a under dispensation*

cord. As the umbilical cord drops after a time, so does one who is not a real member]; hestaeson, mere a. for a time; navhanenhestaesoneve, I am only an a. (for a time).

adhesive, epaeozeoneve, it is a.; see seal; enomàkozeve, it is a., gluey, pasty; axc eoxcpaeoz, gum adheres, is a., sticks to.

adjoin, rendered by inf. -hoxs(e); ehoxstota, it adjoins (standing close against); ehoxsemane, one is made to adjoin; ehoxsemane, they (or.) are made to adjoin. See join. *na hoxtocho, I a. one to.*

adjoin
et aoncha
his is eva!
enough for to-day
it is

adjunct, m, hoxhestoz, used as condiment, added to bread or meat, spread with; nahoxeevo, I use it as a., condiment. *Wahon-hoxchestq, gadly ad., attributi, just B, additum*

admire, naohāpevazesta, I a. it; naohāpevatamo, I deem one (or.) good; napevatamanozesta, I a. the scenery, vista; naohāmoonazesta, I a., deem beautiful (in.); naohāmoonatamo (or.); eohāpevenono nahessezta, I a. it (lit. it looks fine I think of it); eohāpevenōhe nahessetamo, I a. one. Naheneena zehešohāpevatams, I know how he is admired.

admire
admiration
admiration
admiration
admiration

admirable, eohāpevatamano, it is a., fine; eohāmoonatamano, it is a., beautiful (sp. of scenery, sky); eohāpavston, it is admirably built; eohāpevenono, it (in.) looks a.; eohāpevenōhe, one (or.) looks a.; eohāmomoxenōhe, it (in.) is a., very desirable; eohāpavevōseoneve, one (in. and or.) is an a. sight; esaaohāpavevōseonevhan, it is not an a. sight; esaaohāpavevōseonevé, one (or.) is not an a. sight; nisaa-heneenō zehexovohāpevenōs, thou doest not know how a. he is!

admiration, ohāpevaztastoz; ohāpevatamaestoz, state of being admired; yā! yā! interj. of a. (used by men only); naō! naō! exclamation of surprise or a. (used only by women). Heto zehešohāpevazto, his a. for this; zehešohāpevatamoss, his a. for one; nisaa-heneenohe zehexovohāpevatamanétto, thou doest not know how thou art admired, how fine thou art, what a. one has for thee! momoxenōhestoz, a., in the sense of desirableness.

admit
admission
admission
admission
admission

admit, ehoxsze, one is admitted, joins; nahoxstano, I a. one (or.) to let one join; eēseoz, one is admitted, let in; naēseozého, I let one in; naēseozhan, I am admitted; nahoxsz'netan, I want to be admitted, to join, to be let in, become a member; ehoxsz'netan, he wants to be with; evessenešetan, he admits with, thinks also the same; nasaaéztōhe, I do not deny it. I a. it; nasaaéztōhe zehešheneenovo, I a. that I know him. The expression "na hēhe" preceding a v. f. denotes admitting, acknowledging; na hēhe naneševe, I a. to have done it, (Ger. nun ja, ich habe es getan); nataxtanōve-mēsta, *mhānistomont. namestanovna-mēsta*

I ad. it public, (republic)

I a. it (in words) openly, publicly (in the sense of explaining, confessing); na hêhe nanešêesz, exhevo, since he admitted to have said so (lit. well yes, I spoke so, he said).

admission, hoxsz'nistoz (usually to membership): êseo-zistoz, admission, entrance, the becoming entered; hoxsz'netanoxtoz, the wanting an admission; esaa-êsz'nistovhan, there is no admission, no entering; zeto hetan esaa hoxsznuistovhan hevetov, there is no admission, membership for this man; zehešhoxstans nahessepevetano, I rejoice that one (or.) has been admitted, about one's admission; taxtâ hêhe hešhestoz, free admission, confession (open, public); saaheztomohestoz, non-denial, admission.

admonish, naoneevâtoe. I a., advise; naoneevamo (or.), naoneevâta (in.); naôhaevâtoe, I a. with counsel; naôhaevamo (or.), naôhaevâta (in.); naohêevâtoe, I a. with warning. Suff. -vâtoe (genit.), -vamo (or.) and -vâta (in.) denotes urging, coaxing, admonishing, exhorting. Axtom, Ger. achtung, passt Acht! (imper. sec. per., pl.); vavekôxz, reminding of one's duty, either forgotten or neglected. Vavekôxz nataneševe, this time I must not forget to do it! Ger. Jetzt aber in ernst! Navonhosemo, I a. one, persuade; navonhostomosan, I am an admonisher, exhorter; navonhosemo emeaseoxz, I a., persuade one to leave; namomehememo, I a., exhort, enforce upon one by promise (also used for "flatter"); nahozeovosemo, or nahozeovoseto, I a. one, make one hope, urge to hold on; see hope; naâtozeeno, I a. one to listen to (by touching, poking). Zeoneevâtoesz, or zeoneevâtomosansz, the one admonishing; zeoneevâto, the one who admonishes it; zeoneevamsz, the one admonished; zeoneevamessô, the ones admonished; zevonhosetanevaz, the one exhorting (having that gift or habit); zevonhostomosansz, the one who admonishes (doing it constantly or as a vocation); zehozeovosêesz, the one admonished, made to hold on; zemomehemosansz, or zemomehemosansz, the one admonishing, exhorting, enforcing upon, flattering; zeâtozeensz, the one brot to attention by being poked or touched; hooxceêsztovôz nasz zenohétanooz âtozeenô, when thou art speaking to one who becomes listless, make him listen by (gently) poking him! Maacseo eoxcenonametôâtozeenâzeo, old men will make themselves listened to by poking each other.

admonition, oneevâtoestoz, the a., redress; oneevamsanistoz, the admonishing; vonhosemazistoz, mutual urging, a.; vonhostomosanistoz, state of admonition, urging; momehememazistoz, mutual admonition, (by promise); âtozeenazistoz, mutual urging to listen to (by poking); evonhostomohestov, it is an admonition; evonhostomoetto, it admonishes; nahevonhostomo-

couplia, enioxxezeeveo, mauoxzeveeo, enioxxezeeveo, they two, 34
are a.; eniaucoxxezeeveo, they are all a.; enioxxezeeveo, they are
a. with; naviathoxzeveveo, I am a. with me. see
see conspire, plot.

5 - also p. 11
absent: inf. - otha' denotes missing, not present. zero-cotha'.
that which is still missing, not present, vacant: naxo'eo-
thata, I am still without it; zerotha', that which is...
inf. - oetha' - similar to above, implies more the sense of
vacancy: noze oethaou, then will be absent, missing
vacant, from present, void: e oethaohā; e oeo3 (separated
by water; ni oeo3ezetovaz, I am a. from thee
the long o indicates space, vacancy, between implying
without or not with. oeto is a phrase meaning "do, go
without" in sense of self denial: e oeto to...

(addition. tehan in its etymology refers to "sunk, settled, lower parts." suff-hau
or-an is a plural tantum. There is no,
Abyss - The word tehan implies a place of the deep, not
necessarily the ocean. Old Chy. ref. to such a place in
the universe: one of the forks of the Milky Way leads, & is
called te to the sehan and is called
sehan, the other branch is hekozeango - the road of the
hanged ones. - Techa = where it lies, sunk below level:
eneha, it is remaining the same: nehan = like: eme
han, he appears from the deep, abyss: hephan = water
lily (?). - Also hardly one Chy. rem. under the former
signif. of the term. I am sure tehan = abyss like
the Hebrew Sheol = the place where true life or any form
is absent. There was the most and conception of God is
absent and where one is entirely sunk out of God's care.
Another term for Abyss or Sheol is Voneotöevome
= "Lost Deep". Which can be used for Hades: Voneotöe
vomeketan = man of the Abyss, deep.

acquainted (with) rendered by inf. - nox(c) - familiar with, knowing how
to. naxoxeneiere, I am ac., accustomed to do it; naxox'x aumä
ta, ac. accut. know to do righteously: naxox-oeta, ac. to act

(Abyss) doubt that this is a very ancient, prehistoric form of the
"lower place" where the dead go. It also implies the meaning of
(in pres. - se) of "pitched, plunge" - It is strange that the mil-
ky way should be called sehan since it is above, but
it evidently was from time immemorial, when the milky
way was not where it now is but in a different and
lower position. Were the earth axis deviated from an upright
position the milky way would have been from a
horizontal to its present position (over)

Did it form a wide ring around (laterally) the earth
similar to that of Saturn? If so the place called
Sékan (in Okegum) and Séak in Hebrew would imply
a pit, a dyer, underneath the ring.

ehetase. kāperhōneon, like to be highly
ad. clad
ehetomketove I came one to look goodly, in
napevūō'ēho
eperevūō'ēscōneve
he is made to be adorned
look, in
parevūō'ēscōne-meātō
ad. goodly gifts

also I should
be glad to
dress up.

ADVANCE

adriatic
adriatic

Ocerbo
ref to L
Ocerbo
Zeromox
.73.

recoita
ad. pro
ren. vol
gradis
ig. speed
vau. little
e water
tmyr:
of tan
retrogr

zepharkoozenov
*is adv. profit-
fitable,
gainful*

advantage, ehoozenov, it is an advantage, gain; ehooztse-
oneve, it is advantageous; ehoozetovàzeo, they
are of advantage, profit to each other (see profit);
ehoozenovensz, they (in.) are of advantage; ehoozenov-
eo, they (or.) are of adv.; tah makātansz etonšhooz-
tseonevensz etov? how does money be advantageous to
thee? Nitao zeaenom tah etonšhoozenov etov mxhēmoxta-
étto? all thou possessest how can it be of advantage
to thee, if thou art sick? Makātansz esaahooz-
enovhanehensz màvešeononistoētastovēsz, money is of no
advantage when used foolishly. Nitao zevovistomōez
pavevostaneo echāhoozenovez' etovan, all that good
people teach us is of great advantage for us; hēpao-
sanistoz, the being an advantage; nahēpaosan, I advan-
tage; vovonanovastoz, advantage, supremacy, victory.

adventurous, rendered by inf. -saazezev(a)- =bold; na-
saazezevavoētahe, I act boldly. See bold.

Nasaazezevaheonevé, I am adventurous. The meaning is
rather "venturesome" than "adventurous".

adverb. All infixes that modify the verb are adverbs
and end with an e before verbal stems, except
when the last begin with an h. When a predicative
meaning is implied the infixe usually terminates with
-a or -ae, e.g. epevae, one is good; emonae, one is
fresh, young; ehavsevae, one is bad; epeveēsz, he speaks
well; emoneēsz, be now, recently, speaks; ehavseveēsz, he
speaks badly. Adverbs come under the nomenclature of
infixes, q.v. Some adverbs can also be used detached
from the verb, in which case they are suffixed by
-(e)tto, e.g. naséhovevōmo, I see one suddenly; séhovet-
to navōmo, suddenly I see him; -anhoe- downward; nān-
hoeneoxz, I go downward; anhoetto naneoxz, downward I
go. Thus the adverb becomes detached when more stress
is laid upon it. A remnant of old adverbial forms is
surviving in words like: oatōs! of course self-evid-
ently, that is a matter of course, obviously; otamenōs,
genauerweise, paying exact attention to; taxamenōs, in-
quiringly, inquiring "wise"; aninōs, carefully, in a
careful way; momātanōs, in a respectful way, frommer-
weise. These examples show that adverbial suff. -ōs
or -menōs is the eqv. of the Eng. -wise in the sense
of manner or way.

*see enemy
inf. -noze-*

adversary, ònehe, opponent, the one against (n. agent.);
zeòneztasz, the adv. (stat.) zeòneztōsz, my adv.
enemy; zeònevoéhasz, the one who deals against me, = my
adversary. See enemy, foe. *boxa and -ho*

*naònechaavo
I caution him
to be ad.
hostile,
recalcitrant.*

adverse, rendered by inf. -òne- =not one with, adversely;
naòne-neševe, I do it reluctantly, adversely; na-
òneztovo, I am adv. to one, act, behave so; eòneztæ, one
is adverse (stat.); eòneztæheoneve, one is adv. (in
character, held so); naònevoého, I act against one, deal

see under Condescend, conciliate
narenōmo, nagenōzto, etc.

inf - nre - implies contrast, opposite, different (in
sense of difference) *uzetovaz, they are ad. to each
other, inimical, hostile, also: it denot. "after-
ward, like much."*

ADVERSITY

ENGLISH-CHEYENNE DICTIONARY

AFFECTION

adversely unto one; naðnevoēta, I act adversely, am an
"adverse-doer"; ðnehe, adversary, n. agent.; ðnevostan,
adverse person; ðnevostanehevestoz, adverse fortune or
fate, inimical, hostile way of living; naðneztaetovo, I
am adverse towards one; ðneztaetoz, the being adv.;
ðneztaetovazistoz, the being adv. towards one; ðnevoē-
tastoz, adv. doing. *see inf. Foto - p. 608c. hotoana vonao - adverse*
adversity, hāomenestoz, adv., affliction; heovazetoomeo
zehoehtata, all the adversity, suffering which
comes upon thee; heškovoeše-vostanehevestoz, adv. life
(lit. life of thorns); heškovoeše-voomenestoz, adverse
sufferings. See affliction, suffering, hurt, *misfortune, hardships.*
advertise, napāena mxistō, I post bills (lit. I paste
paper); hesthoxtovatō eamehaz' (or: eamšemez')
hoxtahanemxistōneheva, his merchandise is advertised
in the newspaper; hesthoxtovatō ehōxevātovez' mxistō-
neheva (or: hoxtahanemxistōneheva), his goods are adv.
in the paper (lit. are heralded); mxistō evešhōxevā-
tove, it is advertised in the paper; ehōxeva zetoshox-
tovātovez', he advertises a sale.
advertisement, zeoxcepāene mxistō, advertising paper;
hōxevātov, the heralding, advertising; ze-
hōxevātove mxistōneheva, that which is heralded in the
paper; masōhoxtovātov ehōxevātove, "mass" sale adver-
tisement. *see p. 816a under persuade.*
advice, onevātostoz, counsel, admonition; onevaosan-
istoz, the giving advice, counsel, redress; -vātōe,
to advise, becomes -vāta (with in. obj.) and -vamo
(with or. obj.), hence different nouns as onevātātov
and onevamazistov. Vovistomōsanistov, advice, the ad-
vising, teaching; onevamazistov, well advice.
advise, the three suff. mentioned under "advice" (-vātōe,
-vāta and -vamo) denote advising, urging, admonish-
ing, counseling or persuading. They can be suff. to any
rad. susceptible of above meaning, e.g. napavevamo, I
advise one to be good; nahavsevevamo; I adv. one to be
bad; nahessevamo, I adv. urge one to come; namanevamo,
I urge one to grow, increase; naaseoxsevevamo, I adv. one
to leave, etc. See persuade. *all that concerns... q.v.*
affability, hoxaztaheonevestoz, aff., congeniality, friend-
liness; hotoastov, aff. kindheartedness. *see p. 816a under persuade.*
affable, ehoxaztaheoneve, one is aff. nihoxaztaetova, he
is aff. towards thee; zehoxaztaheonevsz, the
aff. one; nahoxaztaetov, I behave affably towards
one. *see effect: zehēstovamohetto, what an effect it has on me.*
affect, suff. -man- = pretend; ehāmoxtamān, he affects
to be sick. See pretend; evešemxe, one is affected,
hit by naheznessesz, I aff. that it; naheznessēho, I
aff. that one; nitao zehoehtaez, zetōēēz, zevē-
emxaoēz, all that affects, comes to, touches us. *tonetaōs, let see how he will be affected by it.*
affection, vhanenhessemanistov, aff. hypocrisy; heto
esaabōtonsoqge, it does not af. comes to no effect.
nas aabōtonseztōke, I am nota. by it, I do not
mind it. *Inf. -toneta - denotes "how it aff. is after
or infl. - Taxa zetōnetaōs - let see how he will be
affected by it or how - Natōnetaōn, I am aff. influenced
conditioned, shaped by."*

hanenhessemanistov, it is only affectation; vhanevōm-schestoz, aff. artificial, shallow display; evhanevōmsó-hestov, it is only affectation.

*see moved
p. 726 inf.
monosyllabic*
affected, eheoceve, one is affected; heoce, masc. n. agent; heoka, fem. n. agent, the affected one; eheocevōm-só, he is aff. showy, dude; evhanenhessemanehoeoneve, he is affected, pretending one.

affection, mehoxtastoz, mehoxtaeonevestoz, kind love; namehosetanotova, he shows affection for me.
mehosanetovo, I have an aff. for one; inf. -hetos- =fond of, bent on, habit of; etetostōam, one has an affection for horses (is fond of them); etetosemane, he has an aff. for drink, (has the drink habit); nahe-tosāz, I have an affection for, am fond of; hetosazis-toz, fondness, affection for; mehosanistoz, love, aff. namehosetanotova, he shows affection for me.

*-notaa-
ag. kind, benevolent
that napevōm
obj. of affection*
affectionate, emehoxtaeoneve, one is affectionate; ehox-aztaeoneve, one is af. friendly; mehoxtaez-tovāz nonametó, be affectionate one towards another (in actual behavior); inf. -vovōneše- =with kindness, tenderly, affectionately; nivovōnešetanotōen, he thinks of us with affection; nivovōnethozechetōen, he works for us with tender care (as nurse for her patient).

affiliate, napevōvāeoxz, I belong with, one with; enoto-vaeoxz, he is not af. does not belong to; inf. -vess- denotes association, partnership, affiliation; navessevo, I am af. with one; navistoēta, I am af. in doings, performances; nivisthozezevemo, thou art af. accomplice with one; naveoxzemaōn, navessevaōn, my companion (the one affiliated with me; naheveoxzemaōnen-oz, he is my companion, affiliate; naveāz, I af. with, go with, belong to.

affiliation, vistoētastoz, af. in acts, deeds; vessevazitoz, the being, going with; vesthozezevestoz, the being accomplice; veāzistoz, the belonging to.

affirm, hēhe naheve, I affirm, I say yes; nahetomemosan, I af. declare of true; nahetomesta, I af. it, declare it (of it) true.

affirmation, hetomemosanistoz, declaration of truth; hē-he hešhestoz, af. the saying yes.

affix, v. napāanen, I af. fix to, seal, -pāana (in.), pāno (or.); napoen, I af. to, patch (having reference to flat pieces); -poenoxta (in.), -poenoto (or.) nahoen, I af. patch (in the sense of adding to the length or width), hoenoxta (in.), -hoenoto (or.); nahoenoxta navēnoz, I affix, attach to my tipi (in adding to it); epāaene, it is affixed, sealed; epāeoz, it becomes af. pasted, adherent (to a surface); epoenoe, it is af. patched (sp. of the patch or object patched); ehoe-noe, it is af. patched (by adding to). See tie.

affix, n. See respective nomenclatures of pref., inf. and suff. -Pāanenistoz, the affixing, sealing; pāaneo,

oomevomeegizt, aff. sorrow; oeamtahat, a. of heart
 oeamtaomeneest, a. (condition of state
 mhaomeegizt, budding overwhelming of tribulation, misfortune
 mäsēmhaomeegizt, Redwings (see p. 32a) oomevomeegizt
 mäsēmhaomeegizt, Redwings (see p. 32a) oomevomeegizt
 mäsēmhaomeegizt, Redwings (see p. 32a) oomevomeegizt

ENGLISH-CHEYENNE DICTIONARY

AFFRAID

affix, stamp, seal. *naōzetanonaohō, I aff. me*

afflict, naonšēho, I aff. *hurt*, harm one; nahāomenesēho,

I aff. one, cause him sufferings or misfortune;

naohāōēho, I aff., oppress, deal hard with one; naanove-

tanoho, I aff. one, make him sad; naanovetanospe, I cause

affliction. *zēōzetanonaohō, I aff. me*

afflicted, nahāomen, I am afflicted; naanovetanooz, I be-

come sad, sorrowful, aff.; nahāomeoz, I become

aff.; namomohenoomen, I am aff. greatly distressed; na-

mhaomeeoz, I am utterly aff.; naanovae, I am sad, sor-

rowful, aff. (stat.); zehāomenēs, the aff. one; zeano-

vās, the sad, aff. one; zehāōēs, the aff. oppressed

one; zeanovetanōs, the one to whom affliction is im-

parted; See suffer, trouble, misfortune. *see grief, grievance.*

affliction, hāomenestoz, bereavment; haomeo, n. agent; ha-

omeozistoz, aff., the becoming afflicted; ano-

vetanoxtoz, affliction, sadness (in thot, mental

state); anovastoz, aff., sadness (state of); anovetan-

exzeše, growth, field, realm of affliction, sorrow

afflictive, eanovetanosohetto, it is aff.; ehāomenesoh-

hetto, it causes affliction.

afford, nahoxtamesta, I aff. reach to it; nasaahoxtam-

tohe ememeatto, I cannot aff. to give it; zeheš-

hāstoemakātaemas emevōēsemaa hovae, ~~since~~ he has much

money, he can afford (lit. he may well give) to give

something; zenstamenōhehsz esaaxamahoxtamistohe mxa-

stovsanistoz, the poor cannot afford gorgeous clothing

(cannot reach it). Oftentimes the inf. -tonš(e)- =ab-

ility of, means of e.g. zehešhāmoxtas emetonšhozeohé?

Since he is sick, how could he work? Zehešsaahemakāta-

ems emetonšeneoxzé, since he has no money how can he

afford to go? Nanexovae, I can afford, come up to re-

quirements, am equal to.

affright, see frighten, scare, afraid.

afire, see fire, burning.

afloat, etahokovōeo, it is afl., floating on top, surface;

eamōeo, it is (or one is) afl., drifting; naamō-

eo, I am afloat, drifting. See float.

afraid, naétoxtae, I am afraid; naého, I am afraid of

one; naéta, I am afraid of it; étoxtastoz, the be-

ing afraid; inf. -saakez(e)- =not afraid; nasaakeze-

avemo, I am not afraid to tell of him; nasaakezevavoē-

tahe, I am not afraid to do, am venturesome doer; zee-

toxtassō, the afraid ones; zētoxs hovae those who are

afraid of something; enoéata, he is afraid of, (from

superstition, something tabooed). Some Ch. fear certain

animals or objects, which they superstitiously believe

to have occult or malevolent influence, e.g. homā eno-

éata, he is afraid, superstitious about the beaver; na-

xamaétoxta, I am naturally, simply afraid; étoxtastoz

nszhoehota, fear shall come upon thee; naétoxtasého, I

after, in sense of connection, relation with bent towards is rendered by n sound.
 But especially by inf. - noxx(e) - or - noxt - a: nanaxzevxta I am
 after it with my sight = seek it; nanaxzosta, I inquire after it;
nanaxzea, I am after where it is = seek it; nanaxzxta, I am going
 towards it; nanoxzeta; nanoxthōsta (suspended); nanoxzevagesta
 AFTER ENGLISH-CHEYENNE DICTIONARY AFTER etc.

after in sense of "then" see this word

cause one to be afraid; étoxtasohestoz, cause of being
 afraid. See fear. Inf. -ise- afraid of, hesitating, e.g.
eiseneoxz, he is afraid, hesitates to go; niiseēsztovo,
 you are afraid to speak to one; nasaaiseņeševe, I do
 it without hesitation, fear. see top of next page -noje-

after, inf. -eše [from -es = lying] denotes the space
 of time lying after a specified action or condi-

tion and =done, e.g. naešemesē, I am done eating (the
 interval following the eating); nataešemesse, I shall,
 will be done eating =after I shall have eaten. In the
 sub.cj. the pref.ze-, preceding -eše- (becoming zee-
 še-) =after, in the sense of being done, e.g. zeešeemes-
etto, after I had eaten (= being done eating). [Do not
 confound with pref. zehēše- = as, since]. When pref.ma-

mata- precedes -eše-, (becoming mataeše- or maeše-)
 it means after, being done, refer. to a mediate or imme-
 diate future, e.g. mataešenāetto, after I shall be
 dead; maeševōmo nischeoxzeo, after thou shalt have seen
 him come hither. Thus zeeše- denotes after, refer. to
 past, and maeše- or mataeše- = after refer. to future.

Both prefixes govern the sub.cj. Inf. -hestoxe- =af-
 ter, in the sense of behind; nahestoxhoeoxz, I came af-
 ter, behind, last, not in front; letter n followed by
 either one of the vowels a, and o carries the mean-
 ing of "after" in the sense of succeeding, following,
 getting; nanehea, I am after, following it; naneševos-
taneheve, I live accordingly, after it; enhē, he keeps at
 (a place). Hence nanoxzevōmo, I seek one, ich suche
nach ihm; nanoxzeovo, I seek where he is; nanohoz hoe-
voxxōz, I get meat, ich komme nach Fleisch; nanōzto-
vo, I inquire (after) of him; inf. -honaov(e)- im-

plies the one after, next to, second, next in rank to,
 e.g. zehonapvevātaevsz, the Vice-President; zehonao-
venitāesz, the one next to the master or ruler. While
 letter n implies coordination, after, succeeding, the
 contrary meaning is brot in by letter é, which implies

stopping, ending = no more after, e.g. naēnemese, I
 stop eating; eénotovae, he is beheaded. Inf. -né- or
 -ni- is eqv. to English pref, un- and in-, e.g. nanita-
vana, I change, unset its coordination; nanitana, I pull
 it out (after it had been set in). See letter n. In
 repetition of an action or condition, one after another

the Ch. use the reduplicating form, e.g. oešēva, day
 after day =every day; totāeva, night after night =every
 night; epopevoōta, one does good repeatedly; ehathavs-
voōta, one does bad repeatedly; nameto, I give to one;
namometo, I give to each, one after another. Inf. -ho-
 toe- is also used for "one after another", e.g. ehot-
toeanao hotoxceo, the stars are falling one after ano-
 ther; ehotošetovāzeo, they follow, come one after each
 other. See line, row.

coming, at, one after another

-nonoce- one by one

-noavone- in line, connectin

-nonoce- noavone- one by one or after another

upreth, red
 aen

more
 Her anach

narchino,
 I took a. one
 in sense of author
 his an. following
 will look, find
 faint, jct.

narcha-
 xovo, I
 am a. him
 (will not...)

narcha-
 xoxetoa,
 after them
 (subent to
 will
 also "oxge-")

-noje-
 after wards,
 later on
 signach, speak
 notama
 soon after
 -h) at dme-
 back, behind
 comes to after

afterwards is rendered by inf. -noze-, later on, subsequently, in
 sense of after all after this or that
^{note = nachträglich}
 -novs- ^{after all, subsequently} ^{nachträglich, hernach} rel. to the future.

more = nachträglich
- *novs* - *after all, subsequently*
AFTERBIRTH ENGLISH-CHEYEN

AFTERBIRTH

ENGLISH-CHEYENNE DICTIONARY

AGAINST

afternoon, zeešésitovōs or zeešénsitovōs, after the middle of the day (ref. to past); mataešesitovōs or mataešénsitovōs, afternoon = when it shall be after the middle of the day. [Esitovōs = it hangs in the middle, sp. of the sun]. This expression is general and can have ref. to the whole afternoon, from 1-4 o'clock, but when the time is to be stated more exactly the terms -homōs and -kaōs are used. Zeešhomōs, afternoon about 2-3 o'clock; zeešekaōs refers to the time of the afternoon from 5-7 o'clock. These terms become in disuse among younger Ind. who have learned to divide the day into hours. Zenokxeo, zenisxeo, zenanxeo, zenivxeo zeeénsitovōs, 1, 2, 3 etc. o'clock in the afternoon. Māvōna mataénsitovōs, to-morrow afternoon; māvōna maénsitovōs matanixeo, to-morrow afternoon at 2 o'clock; han ešēva zeešénsitovōs zēnanxeo, the other day, at 3 o'clock in the afternoon; zistōešesitovōs noxsetto zistakaōs, the whole afternoon [lit. from the very middle of the being suspended until it suspended short from (horizon)]. Nistoha maocxénsitovōs, every afternoon.

afterward, hohoma (on this side); hohomaevetto, shortly
afterward; nheš, then, then afterward; nīnītā,
after...until now, ever since, from there on until
now; niszetā, ever after, until here; hotama, soon af-
ter, gleich darauf.

homonez
again! also
a son of
gain and
gain, as
gain he
does it

again, -hosse- inf. again, a second time; -hot'se- = a-
gain and again, over and over; -evhâsse- = back a-
gain; -evhâtse- = back again and again, repeatedly;
-honaov(e)- again as much. Ehosseneševe, one does it a-
gain; nahot'seneoxz, I go again and again; naevhâseme-
to, I give it back again (to one); eevhâtsseneoxz, one
goes back again and again; nahonaovemetan, I am given
to again as much. Inf. -evha- = back, but is now also
used in the sense of "again"; naevhakašgoneve, I am a
child again (return to childhood). Hotxsetto, again
and again, over and over, e.g. hotxsetto nakokonoha he-
nitō, over and over I knock at the door.

to¹¹ha - } a.
to¹¹he - } a.
ho¹¹ng.
ato¹¹heramo
we¹¹ one ug.
oto¹¹heramaz
vain we¹¹ged
e ag
to¹¹he¹¹ator

against, -òne- and ònez- as inf. denotes against, ad-verse, hostile. Naðneztovo, I behave adverse to one [see adverse]; eðneztaetovàzeo, they are against each other; eðnehozeche, he works against, (mit Widerwillen) reluctantly; eðneztaenõhe, he looks adverse, opposed; zeðneztaetõess, those who are against me, my enemies.- Natchaheztovo (or.) I am against, oppose one; natchahezesta, I am against it; eheto^ugeoxz, it rolls (or. when sp. of stones) against; enxheto^ugeoxz, it (also or.) comes rollig against; navèstaenoz, he is my opponent (Gegner); navèstaetovo, I am against (not

cul. = to = against, ²³ the place, to
with the implic. of "setting, setting, set on, up"

intensity, 200 xix etc etc. ano. from begin.
 7 ago, year, 300 xix etc etc.
 no one - vortanekevtuon
 thru all the ages, generations

inf-pā = against, denoting
 against a surface
 zouxheita natase-pācho
 tou vicon, I stretch
 the sail a. the wind
 coming wind

ENGLISH-CHEYENNE DICTIONARY

with) one. Inf. -vé- is used in the prohibitive form and means "be not with", e.g. nivémesse, do not eat!

Inf. -ata- and -xaata- = against, straight against, facing against. [See face]. Aōx, over against, the other side; onōta, against, contrary to; natōevo, I go against one (friendly or hostile); eveštōeoe hoemā, it is against the law; evešeōneztaetoe hoemanistoz, it is against (inimical to) the law; hosz zestoētastoyā e-vešetōeoe hoemanistoz, some of the Ch. ceremonials are against the law; napeoxta, it is against me, I disdain it; naoxkanomeōhaevamo, vātometto emasayōēta, against my warning advice he leads a bad life.

-at is the inf. denoting years [from ā = winter, in-ert state]; eōtnišeānama, one is twelve years of age; zenīšeānamassō, those of two years old, aged two; zeheeēs nstaneēāhemā, as he is old we shall be old; zemxistoneveāessō, the ones of school age; emeševoze-veāhe, he is of baby age; etoxtoeānama? What age has he? Naveāhenoz, one is of my age; naveāhetova, I am of his age; chāēē, he is of age; esōzeceē, he is still young; naēenamoz, my years, my age; hāēāestoz, the being of age. See old, year. Totanoomē, in ages past, ref. to epoch [totanoom, tozanoom, long ago]; nistavonoomē, ancient age, remote epoch; eoxnestoeamexov, in all the ages, durch all die Zeiten; emahaciseveāhe, er ist im Greisenalter. *zehetoeāevon, according to their age, to each*

agency, meavehoen, the agency (ref. to Ind. agency). Inf. -veše- implies means, agency, instrumentality; heomotomeva ēvešemanhaoxtoveneo, by the agency of his breath (inspired word) there was a creation. When -veše- is used, the accompanying n. agent. takes an ablative form, usually sff. -eva or -ovā. Mere agency is expressed by sff. -eva added to the verbal stem, e.g. nameze-vaena, I just hand it over; naonōsetanaeva, I am calling, for another one; namanševaena, I merely make it; esztomotxevātoz, agency of speech = interpretation; esztomotxevāhe, n. agent. = interpreter; nahessevaena, I take it (not to keep), am instrumental of its being taken; nahōenevaeno, I let one go out, am instrument of his outgoing; nahotševaenā, he uses me, I am his tool, instrument. [This agency form (-vaen) implies always a short duration of the action or condition].

agent, meaveho, Ind. agent; emeavehoeve, he is Ind. agent. [from -mea = to give, and veho = whiteman]. Esztomotxevaeheve, one is interpreter, the instrument of speaking; venootxevahe, instrument of saving.

agglomerate, see pile, heap together.
 aggrandize, namahaana (in.). I make it large, enlarge. See great, large.

aggravate, ehonaovhotoanatto, it is the harder; ehonaovhotoanavoomen, one's suffering is aggravated.

namasecōhā, it is all against me
 kōve-āno
 the whole of year
 300 xix etc etc.
 āno, the all the
 year, ago;
 kōvecehoor out
 āno, the whole
 of year, ago, in
 see year
 age, see p. 32

naēi, hex onā
 am of age
 zexexovē
 those of Natā.
 zexexovē
 in

naēi, tōācū
 we are of same
 age: alho
 share āhano
 am of his
 age.

inf. -toni-
 agency, medium
 instrumentality
 toui chāzistoz
 natōvisho,
 one being
 exatōvisho
 is dispensable
 it out of the
 agile, disp. in
 see quick

zouxheito camexov, thru all the ages (part)
 zouxtoeie- "
 vāoxse-amexov, last ages, times
 nīe-aen-hotonaovexov-bistanov
 thru all ages, for ever and ever

hotonaovexovhistanovestoz
 succeeding ages, Weltzeit
 maatoome-hotonaovexovhis-
 tanovtovā, in future ages

AGGRAVATE
 see to
 next page
 see
 years
 old
 ehēphācā, part the age
 ehēphācā, n. h
 i part
 age, 4 ca
 of virgin
 also
 emaxhā
 ehēve
 being a
 long time
 Virgin

in all age, nomos haton aovhastano vtoro d'netto
 "evotanchevstora"

AGGRESSIVE

ENGLISH-CHEYENNE DICTIONARY

AGREE

hesthāmoxstastoz ehonaovanez', his sickness is aggravated; ehonaovhāmoxta, one increases being sick; evešhonaovhotoanazhestatov, by it the condition is aggravated; ag. - momoto - = aggravatingly; in from, offend, dom, with
 aggressive, enākae, he is agg. active, industrious; eāeoz one becomes agg. attacking, assaulting; eveho-nae, one is agg., goes ahead; ešévae, one is agg. diligent.

disapproval
 -momoto-
 -noan,
 -momoto-
 -wōta,
 -momoto-
 -etna

aggressivness, nākastoz, activity; aeoizistoz, the rushing water; vohonastoz, the going ahead; šévastoz, diligence, promptness.

agitate, emomoxtōmeoz, it becomes ag., sp. of a body of

ag. - naixco -
 = agitatedly,
frustratingly,
see buttingly

water; emomoxtōmāstaha, it is violently agitated (sp. of water ag. by wind); namomoxtōmana m̄ap, I ag. the water; namomoxtana, I ag. it; namomoxtano, I ag. one [from -momo- to move]; emomooz, it becomes ag., moving; eoeotōmaha, it is ag. by wind (ref. to waves); namomoo-sesz, I ag., cause it to move; naohāetanooz, I become ag. excited (thinking pitched high); namomoxtōea or namomoxtōea, I ag. it, stir it (liquids); hovae etonševeš-emomoxtōmeozistov, by some reason the waters became agitated; nanxsovōea, I ag. it, stir it, durcheinander rühren (of liquids) [also used in the se]. See move.

agitation, momoozistoz, ag., becoming moved; momoxtanen-istoz, the agitating; momoxtōmeozistoz, agitation of waters (becoming so); momoxtōmanazistoz, the agitation, moving of the water (when done by some one); ohāetanoozistoz, agitation, excitement; emaxohāetanoozistov, there is a great excitement; emaxehomōozistov, there is a great excitement (in a crowd).

agitator, zemomoxtanensz, the one who agitates; momoxta-neneo, momoosche (caus.), the agitator; ohāetan-
 oosche, zehāetanosōsz, the one who cause agitation, excitement; zetaneneneo zevešemomoxtōmane m̄ap, instrument, tool with which water is made to agitate;

varax certoz
 see
 commotion
 top of p.
 275

ago, tozea, long ago; totānoom or tozanoom, the long ago; totanoomē, in the long ago; esaahānexovhan, it is not long ago; moxhezé, not long ago, awhile ago! This is usually an exclamation, e.g. moxhezé ehoe! Was he not here just a while ago!

agony, ôzetanonavoomenestoz, distressing, suffering. [-ô- and -ôz- = break]; -tan ref. to mental condition and -oomen implies suffering [rel. with drying]. See suffering.

agree, naamāta (in.) naamātovo (or.) I agree, with, consent to; emanohotoemāzeo, they agree together, are of one accord; hestoxtaheonevo esaasēeznettanehez', their testimony does not agree; inf. -sē- = alike, conform to, harmonize; hapo nanešetan, I agree with, think the same, am of the same opinion; emanohoemane, they together make a law, agree in making a rule; eamāta

navistāgen
 a. consent
 stand with
 one

navistōheuo, I a. with one, am his ally, stand with, assent, consent with him
 manōē-hēšetano, ²⁵ common agreement, consent
 hovae zaavisthoenchan, something not a. with, not holding together with, not conforming, fitting with

ahead, napeomhept x p the, I am a. of time. i.e. first time, too early

nasenāztovo, I agree with me, get acquainted, reconciled. ^{condemned: einem juror kommen} ^{agreeable} ^{ENGLISH-CHEYENNE DICTIONARY} ^{strongly} napekone, i.e. nāztovo
zetoseveoxzemas, he agrees to go with me.

agreeable, napevazesta, it is agr. to me (I deem it good); napevatamo, I deem one agr.; eaxaetan

nitove, one is ag. friendly, pleasant to me; emātatame, one (in. or or.) is agreeable, deemed so; ehotoa, one is

agreeable (Ger. leutselig); nahotoazesta (in.), nahotoa-
tamo, (or.) I deem agreeable; ehotoatamano, it is agr.

sp. of weather or nature; ehotoeoz, it becomes agr.;
ehotoevostaneheve, one is agr. lives a pleasant life.

agreement, amatastoz, agr., consent; amatovazistoz, mutu-
al agreement (not written); ēsexhoemanistove,

the agreement has been made (law has been passed);
nanitovhoemanheme, we pass a law, an agreement toge-
ther; nimehaešhoemahemā na. nimehaešemxana mxistō, we

had made an agreement and thou hadst signed the pa-
per. ^{maristatocmo, I come to an ag. - understanding with him}

ague, n. natosevomoxstastoz, chilly feeling; nanatosevo-
moxta, I have the ague, chills; [-natos- = cold].

ahead, evehona, one goes ahead, is progressive, aggress-
ive; maeto, in front; maeto etaešeneoxz, he has

gone ahead; nanitāe, I am ahead, ruler, master; maeto
eheznetto, it goes, proceeds (gestaltet sich) ahead;

maeto naameoxzetova, one goes ahead of me; maeto naa-
meoxzevo, I go ahead of one (of one's going); etašenis-
taaseoxz, he has gone ahead, beforehand; maeto emēsta-

no zetoshessoz, he explained (reflect. m) that which
was going to be; ^{he early: natatuxotovo, I am ahead,}

aid, v. See help. Navistāmo, I aid assist one; naomotaho, ^{earlier}

I aid, assist one (stehe für ihn ein). [This -ōmo- ^{from}

ta- is used in the substitutive m. See gr.]. ^{also an}

aid, n. vistāmosanistoz, faculty of helping; vistāmazis-
toz, aid, mutual assistance. Zēvistāmas nanšheshoe-

oxz, I came here by his aid. See help. ^{a sort}

ail, namek ehāmatto, my head ails; naēvhāmata, I am ail-
ing; natotonstae, I am ailing; nasaapevomoxtahe, I do

not feel well, am ailing, feel indisposed. See ache, ^{to me}

pain. ^{one.}

ailment, hāmatazistoz; heovasz hešehāmatazistoz naešho-
ehota, all sorts of ailment have come to me; he-

to nahesthāmatazistov, this is my ailment; zaahāmata-
zistovhan, there will be no ailment; totonstātoz, ail-

ment, infirmity; saapevomoxtahestoz, feeling indispos-
ed, not well; onševostanehevestoz, a life of ailments.

aim, t'sē either detached or infixed implies: with a
purpose, aiming for, determined, e.g. t'sē naneševe, I

do it purposely; in the sense of being "set towards,
facing to", the letter t expresses aim, set purpose

[see t]. Natazeoxz, I go there, to a place; tāno, there
(pointing forward). The mental suff. -tan implies the

inward desire, intent toward an object, e.g. namesetan,
I want to eat; easeoxzetanō, they desire to leave. The

inf-ometā - also -omet- refer to substitute but subvene

to the aid, assistance. For "unter die Arme greifen, subvene."

comet x evakeoneve, he is helpful, like a subsidy, means of support

The word emomiseomhaconat, has a similar sense

-hoaeenu
to aim at
"gileu"
natâauno-
mo, aim,
point at his
makeover
hoemaunistz
choaena
naperaomo-
hoetb
iaxaêha-
ma, he
aims, shoots
at me (fig)

-tan implies the aim in thot or desire. The o implies object, aim, e.g. meo etaoeoz, the road reaches at; na-hoeoxz, I arrive; e(h)oaena maētano, he points, aims the gun, objects it; henova zehesetovaneoxzess? What is the aim, purport of your going? [Inf. hessetova-, or -hešetova- = purporting; zehešetovatto = what it purports]. Nanosenaha zexhōmaōez, I get at, reach the aim, goal (one had set for us); [zexhōmaovo, where I put a blanket for one. The Ch. used a robe or blanket to designate the goal in races]. Inf. -he- implies aim in the sense of "have to, am bound to", e.g. nahevehōmo, I aim, am bent on seeing him. This would be said while in the act of going to see one. When the action is not yet carried out, only intended, the desiderative m. is used, as: navehōmatanotovo, I desire, aim to see one. The v. -hoae- = run for, covet, like, is sometimes used in the sense "to run, tend towards an aim or goal", as: nahethoahe, I am after; nahethoahe zetoseamhaetto, I run (in order) to obtain. - I all divers expressions there is no special verb or noun for aim as we have in Eng., altho the meaning is conveyed as above mentioned or by using following forms: tã nahethoahe, there is my liking, aim, goal; eoxksaaestāeozé, one is without purpose, aim, does not reach anywheres. [from etāeoz = it reaches completely]. Niononevetto nasaavostanehevé, I do not live without aim, ignorantly; haeš eoxksaaeshoohe, one has no further goal, aim; toxtomonetto e-saaēszé, one does not speak aimlessly. See aimless.

etane-
lot of eyes
they wander
a. a. Re
traalike
in wilderness

aimless, -toxtomone- = aimlessly, toxtomonetto [used detached]; nionone and niononevetto, at random, without aim, ignorantly; nionone nasaaneševé, I do it not with ignorance, without aim; niononevetto eoxchaōna, he worships in an aimless way, without system (Ger. blindlinks); etoxtomonevostaneheve, one lives unregulated, aimlessly (hit or miss); natoxtomona, I am aimless; niononevetto examavostaneheveo, they simply live in ways of ignorance, without system or rule; haeš eoxksaaeshoohe, he comes nowheres, has no aim, no goal; eoxksaaestāeozé, one reaches no goal, no aim; nataomevhanetoxtoetan, I have no aim, merely surmise; nataomevhanetoxtoeoxz, I go without aim, having nothing special in view. [toxtō means plain, prairies, boundless, not limited]. Taomevhanetoxtoetanoxtoz, mere conjecture; taomevhanetoxtoeoxzistoz, natural free, aimless going. [Taome = self (von selbst), natural, of one's own accord; -vhane- = merely]. Taomevhanetoxtoevostanehevestoz, natural free, unrestricted life. [Toxtoevostanehevestoz, prairie life, unrestricted life].

air, omotom; omotomestoz, the air that one breathes. [Oomotom is also used for inspired word in the Ch. religious terminology. Eomotomeve, it is air, breath;

(omōtom) sitov zepōōsta, air space; when "air" = expression, look, aspect
 air. eēhōōta havereomōtom, it is bad air, bad air over air, to used
 eēvōtomau, eēvōtomau, it is asred, ventilated
 roman, air, ventilate; tar, haama naanōes, walk a if on air
 -pōpāpā - dnmh, "to put on air", parading, attract attention
 AIRSHIP ENGLISH-CHEYENNE DICTIONARY ALERT

boaxtovd - in air space
 boaxtoveī
 air sp.
 otatavoom, air region, space, the blue lodge or dome; ea-
 hanomōtom, one pants, gasp for air. See breathe. Zeheše-
 nōs, one's air, mien, how he looks. Suff. -non denotes
 air in the sense of tune, melody. See song.

airship, semo zeamehatto, flying boat; éohamazistoz, the
 flying-up-by-wind. same for alley, aisle, street

aisle, zeōmepoota, zeōmepopoota (pl.) that which is open
 between a row [also used for streets]. Hotoma mo-
 hēoxzemhayo zeōmepopoota, the aisles in the meeting
 house; [zeōmepopoota mēvehoeno, the streets in town].

ajar, etataota henitō, the door stands ajar, open; etata-
 hame, it is flung ajar (door, lid).

akimbo, -zeškseona-; nazeškseonān, I walk akimbo; ezešk-
 seonaeo, he stands akimbo.

akin, see related and relationship.

alacrity, ševetanoxtoz, alacr. willingness, diligence; šé-
 vastoz, alacr. (state) Inf. šéve- =with alacr.,

vivacity, sprightliness, e.g. etašéveaseoxz, he left with
 alacrity. See ready

alarm, v. enotxeva, he gives the alarm, announces stran-
 gers (from noz =alien); naohāetanooz, I become al-
 armed, excited in feeling; naseaovo, I arouse one from
 sleep; ehomōozeo, they become alarmed, are in a commo-
 tion; emasōhēpōōdeo, they become suddenly alarmed,
 frightened; nahēpoetan, I am al. entertain fears; nahē-
 poetanohe, I cause one alarm; nahēpoestomohe, I am al-
 arming (by words); nahēpoesetaneva, I am an alarmist;
 eohāoanistov, it is an alarming report; eohāotōeneo, he
 looks alarmed, frightened; axxev eoxzcetahame hooxceo-
 aseoxzistovez', the bell is rung when there is a fire;
 nahēpoemo, I alarm one (by words); našéševaosemo, I al-
 arm, waken one by noise. enotxeva, enotxevoto

alarm, n. notoxevātoz, sound of alarm (also the call to
 arms); enotxevātove, the alarm is sounded; ohāe-
 tanoxtoz, alarm, apprehension; ohāetanoozistoz, alarm,
 sudden excitement; homōozistoz, sudden commotion, alarm;
 masōhēpōozistoz, sudden alarm, fright; hēpoetanoxtoz,
 alarm (within one), dread; hēpotanoozistoz, the becom-
 ing alarmed, filled with apprehension; hēpoestomohes-
 toz, the alarming, by words; hēpoesetanevātoz, alarmist
 disposition; šéševaose-kokoxaseo (or šéševaostomohe),
 the alarm clock, Ger. Wecker.

alas, ahahē! interj. exclamation of woe or regret; ā!
 long drawn out with subdued voice is an exclama-
 tion of sorrow, great astonishment, regret, oftentimes
 with the hand held before the mouth.

alcohol, vehoemāp, the water of the white man; evēhoe-
 māpeve, it is alcohol.

ale, mēnemāp, also used for beer.

alert, eohānākae, one is alert, industrious; inf. -ševe-
 =with alertness, quickness; ševeneoxzz, be quick

about going! ešévae, one is alert; šévetanoz, get busy, be alert! -hohoomš- alert (in the sense of watchful); hohoomēto (when detached from the v.); enonahaxka, he is alert, brisk, nimble; enonahaxcesta, one is of alert, brisk, agile disposition; enahetan, one is alert, on his guard: *eo enahetan, a. guard*; *-oneham- on the a. for. naoneham-*
alertness, ohānākastoz, state of being busy, industrious, (stat.) šévetanoxtoz, alertness in that, diligence; šé- *tan, naoneham- akōno naminiōm*
 vezetanenistoz, alertness in doing something with the hands; šéveam'nistoz, alertness in walking; šivaztas-
 toz, alert in disposition, friendly, merciful disposi-
 tion.; [šivatamahestoz, mercifulness, favorable dispo-
 sition]. The words šivaztastoz and šivaztamahestoz
 are much used in religious terminology and denote
 pity, mercy, grace, favor. Nonahaxkastoz, alertness,
 briskness, agility; nonahaxceztastoz, alertness, agili-
 ty (in disposition); nahetanoxtoz, alertness, watchful-
 ness, the being on one's guard.

alien, n. noz (masc.), nota (fem.), alien, foreigner; not'- *hečičōnōm a. strange. upship*
 son, foreign child, young alien; nanozeve, I am an
 alien; nozevestoz, the being an alien; hestōevostan,
 alien, outsider; nahestōevostaneheve, I live as an ali-
 en; hestōhetan, alien man; hestōhee, alien woman; hes-
 tōevostanehevestoz, foreign way of living; nahestōevo-
 stanehevetovāzheme, we are strangers towards each o-
 ther; hestōhistanov, foreign world; zehestōhestassō,
 the alien born (ones). *-notova- alien, foreign*

*chevitave
in an a.
operated
from being
with*

alien, adj. rendered by inf. -noze- alien, foreign: eno-
 zeēsz, enozevoan, he speaks foreignlike; inf., -he-
 stōe- =from outside, ehestōhesta, he is alien born, an
 outsider; -notova- = foreign, alien (from another
 place); nanotovaeoxz, I roam from my place, am home-
 less, barbaric, not within a nation, country or associa-
 tion; enotovaeo, they are alien; enotovaeveo, they are
 aliens; nanotovaetovo, I am alien to one; enotovatto,
 it is alien; enotoxevātov, it is a calling for stran-
 gers =sound alarm when strangers come (in war times
 or otherwise); notovatto evostaneheve, he leads the
 life of an outsider, outcast, waif.

alienate, v. naovahāovo, I al. myself, separate from one;
 naasevoeovo, I separate myself from one; navo-
 venosāz, I alienate myself from; navovenosāzetovo, I
 al. myself from one: *nahe. vitaveve, I a. myself from him.*

alienation, ovahāovazistoz, the being alienated; asevoe-
 ovazistoz, alienation, separation; vovēnosāzi-
 stoz, alienation, disassociation.

*hōzeōē
u. fails to
a.*

alight, ehōēšeš, it al. (or.) (from flight); etaōēš, it
 alights on (or.); zistaōēš, (or,) where one a-
 lighted; zistaōēa, where it alighted, lit; eōēš hoxze-
 zeva, (or.) it alights on the tree; hohona eōēš, the

stone (or.) alights [māpeva, on the water, mhayon, the house]. Eōēa, it alights; eōstao, it alights (when remaining suspended, as on trees or on houses); eséao, it alights (into water); naomevonēn, I alight, from a horse or wagon, by descending; naomekaax, I alight, by jumping from, off: *eanhoseōēš, he a. down (as into depression).*

alike, inf. -sē- =alike, the same; esēhesso, it is alike; *water* esaasēhessohan, it is not alike, it is different; *shore*

esēhessonsz, they (in.) are alike; esaasēhessohanehensz (in.) they are not alike; esēhessonetto, it acts alike, is the same; esaasēhessonettan, it is not alike; esēēšeneo, they look alike (or.), ref. to face; esēhestao, they (or.) are alike, ref. to state, condition; esēpevaeo, they are good alike, of the same goodness; esēt-anistov, it is the same speech, it is uttered alike; esēēz'netto, it is alike (Ger. es äussert sich ähnlich, gleich); esaasēeznettān, it is not alike, behaves, acts not alike; esēēšeamataeo, they have pains alike (or.); -sēēše- =alike, sp. of people; esēēševostaneheveo, their customs are alike; esēēšeexan, he has the same eyes; esēetova, (or.) it has the same fur, is furred alike; esētōēva, one (or.) is of same skin; esētōtav, it is of the same color; esētōtao, it is of same size; esētōtaeta, he is of same size; esēetossō, it is of the same length; esētōstone, it (or.) is of same length (sp. of thread, rope); esētōnotto, it is of same thickness; esēetoehōsta, it is low alike; esēhestota, it is high alike (standing objects); esēthāstota, it sets alike very high; esēhestohoe, same height, sp. of trees, poles, something planted; esēzechestahe, one is short alike; esētōhomao, the same elevation (low) of ground; esēekiess, it is alike of short length; esēekass, it is of the same short distance; esēkasexov, it is of the same short time; esēeszehenao, they are shirted, coated alike; esēesaneo, they dress alike; zsēhessosz, those (in.) being alike; zsētōtavēs, those of same colors; (in.) zsēhestassō, the ones (or.) being alike; zsēetovassō, the ones (animals) of the same fur (color); zsēetotaosz, the ones (in.) of same size; zsētōtaetassō, same size (or. pl.); zsēetostonēs, the one (or.) of same length (sp. of ropes and thread) or long cylindrical bodies; zsētōēvassō, those (or.) of the same skin; zsēetōtaevetovassō, the ones of the same thickness in body; zsētāpetassō, those (or.) of same volume, capacity, bigness; zsētāpeosz, the ones (in. pl.) of same volume, bulkiness; zsēetososz, those (in. pl.) of same length; zsēēstonēs, the ones (or. pl.) of the same length of body; zsēetostassō, the ones alike (or. pl.) in height, tallness; zsēetoeāessō, those (or. pl.) of same age. See same, kind.

alimentary, zevešemesestov, wherewith is to eat; zeveše-

cxā-līōō-nōmōōcha, it a. quivering (as arrow)
ALIKE
estapouoēcha
ila. amiss

emanōē + a-
tameo, they
are deuced
all a. no
distinc. between
them

namanōē-
tōhexōtatams
I deem them all
the same

namanōē-
tōtatams
same

namanōē-
ōhatamō,
same jug
-hoemaō-
judge them alike
see same

berries; anonatto heovasz heševostaneo, all kinds of people (mixed up); zeoxtohetāomao, all over the land; zeoxtohetāoxoss, all over one's body (hemekon noxsetto heszehesseva =from head to foot); zeoxtohetāeamehoessō, all thru them, all of them, who are sitting. This pref.zeoxtohetā- (with sub. cj. is used in the sense of over or thru, as examples show. Zeoxtohetāe-mazeomeve, all thru the spring. When "all" implies moving together (Ger.mit Sack u.pack), journeying with belongings, or "packing" [when pack =to bear as a load], then suff. -ē or -e is used, e.g. naasēheme, we leave with all, packing all; ehoxovēheo, they all cross the river (Ger.mit Sack u.Pack); natāehetanon, hoe, we come with all our belongings to land; exoxovehetanov ohe, they crossed the river with all their belongings; ehoxovehestoveneo, there was a crossing with the packs. Nahoēme, we have come with all; ehoehestov, there is an arriving with everything. Inf. -hovō- (sometimes without h) =all together as one fold. Hōvoetto, all together (in a collective sense), as a whole; ~~ehoxovēheo~~ ^{ehoxovēheo}, they come all together, all of them. This inf. -hovō- or -ov- is extensively used in n. and v. forms, as: ninitoveaenanon, we own it in common; enisovatto, it is twofold. [It is also used as suff. in the endings -tove and -nove; emesestov, it is eaten; emesenov, there is an eating (Ger. es wird gegessen, man isst) implying "folded" action; naēsztovo, I speak to (with) one]. Nomoss, all the time, ever; me-sēto, mešsz, all the time, always; as inf. -mese- and -a-mese- =always, all the time is used, but not frequently, e.g. naamesetaetovo, I am with one all the time, always; nitao tataetta, all around, that surrounds, the surrounding vista; taxtanoom means the same only is an old and more ceremonial term, it denotes the region in view above the horizon; nimaoetto, all around, about, refers not to a line around, but the whole surface; tēe zeēso, all the night long. [Inf. -vōn- =thru the whole night, as: evōnēvèn, he walks about the whole night thru]. Zehetāoxsetto, all of my body, flesh; zehetāoxoss, all of one's body (see suff. of sub. cj.); hóehāetto =hóyāetto, all the same, even, just the same [what would not be expected]; Maheo, the All-Father, All-One; eamevonèn, one goes on all fours; -masó- inf. = all of a sudden, suddenly; ēmasóaeozetovovō, all of a sudden they rushed at them; Māmanstomanehe, All-Creator; inf. -mat- (and -matx- before an aspired sound) denotes "all out" = entirely, completely, as: ematane, it is all used up (so there is no more of it); emaseoz, it becomes all used up, (Ger. verschwindet); namatoan, I have uttered all (I had to say); ematxiston, he has written all (completely); emathoxtovàtove, it is all,

ehōvoebaeoyu
also eovbooyu
eoveaseoyu
They all -
inf. -ove- = all
[not to be confused
with -hōve-
which means
mistakenly
inf. -mamāta-
all, in sense
of "nothing
except alone
nothing but
mamāta"
is used
mostly as
phrase and
not infixed,
altho it is
used like:
emamātave-
zbeso, it is
alone-like

see
p. 32 a
under all

-hototove- for all, not only for me's sake alone but
for all: hototo vitto, ad. phrase
nat'eie nerova - I am "all in", at the limit of strength, power
ability.

affliction, tribulation, distress and suffering, see under the
different words. But suff-omen, -omeo is the general
way of expression: nat'āomen, I am afflicted: nat'āome-
nheeto, affl. na oeromeo men, aff. - sorrow; nat'āome-
eo, I become aff.: haomeo', affliction itself; nat'āome-
oeko, I aff. one: enhaomeeo, overcome by aff. or
surrounded by. Literally, -omen ref. to condition, plight
see under "condition"

see also "over all" with "hōvōe": enhāvoegenov, it is over all, the whole
all when signifying "out, spent, consumed, used up" is rendered
by inf. - mat- before vowels a, o and consonants;
" - matx- " p, r, and h, also when preceded by h. (namashēnu)

" - maz' - " ē (maz'netto) namatoeievaena, I
" - maesto(h) - or - māsto(h) - all of, all off (stripped).
see opposite page, bottom, for examples. ematoaha, it is all
blown out, off (by wind): ematxpenoax, all torn to shreds (by
wind): ematoeie, it is all consumed (by fire): emathō-
eie, it is all being carried: ematoneax, it is all used
up, ran out (of rope, bread) etc: namastohet, I become
stripped of all: namatohamunz māte, I shot out all
my arrows; namatoaan, I spoke out all: ematoeievaena
quickly used up: namashēnu, I gave it all out; namat-
penoxta, I tear it all out (with teeth): namathapenoxta, I tear
it all up; namatxpaena, I tear it all up (by hands) etc.

-mhata- = all inclusive of whole, ^{all of it} entire, total, reaching all
complete, all of the parts as a "all", fullness, completeness.
zemhata - maataaneoneve, the whole system of railroad.
zemhata - maere, the whole blood system
zemhata - heshamaemotto, my whole blood system, all of it
zemhata - hestoväto, all of my body
hemornatoretto, the whole of my frame (bones)
hethona'ouabetto, " articulation
hevxozevotto or -hevxozeitovotto, flesh
vāeieimatto - layers covering fleshy frame
heametanenitoretto - life, soul
heametananeomotoemvotto - spiritual self.

Age, in sense of course, nature of time, condition
 amexor amheitz: gear to hee's - amexor haustor.
 course of one's time: during his age, time
 amexor hist anor heitz: crown, time of a nation
 " " re. ~~to~~ ^{his regime} vchousta no heitz, " " Kingdom
 amexor heit ora omohe - vosta nehe vestz
 time, age of customs, living.
 amexore. not ora omohe - vosta nehe vestz
 the time, age of wandering (wild, aimless)
 living
 Xomō be amexore. not ora hist anor vestz
^{anonymus}
 Totah opereus ~~not ora~~ gear to hee's not ora -
 hist anor vestz. during the age of Babel
 esō' monkoe āhe, is still of fair age, not too old or
 too young.

allay, -oan- inf. =subside, cease gradually; naeanaxano, I allay, quieten one. See peace. Navešhaomoxta, I allay with; toxtoehovàn evešhaomoxtanov, hesthāōnstov, the wild animals allay their thirst with it; nahāomoxtoēho, I cause one to be pacified, I allay his feeling; nahāomosého, I allay one (pacify); nahāamosetano-tovo, I want to allay one; naekōvaoz naeostōnatoz, I allay my thirst (lit. I wet my dry throat). See abate, subside, pacify. *it seems to temper moderately* 2 K.

alleviate, navèpanamoxtao, I alleviate one; navèpanamoxta-
maného, I make one to feel easier, alleviated;
naénoxeno, I all.unburden one; naénoxena, I am allevia-
ted; naénoxeoxz, I walk.alleviated, unburdened; nahomo-
eno (see unload), I all.take off a load; naonanaxano, I
all.relieve one; naonanaxāmoxtamano, I cause relief, I
all.the feeling; naonanaxanomoxtae, I feel alleviated;
navèpanāmoxtae, I feel all. light. [Rad.vèp- =light,
empty; -moxta- physical feeling; -ox as sff. =packed,
burdened; -énox- =unpacked, ending the burden; -oan- =
alloy,subside, calm down. [Inf. -māsto- =not in use
but available, released, relieved, not with, stripped;
namāstohano, I all.relieve one, as a relay horse; emas-
tohahe, one is all.relieved, stripped from; emāstoheoz,
one becomes deprived of; ēševhamāstoheoz, he is single
again (after having been married)]. Eoxchaomoxtaomo-
etto, it alleviates, gives relief (as of medicine); na-
evhaénomata, my pain is all., relieved; navèpanaox, I am
all.(from burden; nahāomosého, I cause one allevia-
tion; nahāomosetanotovo, I desire to all.one. Nasèpo-
tomaovo, I all. one, from strain; nasèpotostahaovo, I
all.one's heart.

alleviation, vēpanāmoxtastoz (in feeling); vēpanāoxis-
toz, all. [from burden, also used fg.]; oana-
xanestoz, all., calm; ēnoxenātoz, all. from burden; oana-
xāmoxtastoz, calm, alleviated feeling or condition; sē-
potomaovazistoz, alleviation from great strain; sēpo-
tostahātoz, all. relief of heart. See relief.

alley, see street, aisle, etc.

alliance, see fellowship. Manchoemazistoz, common (mutual) alliance; nistxnoemazistoz, the being allied together, being all together; vistaetovazistoz, mutual fellowship, alliance; manchevis' onemazistoz, alliance of friendship, brotherhood; manchoemazistoz, alliance, pact; visthozezevemazistoz, alliance, accomplice

ty; visthozezevestoz, the consorting, being allied with; momeno hestaneo zehešemanohoemazevoss, the alliance which groups of nations have made (=the mutual laws they have passed for each other). Vistoxestoz, all of warriors.

- * allied, navistamaozetovo, I become allied to one; navisthoemazemo, I am allied to one; navisthozezevemo, I am allied, accomplice with one; nahevis'onemo, I am friend with one; navestax or navestox, I am all. (as warrior). Navistohēnemo, I am allied with one (am of same mind). The inf. -ve-, -vesse- (which becomes vest- or -vist- before an aspired sound) implies association, being allied, fellowship, as: naveāz, I am with; navessevo, I am allied go with one.

alligator, hestanová.

allot, nahestoaovo, I allot land to one (make that he have land; etāomohe, one is allotted (measured land) [natāa, I fit one with; natāomevo, I measure unto one]. Zehestoaocessō, the allotted ones (land); ninēhov zehestoaonētto, thou who art allotted land; natāevamea, I allot, give by measure; tāevavetto eoxcemometo soss hestamevo, he allots to each one their food; zetāevao-netto, that which is allotted, measured for me; hovae soss zemezz, what is allotted to each in particular (lit. thing particularly given to one) zenhestohazāsz makātansz soss ninetāomōenonsz, so much money he allotted to each of us (lit. that much monies particularly he measured unto us); enahan vostanehevestoz Maheo zetāomōez, this is the life which God has allotted, appointed to us. *nahestoaovan, it is all.*

allotment, tāomosanistoz; hesthoavazistoz, all of land; zehesthoanonetto, my allotment; hoe zetāomonetto, my all., the land measured to me; séozehoe, dead land (allotment of a dead Ind.) séozehosz (pl.); nāehosz (pl.) nāehce (sg.), land, allotment of "died" ones, one. [Do not confound with nāeche =Dead river].

allow, nanizeovo, I allow, permit one; nanizeon, I am allowed; nanizeomon, it is permitted to me; esaanizeoehan, it is not allowed; esaanizeovazistōvhan, it is not permissive; zetā ninizeon, hēpetto hovahan, thus far thou art allowed, not further; nizeovsz emeaseoxz-etto! Allow me to leave (that I may leave); inf. -ox- and also -oxkanom- =allowing, in the sense of conceding, granting, otherwise....but, as: naoxkanomemahaciseheve, granted the fact, allowing that I am an old man; eoxpeva oha emevešhavsevestanehevstovez', allowing that it is good, but it may lead to a bad living; eox-tatonetto navātomehozeche, allowing that it be very cold, I work just the same. Nasaanizeoné zemeēszetto, I am not allowed to speak.

allowable, enizeovazistov, it is all.; esaaneševstovhan,

*all out
see p. 32 a
all over
-tā-
tāhestan
all over the
world
nanizeovan
(see under
rohe, ematāvoez)
(round) over all
will rohe.*

it is not all.admissible,not to be done; esaanethoe-manistovhan,it is unlawful,not all.;enizeomohe, it is all.to one; esaanizeomohehe,it is not all.to one; emeneševstov,it is all.,admissible,can be done; esaanrastōehan,it is all.,not tabooed; enhastonestov, it is forbidden,tabooed,not allowable. *nizeosani toz, the allowing*

allowance, nizeovazistoz; zenizeomonetto,my all., that which is allowed to me; soss zetotševamezes-sō,the allowance,apportion to each [see allotment]. Zeoxsaanizeovōvo etanšeneoxzé, he went without my all.,permission; esaanizeoehe,allowance is not given one;nohass hama vistoštastoz esaanizeomohenov,all. to any religious doing is not (given) them,they are not allowed.

allude, is rendered by inf. -n-, as: nanhesta,I allude to it; nanheto,I all.to one;enhevo,one says (alluding to one's talk); né (or.) the one alluded to; hen,that,which was mentioned before (alluding to it); eneševostaneheve,he lives thus (alluding to his ways of living).

allure, nahesetanotovo,I all.one,attract. See attract.

ally, nistax,my ally,co-warrior; estax, thy co-w.; hevistax,one's co-w.; nistxenan,our co-w.; estxevō, your co-w.; hevistxevo,their c-w. The pl.is: nistxexo (my),estxexo (thy),hevistxexo (one's), nistxenaneo (our); estxevō (your) hevistxevō (their); zvesthozevemo,my ally,accomplice; zvestamo,my ally; zevessevo,my all.the one with whom I am; zvesthozeohemo, my co-worker. Vistāmosanehe,ally,helper. See allied.

almighty, emāexaovae, he is almighty, all powerful (state); emāexahe,he his alm. (in execution); emāexaosan,one is alm.(acting as such); eoxsēohātamahe,one is alm.,most powerful; enocenanosohātamahe, he is alm.omnipotent.

Almighty, Maheo Zenocenanosohātamahez, God Almighty;

Maheo Zemāexaovaz,God Almighty (to overpower);

Zemāexahez Maheo,the Almighty God (to execute); Ma-

heo Zeoxsēohātamahez,God Almighty (mighty and dread-

ful); Maheo Zemāexaosansz, God Almighty (overcoming

all); Maheo Zehotoanahesz,God Almighty (to be feared,

rigorous).

almost, is rendered by several infixes,as: -tōmēšēase-

=almost ready to,presently starting to....; es-

tōmēšēase-ēs,one was almost,about (ready) to speak;

estomeešēanac,he was almost,ready to fall; -toseeše-

almost at the point of;etoseešēnāe,he is almost dead;

etoseeš-nišeānama,he is almost two years old;-toseeš-

štō- =now almost,at the very point of; natoseeštōvo-

vētanen,I am now almost done preparing; -tosetō- and

-tostoeš- =almost,very nearly,natostoešešztovo,I al-

most done talking to one; -oxcetoeštōs- almost

peracta-meatoz heveto or heveto aveo - then follows the kind of people or constitution given to.

would....; nioxcetoeštoshovanē, thou wouldst have almost died otaēšetos- pref. sub.cj.denotes when almost....; otaēšetosenāeoz nāvostanevého, when he was about to die, almost dying, I saved him.

alms, novae zeoxcemeatov heveto stamenōheo, something given for the poor. See beg. *stamenōheo*

alms-house, mhayon zeoxchoevoss stamenōheo zsaahaveno-vehessô =house where live the poor who have

no home.

alone, enocē, one is alone; enocēetto, it is alone; nino-

cēmā, we are alone; enocēeo, they are alone; -no-

ce- inf.to be alone; enocepeva, he alone is good (of-

tentimes used for superlative) he is the best; etano-

ceneoxz, he goes alone; nocēhestoz, the being alone.

[from nokā =one, enocē, he is one]. Nīnokātto, I alone;

nīnokaētto, thou al.; nīnokaes, one alone (or.); nīno-

kaez, we alone; nīnokaéss, you alone; nīnokāvoss, they

alone; nīnokaéz', (for in.and or.) one alone (excl.3d.

pers.). Nīnokatto, it alone; -noka- =alone, the only

one, e.g. enokae, he is the only one, he is alone; enoka

heto zaeenom, it is the only one I own; this form is

used in the third pers.and more for in.objects; ven-

šenoka nocetovatto, when alone by itself; venšenokātto

nocetovātto, when alone by, for myself; venšenokaētto

nocetovaētto, when alone by thyself; venšenokasz noca-

tovaes, when one by one's self; venšenokaéz noceto-

vaez, when alone by ourselves; venšenokaéss nocetova-

éss, when alone by yourselves; venšenokāvoss nocetovä-

voss, when alone by themselves; nonocetovaez, alone,

each one by ourselves; nonocetovaéss, alone, each one

by yourselves; nonocetovävoss, alone, each one by them-

selves; nīnocevetovātto, for myself alone: nīnoceveto-

vaētto, for thyself alone; nīnocevetovaess, for one's

self alone; nīnonocetovavahez, each one for ourselves

alone; nīnonocetovavahéss, each one for yourselves

alone; nīnonocetovavahevoss, each one for themselves

alone; nīnocevetovatto, for itself alone. Nokaenshá, let

it be alone! Nocēehá, let one be alone; totšenokatto,

it is the only one, alone it; tótšenokaes nīnevistae-

maen, he alone, the only one, who may helps us. See on-

ly, solely. Naoseekahe, I am alone (having no one

else), also used for destitute, left alone, forsaken,

pure chaste; naoseeceoxz, I walk all alone; -osec-

and -oseek- =alone, nothing but, nothing besides. See

along, -toxe- =along side of; toxeeohe, along the river;

nēnasz, come along! eveáz, one goes along, belongs

to; no- inf. implies along with, ref.to obj.in. or

as: nanoeoxz, nanoën, I bring it along: enoeaena, he

owns along (Ger.Jazu with it; -(h)esto- int. carries

the meaning of along, thru the length of, in a contin-

uous manner. hāch ošseomxta, he feels aloof, is angry, see also

aloof - emenoxce. hāch ošseomxta, he feels aloof, is angry, see also

aloof - " " " set an

enocē
he is alone
a. (of his
kind, of a time
etc.)

noceoxz
he goes a. by
himself.

navoce-
noctan. I
am left (alone)
destitute

noceoxz
he is not
too much
alone

noceoxz
he is alone
entirely

noceoxz
he is alone

noceoxz
he is alone
alone

memāta
nothing but
it alone
all, nothing
else
also used
as inf.

noceoxz, road follows
along

egoistic

uous line of time or distance. This inf. is used alone but more often combined with another susceptible of denoting "along", e.g. -am- =on, continuing; amesto (used detached or incorporated) =along in a continuous line. Amesto epavevostaneheve, he lives well (moral sense) all along; -shov- =lessening, diminishing; -shov(e)sto- =less all along, less and less; nashovevōsan, I see less; nashovstoevōsan, I see less all along (less and less); -nehe- =soon; -nehestoe- =soon all along. [For this inf. form and the one ending in -stov (which is practically the same) see Infixes].

already, rendered by inf. -eše- =done; naešemese, I have already eaten; -nistaeše- =already, beforehand; nanistaešenheto, I have already told him (beforehand).

also, mato; haḡo, also like wise; both of these words are infixed at times, but not in the rule; [hapoevetto =in like manner]; -vesse- =along with, also; navessemese, I also eat with; -aāze- =also in the sense of besides, withal; aāzevetto is used detached.

altar, matovātoz, where upon burning (ceremonial) is done; also matchovātoz and matchestotoz. alter, nanitavane, I alter; -nitavana, (in.) -nitavane (or.); enitavae, one is altered, changed; -nitave- =to alter, change, be different; enitaveēs, one alters in speaking, speaks different. See change, different.

alternate, v. is expressed mostly by inf. -metōe- =by turns; metōe ehoeheo, they work alternately. [Nonametōe, reciprocally]. Toto(h)ovetto =alternating (lit. one between); etotohovhetanevōēn, she has a male child alternately (between birth of girls); nistoha ešēva eoxxsaahoehe, oha totohovetto, he does not work every day, but every other day.

alternative, n. emetomoe, alternative is given to one; metomosanistoz, the giving of an alternative, chance; emetomohetov, it is an alternative; zemetomoness zaaevhametomohetovhanehēn's, the alternative (given to you), you have, will not be a chance again. Tóna nasz nimetomon, hoeheheto na mato hāeānātoz, either one alternative is (offered) thee: to work or to hunger. [Nametomevo, I give one a chance, make room for one].

altho, is rendered by inf. -kanom- and -oxkanom, altho, even tho; ekanomeēs, altho he speaks. The inf. -ox- =otherwise, tho; naoxheneena, altho I know it; (h)onš- =altho being; honšhāmoxtasz esaaōzetanohe, altho sick he does not fret; [not to be confounded with -onš- =hurtful].

always, mešsz, mesēetto, all the time; -mese- and -amese- inf. =always; naamesetaetovo, I am with one all the time; amesto, always, continuously.

am, see v. to be.

no special name for it. The first letter is called Vovoeakxoe: ^{vov}geakxoe = letter written small. ³⁷hoaxeakxoe, last letter Alpha then is zovovoeakxoe and Omega: zehooxe-oakxoe: verbal form is evovoeakxoeōnere, it is the first letter

amaze, eotōhesso, it is amazing, strange; eohāetanooz, one becomes amazed; eotōsetan, he is amazed, astonished; naotōstazesta, I am amazed at it; naotōstatamo, I am am. at one; eohāoōstastov it is an amazing deed (dreadful). See wonder, strange, surprise.

ambition, nākastoz, amb. zeal, industry; nahenākastov, I have ambition; otsetanoxtoz, amb. endeavor (in that); hoxtamistaetanoxtoz, amb., desire to attain; vehonaetanoxtoz, amb., desire to be progressive; nahetho-ahē zistoseamhaetto, my ambition is to obtain; nahetho-ahē, I run for; esaaxaševetanohēonevé, he has no amb. ambitious, eohānāka, one is very amb.; nha zehoxtamista-etanoz, the one who is amb. to attain; evehonaetan, he wants to come ahead. The sff. -tan denotes the inward desire; evehonaēoneve, he is an ambitious one; enākaēoneve, he is an ambitious, industrious one; esaaxama-ševetanohē, he simply is not ambitious; nha zsaaxahoxtamistatanothess hovae, ehecehoēo na ehāeana- those who are not ambitious sit still and hunger.

amble, enonomeoxz, he ambles (as if shaking); nonomšee-naheo, ambling horse. amend, naevhapevanen, I amend, repair, make good again; napevana (in.), napevano (or.); naonoanen, I amend, reform, straighten; -onoana (in.), -onoano (or.); naevhamesēoz, I amend, come to better judgment, feeling, repent. See repair, reform.

American, is rendered by vēho, which refers to non Indians; the Ch. proper name Vēhoevoha(m), usually translated American horse means "non Indian horse"; xamavostaneo = aboriginal people, American Indian; vēhoevoham = horse of the whiteman; when the Ch. wants to differentiate between Germans, Mexicans and other men he calls the Americans xamavēho. Zevēhoevōemsz, the one who is an American citizen (counted as a whiteman). Nivašitaeman, our American Government (lit. our Washington).

amiability, axaetanohēonevestoz; hotoaeonevestoz, am. goodheartedness; hoxaztaeonevestoz, am. friendliness.

amiable, eaxaetanohēoneve, one is amiable; ephotoaeoneve, he is am. kind; ehoxaztaeoneve, he is am. congenial, friendly.

amicable, see amiable; eohāhoxaztaeoneve, one is very amicable, friendly disposed.

amid, amidst, rendered by inf. -sōxs-, sōxseno- = in the midst of (Ger. mitten unter); navōmo šistato esxsenohēo zexaaz', I saw pine trees in the midst of the forest; nasxsenaovo, I make one to be amidst; nasxsenaōen, he is among us; esxsenoēn matā, he walks among the woods; esxsenoetaho, he rides (horseback) in, amidst, among; esxsenoēvonēn matā, he crawls among the

nasxsosasan, make to be amidst, among; esxsosaseoneve; esxsenoēoz it becomes a; nixsenaōen, he is in midst, nixsenaōseme, we sit among. -to to to w- = among, mixed, enclosed with. nit at ohavseme

disposition
otsetan

ambitious
can be rendered
ed by out -ho-tov-
a double

ambassador
nohēenēnāheo
nohēenēnāheo
he is an amb.

Ambush
see lie in
wait,
kind, silent

Amend

hokmetoomz
hokmetoomz
soucha =
let it be
unchanged
truly so

hokmetoomz
tome-nheestoz
he saying am
zehehokmetoomz
hokmetoomz
he am

exanoceressete, he stands alone
(among others)

ample money, fully enough; esaaeštāexovhan, there is ample time. See large, enough, sufficient.

amulet, vonhāxa (sg.), vonhāxasz (pl.), charm, idol.

Analogous see like: nahetovo, I am like him
amuse, navosoe, I play, dance, amuse; nahetós, I amuse, more in the sense of interest, entertaining, fond of; nahetósého, I interest one; zehetós hovae, something interesting, entertaining; hetósāzistoz, interest, amusement, fondness for. This inf. -hetos(e)- further carries the meaning of "habit", as: nahetosāz, I am in the habit of, am fond of; nahetostōam, I am fond of horses. See funny.

amusement, vosoestoz; hetosāzistoz, fondness for; hovae zevešohazistove, cause of amusement, merriment.

See pleasure.

anatomy, see body (parts of).

much or see p. 42 a. It becomes a. in. former time.
ancient, adj. nistaešiensz, ancient, former days; hako nistavostanehevestoz, ancient custom or way of living; nistaēnoz, ancient, former years; nistavostaneo, former, ancient people; nistaomevostaneo, ancient people, of a former period; nistaomē, in the ancient time, epoch; nistavonoom, the very ancient period or epoch; nistavonoomē, in the very ancient times; vonoom, ancient time; hakovonoom, very ancient time; vonoomevostaneo, ancient people. The word nista means before, former, whereas vonoom (von + om = lost period, epoch, time) means real ancient. Both words can be used detached or prefixed to the n. which they qualify; vonoomemxistō, nistamxistō, ancient, former book or writing: *na - noone-dunā, a. nistamxistō, the a. people, the old*

more-axeto-caseo zeveš-hetomāxistō, a. nistamxistō, the a. people, the old
ancient, n. nistamahacseo, the ancients (lit. former old people); vonoomamahacseo, the ancients; zevonoomēvsz, the ancient one (or.). *Vonoomēvavetō, a. age of antiquity*

a. (fishhook) by which ship is held
and, na usually with a longer stress upon a; na mato, and also; na nheš, and then; na hapo, and likewise; hōt = and, in counting, as: nisōe ôt nasz, twenty and one. This hōt is found in old tales, taking the place of na [hence the word hōtaheo = story; hōtahanistoz, the telling, narrating]. E.g. "Vèho hōtaveamensz t'sa moevasé, hōtosešetóeavōns vosxot hohona hōtanonōs = a non Indian and he was walking, where he went, and he was nearly starved; there was a mound and he spied a stone upon it, etc.". This hōt is the criterion for old Ch. tales. Nā with a very long a = and in the sense of surprise or disapproval, e.g. nā zehešeaseoxz! And that he should have left! Nā zehešeonisyomātomass, and you believe it! Nahass or nohass = and whatever; when and has a purposive or resultant meaning or expresses a reduplication, then e is infixed, as: eanhoehozeoehe, he goes down and work = to work; naenōztovo, I ask and ask one = ask him many questions; nachaešekaax, I arise and jump.

kerhavokhōtōinoxzeve, he is born a -vovhe- = a., changed over.
turned around to; nīevavokhē-mānhatōm Maheo, God has
made us anew, new.

ANECDOTE

ENGLISH-CHEYENNE DICTIONARY

anecdote, hōtaheo, story, narration; hōtahanistōz, the
telling of an anecdote; ehōtaheoneve, it is an anecdote. See story.

anew, inf. -hosse-, nahossepevana, I repair it anew, a
gain; -vovoeš- =anew, from the start again; evovoeš-
hestaoz, he is born anew; naevhamonana, I make it anew,
new again.

angel, hoze zeheszemēnsz, feathered servant, hozeo zehes-
zemēnessō (pl.); Maheo hesthoze, God's servant;

maheonhoze, mysterious, godly servant. The Ch. use
feathers to symbolize the world of spirits. The downy
feather worn by priests in ceremonies ref. to spirit
power or being for which or with which they work. Thus
hoze zeheszemēnsz is not altogether borrowed from
christian terminology. The expression vehoa (white
woman) used by some young Indians is improper.

anger, v. nataoveōsēho, I anger one; ehavsevistahaoz, he
becomes angered. [Havs, bad + staha =hearted]. E-
saanehestaha, one is slow to anger; enehestaha, one is
soon angered (from nehe = soon + staha). See angry,
wrathful.

anger, n. taovetanoxtoz, anger, rancor (from taov =frown-
ing); tāoveōsohestoz, cause of anger; vāstahātoz,
anger (intense feeling of the heart); nehestahātoz,
quick anger, short temper; takovstahātoz, anger, rancor
of heart; momotōetanoxtoz, show of anger (the knit-
ting of the brow); momātaeozistoz, anger, violence.

angle, v. nanononō, I fish with hook and bait. See fish.

angle, n. zehešksaevxeo, that which is written or drawn
to a point. [-hešks =pointed, tapering + -vxeo =
writing, drawing]. Zechešksavxeo =several written
angles =triangle. This has special ref. to the angular
drawing of the Ch. upon certain robes and parfleches.
Such drawings are symbols, used in certain ceremonies
and to a large extent in the Ch. ornamental art. Heš-
kxsanōnestoz, angular writing, drawing on robes or par-
fleches; nahešksaevxiston, I write angular, in angles;
nahešksanoha, I make it an angle (with an instrument).
When ref. is made only to written lines, suff. -vxiston
or -vxeoe are used. Hešksanōmā, robe having an angle
or the form of a triangle; zehešksaetto, that which
forms an angle or triangle. Inf. -nime- =at an angle
from, deviating, as: enimetaho, he rides at an angle
(when body of rider leans at an angle from the horse
he rides). Enimāz, he has a mouth at an angle (drop-
ping or tilting at one corner).

angry, emomātaeoz, he becomes ang. violent; enehestaha, he
gets angry easily; nahāstahātovo, I am angry at
one (or.); nahāstahāta, I am ang. at it; nahaoetovatovo,
I am angry with one (in words); nahetaoetovatovo, I
am ang. on his account; nahavsevistahaoz, I am ang., feel

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ANGUISH

bad; nahavsevastahaozetovo, I become angry, "mad" towards one; naasetaoveoxz, I go away ang.; naāstahaoxz, I am becoming ang.; nivēēāseoxeve, do not speak, angrily. See anger and wrath. *see rage*

anguish, ohāōzetanoxtoz (tense feeling of worry); ôze-tanonavoomenestoz, anguish (suffering worry); oemetanoxtoz, broken up feeling, ang. oeoomevoomenes-ton, suffering anguish. See agony. — *angular, see angle. enovahave, it is an*

animal, hovân, general term for quadruped; hōva when used in the constructive genit. as: hōvahe-konoz, animal bones; vesshovân, small animals; pe-het, small animal (game); mevavovân, carnivorous animal; hōva(e)hasz, ye animals! Toxttoehovân, prairie animals: *hovaemâ, a. excrement; hovaevitan, a. per-*

animate, v. naametanenêho, I animate one; naametanen, I am ani., live; naametanesêho, I cause one to be ani., mate, to live. *andtanenistoto (or.) he animate = soul, living.*

animate, adj., zeametanenetto, that which is animate, has life; zeametansenz, the animate one (or.); eno-

nahakka, one is ani., brisk; eomotom, one is ani., breathes; eametanenstove, it is animate, has life. *see breathe!* animation, ametaneneschestoz, the cause of life. See life.

ankle, zexonaotta (mazhess, of foot), ankle joint; [-ona- =round, branch like]; veoō or veoōo, ankle bone

(malleolus); naenškovononasso, I cut one's ankle; nanimononaoz, I twist, sprain my ankle; nanimaepohan, I sprain my foot. *see too, for ankle, hevy. - in ankle foot*

annex, nahoxstanen, I add, annex; -hoxstana (in.), -hoxs-tano (or.); ehoxstae, one is annexed; ehoxstota, it sits annexed. See add and join. *ring*

annexation, hoxstanenistoz, the adding, joining to. See addition, joint. *four*

annihilate, navonenoto, I annihilate one; navonenoxz, I destroy it; navonhâha, I annihilate it by heat, fire; navonhâno (or navonhaōno) I ann. one by fire; navoneōstâno, I ann. one by fire (instantly); evonhâe it is (pass.) ann. by fire; evonhâe, it (or he) is annihilated (state) by fire; navoneōvoto, I destroy, ann. one by water; navoneōvoxz, I ann. it by water; evonōmeošeš, one is ann. instantly by water (body of), engulfed; navonana, I ann. it, wipe it off. See destroy, wipe away. Inf. -von- =destroy, lose.

annihilation, vonenotazistoz; vonenotsanistoz, the act of annihilating; voneōvâtoz, ann. by water; voneōmeozistoz, ann., becoming engulfed by water; vonōmeōstochestoz, annihilation by water (in one sweep); evonōmeōstochestov, it is an annihilation by an on rushing body of water; voneōstâestoz, instant ann. by heat. announce, ehōxeve, he announces, heralds; enotoxeve, he

*hovaevstanevety - a. life, carnal, brutish
hovaevstahâtz a. heart
hovaevstahâtz a. condi.
hovaevstahâtz a. announce*

*enistovatai
in a. mood*

*maememovstatoz
maemetanona-
vstahavovax-
tatoz*

*pusakha-
to hovân
many*

*animus
homataneistoto*

*ankle
Vox*

*see exhaust
fall out
navatociwau
matkestoz*

anything considered animate (i having a personality) change suffix -stoz into -stoto: nēnovbestoz, personality; nēbastoto, person; ametanenistoz, life; ametanenistoto, soul, living part; pāogistoz, picture; pāogistoto, person in picture

ann. strangers; eonōsetaneva, he ann., calls out to come evevhōēševa, he ann. the breaking of camp; emooveva, he ann. inviting to a feast; ehēneotonova, he ann., makes known, give information; emhōnhōēsta, he ann., spreads the news abroad; ehēnevōēsta, he ann. scatters the news, proclaims. The sff. -eva implies a heralding by one invested with that office; maeto namēsta, I ann. explain beforehand; nahōxevooxta, I ann., publish it; nahōxevooto, I ann. proclaim one; hōtahane-mxistō evešhōxeva, he ann. in the newspaper. The expression -hōxeva is used for general announcements made for the camp or the tribe. Only men invested with office of heralds are allowed to make public announcements.

announcement, ehōxevātove, it is an announcement; ēšēmez hōxevātov, the office of heralding has been given to him; notoxevātov, the announcement of strangers (ref. mostly to Ind. from other tribes), alarm; vvhoeševātov, the ann. to break camp; mooxevātov, the ann. of an invitation to eat in a certain lodge; onōsetanevātov, the ann., calling to come; ax^oxeva evešhōxevātov, the ann. is made with the bell; hotonazistov, the ann., information; hēneotonovātov, the ann. proclamation, information; hēnevōstomosanistov and mhonehōstomosanistov, news announcement, the announcing of news. [Rad. -hēn- = scattering from center, radiating; rad. -mhon- = abroad afield; -hōēsta- = to tell of it]. Hēnevōstomoheštov, mhonehōstomoheštov, the announcement.

announcer, hōxevahe, herald; onōsetanevahe, ann., the one calling to come; hōtaheo, announcer, messenger (Lat. nuntius); hotonovahe and hēneotonovahe, announcer, informant.

annoy, namavetanona, I am annoyed, wearied; namavetanoha, he ann., wearies me; naōzetan, I am ann., bothered; navenomoxta, I am ann., vexed; etakovetan, one is ann., irritated; naōz-hemeemoého, I ann., disturb, molest one; eōzetanosohetto, it ann. (causal).

annoyance, mavetanoxtoz, ann., wearies in mind; mavetanohazistov, causing ann., wariness; ozetanohazistov, ann., bother; venomoxtastov, ann. vexation; takove-tanoxtoz, ann., irritation; ozhemeemoéhazistov, ann., causing disturbance, molestation, pestering; naōzhemee-mostoman, I create annoyance.

annoying, emavetanoxtov, it is ann., wearisome; eōneztae-nono, it is ann., tedious, irksome; evenomoxtas-tov, it is ann., vexatious; eōzetanosohestove, it is annoying (causal). See bother, disturb, meddlesome.

annuity, zenanōtāsz makātansz, the \$8.00 interest given twice a year to the Southern Ch.

annul, navonana, (in.), ann. it; evonane, it is ann., wiped

(see multiply p. 747 bottom)
 naevba-hovahane-mani3, naevba-vonana

*anti-christianism: getotahāatamāzetan Mahemxōstaneone-manhastōz
 those who rebel, opp. to Christian church*

ANSWER ENGLISH-CHEYENNE DICTIONARY ANTICIPATE

(grant, agree to it); natanēhovevomotā, I shall answer, stand for one; noxa zetaomhoeshota hesthavs! wait he shall answer for his evil! (his evil shall come unto him).

answer, n. nōstātoz, reply; zehešeamātoe nsthaōnātonan, the answer to our prayer; oxhestoz nasaametohe, I give one no answer.

answerable, esaanōstātovhan, it is not answerable; heto zeheševétto namesaaveštōenané, I cannot be answerable for this which thou doest; exheszhovaoe nitao nitšezistoz, he was made ans. for all thy doing. ant, azesc (sg.) azesceo and azceo (pl.); azesceo heszevoxevo, ant underground dwelling; azceo hevenovevo, ant-hill; zetāpetass azesceo, large ants; zetoce-tass azesceo, small ants; azesceo zeoxcevoštanehevevoss, the custom of ants. Azesc nāhanoma, an ant has bitten me; zemoxtavassō azceo, black ants.

antagonism, ōneztastoz. See opposition.
 antagonist, zeōneztasz; zeōneztōsz, my antagonist. See adversary, opponent.

antagonistic, eōneztastov, it is ant. See adverse, opposing. *naōneztasemo, I speak against one.*

antagonize, eōneztā, he ant.; eōneztastovo, he ant., acts antagonizing towards one; naōneztovo, I ant. one; naōnevošho, I do ant. one; natakovetanoho, I ant. one, cause him to feel angry; natoshossemo, I ant. provoke one, (by words); naomosemo, I ant. provoke one (in words), rail; naomosého, I act antagonizing, provokingly towards one.

antecedent, nistavetto, beforehand; nista can be used as pref. (constructive geni.) or inf.

antideluvian, adj. hako vonoom zehešsaašeemhaōvattan, in the ancient epoch before it flooded all over. *naōnezeonātoz a. pref.*

antelope, voāe (sg.) large antelope; voāeo (pl.); vokā, small antelope; vokāeo (pl.); vokaesson, young antelope; hotoavoā, antelope buck. *see bit*

anterior, maeto zehešsaa- (pref. governing sub. cj.) = in front, ahead before; maeto zehešsaaheoxzēs, prior, anterior to his coming; nistavetto zehešsaaše-meshétto oxchaōnaz, anterior, to thy eating, pray.

anteroom, nooxtōe zepoota, zeneota mhayo, in the room of the house back of the front one; zepoota = open; zeneota = that which is inside.

anti-, is rendered in Ch. by pref. or inf. ōne = opposed to.

Antichrist, Oceheerue-vistanevstomauche or Oceheerue-mahemxōsta-
 tichrist. This last name is not to be used *anas3 = false Christ*
 without previous explanation. *Oxneztakem Totahā-atamāzetan*

anticipate, nanistavoešetan, I ant., rejoice before; *hō-Mahemxōs-ta antelovin exact render.*
 matān naoxheneena, I ant. it, I was conscious

for zeoneztastovo
 Literal would be "getotahāatamāzetan Mahemxōstaneone, but cannot be used as a name, only in a derisive way: 'he who opposes Christ'"
 Oestome-vistanevstomauche = false Christ; Oestome-mahemxōstaneone = false Christ; Totousevostanevstomauche = opposed to salvation and false Christ; *of sin, lit. lawlessness*
 Totousevostanevstomauche = "in perdition and *Havsehvoh'ahesh3 = Evil heart (Prov. 18).*

- tone - de-
 vts. "any in
 different un-
 a: toutous
 rectly any
 rectiform
 trackable
 anything
 - tonto var-
 tance, any
 number, per-
 tonto any
 account

APATHETIC

handed.

anyway, rendered by inf. -tanš-; natanšemesse, I eat
anyway; nitanšehozechemā, let us work anyway; no-
has etonšhāmoxtaeoz, anyway (not known how) he got
sick.

anywhen, nohashama toneš, at any time whatever.

anywhere, nohase t'sa, wherever.

anywise, rendered by the negative inf. -saaxama-; esaa-xamapevahe, nor is he anywise good, in no wise whatever.

Apache, Mozeenhetan (sg.); Mozeenhetaneo (pl.). According to Mooney [see Memoirs of the Anthropological Assoc. Vol. I, Part 6, p. 426] this name refers to "people using the rasp fiddle". While not contradicting this, I simply state here that moze is used a prefix for the larger male animals, as: mozeehotoa, bull (of buffaloes); mozevehohotoa, bull (of cattle); mozeenham, stallion; mozenako, male bear. The mozeen in itself designates a medicinal herb (also mozenista) used to promote the flow of the breasts. The proper name Mozeedeve = sweet root.

apart, inf. -ae-, aeš-, bae- and oaeš- denote apart, by self; the ending -eš refers to a passive state, while the o before ae and aeš implies distributive meaning; eáčhōemāz, he counts himself apart, separate from others; eáčhoe, he sits apart, by himself; nioáehoemā, we sit apart, by ourselves; nioáehoetovaz, I sit apart from thee; naoáehanō, I take them apart, sort them (or.); naevhaášeoz, I become apart, by myself; na-áešvostaneheve, I live apart; nioáešvostanehevhemā, we each live apart; eoáešhistanoveo, they are living apart, as people; inf. -nohé- = apart, aside, deviating from; nanohénō nitovā, I put him apart, aside from me; nanohéoz, I become "side tracked". See separate. Inf. -vohov- denotes apart, asunder (of objects put together); evohovaeo, they come apart (as shingles, flooring, which are spoken of as or.) evovohovšen they lie, come apart; evohovonatto, it breaks apart (anything around, cylindrical); evohovonattosz (pl.); evohoveoz, it comes apart; navohovaovāzheme, we keep apart from each other; navohovaovo, I keep apart from one; evovohovo-heo, they come apart (as flooring). The reduplication of -vo designates plr. distributive meaning; naoninxanēn, I take apart; -oninxana (in.), -oninxano (or.), also demolish; áešeozess nitovā nimesaatoneōsaneheme, apart from me, ye can do nothing, ye cannot prevail; hevaóáešeozetovess nimesaatoneōsaneheme, being apart from me, ye cannot prevail; emōsetto, apart, secretly; -mōs- inf. = secretly; naemōseēsztovo, I speak to one apart, secretly.

apathetic, esaanitomotsané, one is apa., without feeling:

ehózenitomotsan, he is apa., cannot feel; mǎzhesta zsa-aomatôhan, an apa. heart; esaaxama-tonšetanoheonevé, he is apa., simply indifferent.

apathy, saanitomotsanehestoz, ap., the having no feeling; saatonšetanoxtoz, ap., indifference: *see entry*

ape, n. hotamevostan, person dog; make-vostan, ape, monkey; make is corruption of the Eng. monkey.

ape, v. nahoxeszeha, one apes, counterfeits me; ~~ape~~ = ape, *pattern after*
imitate in acts or gestures; this word is not a verb *all the first*
bal f. but implies mimicking. See imitate.

apex, honoc, apex, point; -tonocnanoss- = extreme apex, extremely (used as infix); hekamônôn, apex, pinnacle, tip.

aphe (aphesis), is indicated in Ch. by the small ring (°) over vowel, as nitová, ēsistová, ax°-xev.. In other places the aphe. is shown by the apostrophe, as: eēs'neo for eēs'zèneo. The e or i of nouns ending in -estoz or -istoz becomes apocopated when they add more syllables, as: navostanehevestoz, my life; nivostanehevstonan. The vowels o and a in the syllables ox and ax become apocopated when more syllables are added, as: eēstax, he steps in; eēstxéo, they step in; nistoxs, each becomes nistxéo = all.

aphonia, hóze-ēšchahestoz, not able to voice, hoarse.

apie, in the sense of each, every, is rendered by o and reduplication of first consonant in the word, as: nasz = one; nonasz, one apie; nononasz, one apie (many times); noniš two to one; nononiš, two to each, two apie; nonive, four to one; nononive, four to each, apie; nametonož maxenož, I give to one apples; namometonovož, I give them each apples; nononasz maxem namometonov, I give to them an apple apie.

apologize, natamēstomovo zehešhavsevoanetto, I will ap. to one for my speaking bad; heto zehešhavse-veoxhetaz naevhaasetana, I take away what evil I had said to thee; naevhamesōz zehešhavsevoéaz, I repent, apologize, for having ill-treated thee; nahavsevoan etov, tātō, go and tell him that thou hadst spoken evil concerning him (lit. I spoke bad concerning thee, go and tell him)

apostasy
apoplexy, séhovenāestoz, sudden death.

Hótahāla
apostle, hēnevenēnahe, one who is ordered to go, apostle; *hótahāla*
apostles, hōzeo zehēnevenēnahessō, the apostles, messengers, those who are sent out in all directions.

appal, nachāetanoho, I app. one; eohāōēstastov, it is an appalling deed; nachāetanooz, I become app.; nama-sōhēpōōz, I become suddenly frightened, app.; eohāhoto-anaenōhestov, it is an appalling sight; maxhotoanavoom, appalling condition; séhovanistoz, the suddenness of, the appalling; séhovanistoz mǎztaheva, the sinking, sudden feeling in the heart, that which appals.

Angle. The sound represented by letter K in Aeg. denotes angle, bent sharply, angular, cuneate, wedge, tapering; whenever the real figure is Δ , ∇ , $>$ etc. When the angle becomes a curvature stem - vox - is used \smile , \frown , \cup ; then curvature and angle are combined, stem - aka - is used, like ∇ , letter V seems to denote arch, concave and convex, refers to the radiating, divergent line, lines, surface from a center

Anchor. Exact equiv. not found, but in the sense of "holding fast at or to" is thus expressed: $geveikheon et ohoneo$, - $veikheon et ohoneo$, (in suspension, water or air); $tohoneo$ $gistiz$, n.; $hekon-sheoneo$, by being stuck into; $geveikheon et ikad$, by which it is held fast to; $toheoneo$; $et ohoneo$, it rests at, holds at.

Altar
 $geveikheon cherzevriato$, is provided with horn-projection: $geokai$ Nos denote it standing erect, forming as on corner of furniture etc. $gekatohoneatōes$ (pl. form) the trimmings standing on top of furniture: $eniverditta geveikheon$, here are four horns on the corners. They have altars of various kinds, but apparently no specific names for them: $akomaineo$ = mound of earth, the most common altar, before sacred tents, sweat lodges, or some other places: $koosto-hesto$ = shrine, place of offering (where offering is). $katohovato$ ref. to the burnt offering and $liōadenevato$ = standing incense altar

→ $Toxeoxzevenēnahco$, the one, ^{the} to go about.
 $Toxeoxzevenēnahco$ ^{the} $hōemestoz$, Apostelchips.
 $Toxeoxzevenēnahco$ $Hetamuchestovero$, the Acts of the Apostles.

^{appears} This verb has many forms in the *Yemen* and one should study
 the word "look, countenance" in all its applications. *tufta* - *nō he*,
 (or) *ana* - *noro*, implies appearance, aspect, look, manner, mani-
 festation (by sight): *epervō he*, he look, true: *epervōro*, it
 look, true: *tufta* to this - *nō he* other suff. (*tufta*) can be
 added as - *nō herēn* - walks with the look, app. manner etc.
 (as determined by the acting verb): *ehonēzta* *ēdēn*, he walk
 with a tedious, worn, huddled app. *evōēta* *nō herēn*
 (h. can be left out): suff. - *nō he* pronounced almost like
 - *nō yhe* expresses an action done unto one to make, or
 give him, manifest in him a certain app. look, aspect etc.
nāpererōrān, I make, manifest an aspect, app. etc.
nāpererōēro, " one appear vice.
nāpererōēz " ^{it} *evōēta* *nō herēn* - *nō herēn*
^{manifest} *nāpererōrān*, I make it to blind, cloudy, shut out sight (partic)
^{powerful} *ehonēzta* *nāpererōēz*, he manifest himself powerful
 other suff. can be added as: - *nō*
nāpererōrān, I make a dust 9. v.
nāpererōrān, I cause blinding, cloudedness, with
 smoke, vapor etc. see near bottom of p. 672 a, for
 many such forms as *emēōr* *nāpererōēz*, they
 are made to app. shining clear etc., etc.

apparel, *also exp. with suff. -liwcon, -liwconestx = apparelled, clad*
 ʔs'anistoz, honeō, clothing. See dress, clothing.

apparent, is rendered in Ch. with the hypothetic m. (see Ch. gr.); moetaasé, apparently he has left; ʔvōs-
 tomanoōn hotoxq, mo estʔevhan, he showed the stars, it

appar~~æ~~ntly was night. *michonio-, pref. + hox. = apparently, not*

apparition, mxeenos hetaneo, apparition of men; zehetxe-
 ens, the app. the appearing one; mxeeom, ghost

tent, lodge of apparition. The pref. mxee- has ref. to
 spiritualism or manifestation from the spirit-world.

At irregular times the mxeeom is put up, where a camp
 is, or several families live. Back of this lodge is

always tied a bundle of tall willows or saplings. Du-
 ring the night a votive service or ceremonial is

held. Votive offerings of dry goods are exposed out-
 doors. The apparition or spirits are supposed to im-

part their power to the votive gifts, by putting them
 on or touching them. Towards dawn there is a rush for

the votive offerings, for they have acquired a special
 spiritual power. Mxeeozistoz, the apparition; mxeeo-

zistomanistoz, the making of an apparition; this is
 also used for stereopticon views. Seooxz = dead person,

is also used for spectral apparition, in so far as
 the apparition is one of a dead person. They are sup-

posed to be very obnoxious to human beings, causing
 cramps, twitching of facial muscles and other afflic-

tions. This affection is called seozteastoz, "spec-
 tral infection". *meeozistoz, app. = communicate with spirits*

appeal, v. namomoxzemosan, I app.; namomoxzemo, I app. to
 one; namomoxzesta, I app. to it; pref. momoxe-

(gov. sub. c.j.) =appealingly, implorigly; momoxenistōsz,
 oh may he hear me! Nimomoxzemaz, I appeal to thee; na-

vessemomoxz, I appeal with, worship with (expression
 used mostly by Northern Ch.). [The rad. momo = low,

humble; emomoxae = one is low, humble].

appeal, n. momoxzemosanistoz, the appealing; momoxzema-
 zistoz, appeal; momoxzestomohestoz, imploration;

emomoxzemosanistove, it is an appeal. Ninisonevō hemo-
 moxzem'sanistovevo, the app. of your children. Often-

times the o in such forms in apocoped and replaced
 by an apostrophe. *naneseho, 2 a., apply, refer, submit to him*

appear, inf. -me-, -mee- and also -mehe- =to come to
 view (usually from plane or surface). Emehoax, he

appears stepping out; Meeō, appearing-woman (Ch. proper
 name). Evhanemeeō, one merely appears (not yet in full

sight); emēen, one appears coming up; ešēhe oxmēenēs, *emēēha*
 at the appearing of the sun; enstoseēemēen ešēhe, *th app. being out*

the sun is about to rise (come up); Hotoameēne, Bull-
 coming-up (proper name); emēehōen, he app. coming up,

out of; nivae ehoena-meēneo, he app. four times (in
 connection with ceremonials); eme-hēnevhošta, it app.

(coming) suspended; ememomenokōšta, it app. in single

APPEARANCE

APPEASE

by the
app.
one
~~the~~
look up
ap
from satisfaction
in some of
amount
944 a
will - Vorcheva
reprohibited

we look
suff. - vent
with the
app. man
look
na home gta
vent
walk with
dend, fire

—Vomano
rel to alt. of

- toz, the appeasing counsel; oanaoevamazistoz, the act of appeasing by advising, urging; nahaomooz, I become appeased; nahaomoxtae, I am (state) app., have peace; nahaomoxtomoxta, I feel appeased, at peace; nahaomoxto-ého, I app. one; nahaomosého, I cause him to be app., at peace; haomos! be cool, quiet (Ger. rege dich nicht auf!); nahaomostanotovo, I am anxious to appease one; haomoxtastoz, the state of being app.; haomoxtomoxtas-toz, the feeling app., at peace; haomostanoxtoz, desire to app.; haomoozistoz, the becoming app.; navovoešemo, I app., soothe, comfort one. See pacify, calm, peaceful. *chaa-haomox-taohonor, they are not app. by it.*
- Naoanomoxta, I feel app. comforted; naoanomoxtamano, I make to feel app.; naoanomoxtamano, I make one (or.) feel app.; naoanaxamoxta and naoanaxamoxtamano have the same meaning as naoanomoxta and naoanomoxtamano, only refers to the state of being appeased. *see peace, appease, comforter of heart.*
- append, nahoxstanen, I app., -hoxstano (or.) and -hoxstana (in.) = add unto; nahoen, I app. (or. sp. of dry goods) to, in mending (adding to the length or width); nahoxstaeta, I append to it; nahoxstaetovo, I append to one. See add. In Ch. the h sound implies an adding, hugging, hanging to. Nanoxea, I append to it (in writing); noxeoxz nivehestoz, append thy name to it, along with it (Ger. dazu).
- appendage, zehetoxsetto all my flesh, body, all the appendage of my body, my members; zehetæstōn, all its appendage, appurtenances, parts, (of a building); zehetæveæzetto, all its appendage, all that belongs to it.
- appetite, mesetanoxtoz, the desire for eating; measenistoz, app., taste; nameasen, I have appetite, taste for; esaaxamesetanohé, he has no app., feels not like eating; mavōxōz zehethohatto, the app. of the flesh (what it desires, covets); hemakātaemetanoxtoz, his app. for money. [Sff. -tan denotes want, greed].
- applaud, navešepvazesta zēpoezessezetto, I approve of it by clapping the hands: *epopa-azenux, he cl. by hands, abs. heart*
- applause, pōezessezistoz, clapping of hands; emasōpoezessezistove, there is a sudden applause: *epopa-azenux, he off with the feet*
- apple, maxemen (sg.), maxemenoz, (pl.); hestovoeškon, dried apples; maxemenoe (sg.), maxemenosz (pl.), apple tree; maxemenoeše, growth of apple trees = orchard. [Maxe = large, big + men = berry]. Maxemeneva, among the apples; maxemenoeva, among the apple trees; maxemenoešeeva, in the apple orchard.
- application, otsetanaxtoz, endeavor; paoanenistoz, the app. pasting to; vēstomevazistoz, app. request; momoxzemosanistoz, app., appeal *howe... induction... app. as... has*
- apply, napaoanen, I apply, -paoana (in.), -paoano (or.) to paste on, upon a surface; napoenoe, I apply (a patch of clothing); napoenoto, I patch (or.), napoen- *inf - pā - denotes closeness to a surface, lat against surface to surface: napāēto napāēto 51 tonoxēon; I app. put sail against wind: see adhere, stick.*

nanoniehō, I ap. set one for, over
nanones'tonothā, "for one

natotāeva-nomevonor, I app., apportion to each of them
tab etonievēzhoi, how is it applied? what does it represent? q. 2.

ENGLISH-CHEYENNE DICTIONARY

APPOINT

APPRAISAL

nexta I patch (in.) apply patch on; namomomoxemo, I app. to see one (see appeal); evēsta hozechestoz, he app., asks for work; inf. -ótse- denotes application

the sense of "to give oneself wholly to", as: eótsevhōna, he app. himself to prayer; eótsehozeche, he app. himself to work; zehešetovaetōez, applied to us, that which it means to us. [Hešetova, inf. =purpose].

appoint, naēnāno, I app., set one; navhestano, I app. one to be with, as: navhestano nathozeoneva, I app.

one to be with, among my servants; navhestanāz, I app.

myself to be with, throw my lot with; namatōno, I app.

ordain one (religious term); zematoessō, the appoint-

ment, initiated ones; navōmēnoto, I app., select one; na-

vōmēnotā, I app. one for one. See select, choose. Exhoema-

neo zetosemohēoxzistovez', they appointed a gathering

(made a law for); nanitootan heto hozechestoz, this

work is appointed to me, (entrusted). See allot.

appointment, ehethoemanistove, it is an appointment, rul-

ing; ēnanenistoz, the appointing, laying

down; vōmēnotazistoz, app. selection; matōhestoz, app.,

ordination; zehešeēnans, one's app. to; meavēho mata-

ešeēnansz, when the Ind. Agent shall have been appoint-

ed =after the appointment of the Ind. Agent; See al-

lotment.

apportion, navōzenovo, I app. to one, give one one's por-

tion; navōzenohova, I app., am one who distri-

butes; navōzenomevo, I app., distribute to one; navho-

zena, I app. it, divide it into distributive parts (with

no ref. to equality of portions); nasēstoxтана, I app.

divide it into equal parts. See allot.

apportionment, vozenohovātoz, the act of apportioning,

distributing; sēstoxtanenistoz, app., divi-

sion into equal parts; vozenomevazistoz, app. distribu-

tion. See allotment.

appose, ehestoematto, apposes, juxtaposes; nahestoemaoxz,

I app., put it side by side; nahestoemaovo (or.)

nahestoemaeta, I appose, juxtapose it to it. See side.

Napaoana I appose it, flat, close against.

apposition, hestoemaestoz, juxtaposition; see side.

appraise, nahoeman zehexovōeme, I app. it, determine

(make a rule as to its value); nahoeman ze-

hexovōems, I app. one (or.); ehexovōeme nanitōesta, I

app. it, estimate its value; zehexovōems nanitōemo, I

app. one (or.), count how much worth he is; natāōesta

zehexovōeme, I app., measure its value (by counting);

natāōemo zehexovōems, I app. one (or.), measure one (by

counting); ēšetāōeme zehexovōeme, it is appraised; naō-

hātama zehexovāes, I app. one, judge of one's value (not

in counting); naōhazesta zehexovae, I app. it; naōhata-

mo zehexovōems (or.).

appraisal, ōhatamazistoz zehexovōeme hoe, the app. of the

naonemo, I pay attent. to me, apprec. him (because of what he is to me)
naonista, inrr.
naonduo, I render to me in appreciation for gift received etc.

in recognition of naa-wi-se-vageonehe - he is not app. - It
seems that they are not the positive of this; is it
because they are all

APPRAISEMENT

ENGLISH-CHEYENNE DICTIONARY

APPROACHABLE

land; nitōestonestoz zehexovōemevoss mohēnoham, the
app. of the horses. See worth. native for-
merly!

appraisement, zehexovōeme, its app.; zehexovōems, his
app.; zehexovatams, one's (or.) valuation,
estimation (not in counting).

appreciate, napevazesta, (in.), napevatamo (or.), I app.,
deem good; zehēševistaemetto napevazesta, I
app. thy helping me; esaahesseztohe zēmehapevoēs, he
does not appreciate that he was well treated [nahes-
sezesta, I consider, heed]; zēmезess nahāomezesta, I
app., value what you gave me; hahō nahešetan, I app., am
thankful for; mo hahō nihetohe zehēševistaemata?
doest thou app. that he helped thee?

appreciation, hahō hešetanoxtoz, feeling of thankful-
ness; pevatamazistoz, app. approval. see p. 10726

apprehend, natāohemetan I app., measure in thot; naneš-
staha, I app., not knowing what will happen;
nahohoomēta, I app. it, have foreboding fear; nahēpoet-
tan, I am app., dread; nanoxtovheneena, I app., grasp
with the mind, understanding it. Emmenahasaavxetan, I have

apprehension, tāohemetanoxtoz (in thot); nešstahātoz, apprehension
app., foreboding; hohoométoxtastoz app. fore-
boding fear; hēpoetanoxtoz, the being in dread of; foreboding
noxtovheneenovastoz, app. mental grasp, understanding. fear

approach, v. rendered by inf. -hahan- =nearing, near; e-
hahaneoxz, one is approaching; ehahanēn, one is
app., walking nearer; ehahanēnetto, it is app.; ehahane-
xov, time is app. [-exov- =the cut off, degree]; ehahan-
exov'netto, time app., comes nearer and nearer; nahaha-
neoxta, nahahaneoto (or.), I am app. it; nahahaneovo, I
app. where one is; nahahaneta, I app. to it; [nahahane-
etovo, I stand near one]; hahane-sit'tāeva, approaching
midnight; nakahanēn, I app. closer; zehahanēnsz, the one
approaching; zehahaneōsz, the one (or.) app. me; zeha-
haneotto, the one (in.) app. me; hahanetto, hahetto, ap-
proaching, near by. See near. Ehahanemeaneve, the summer
app.; ehahane-nexovōeme, it app. to the value. Esaaha-
haneōhan, it cannot be approached. See approachable.

approach, n. hahanēnistoz, the app. (in walking); hahane-
oxzistoz, the app. (coming); hahanēvexozistoz,
the app. (the soon becoming time); hahaneovāzistoz, the
app. to, nearness; kahanēnistoz, near approach; hahanes-
toz ehotoanatto, it is difficult of app.; evešhahanes-
tov oxovō, the app. to the bridge; ehotoanatto zeveše-
hahaneoe, its app. is hard, difficult; hotoana-hahanes-
toz, hard of app.

approachable, ehahanestov, it is app.; ehotoana-hahane-
oe, one (or.) is not easily approachable;
ehózehahaneoe, it is unapproachable; ehózehahaneoehe,
they (or.) are unapproachable; esaahahaneōhan, it is
not app.; esaahahaneoehe, one (or.) is not app.

in sense of uneasy, insecure, unsafe: naasaavxetan see p. 8166 under
-vota-

approbation, see approval.

appropriable, eheszovstov.

appropriate, v.naheshzovaovāz, I app. for myself; namhon-
heshzhovanetovo, I app. it his; namhonhesh-
hovanenoz, I app. one for myself; namhonheshzhovaetova,
he app. me; namhonheshzova, I app., provide as property;
zevašitaevsz eēnananoz makātansz zetosevešhozeohesto-
vezēs, the Government appropriated money for labor;
emhonheshzhovacenovoz makātansz, they have been appro-
priated money (provided with money for their own).

appropriate, adj. enešepeva, it is app., suitable, befit-
ting (alluding to); epavazeonatto, it is app.
befitting; napevazeonazesta, I deem it app. Epevazeona
heto hozeohestoz, this work is appropriate, befitting.

appropriatness, pavezeonàtoz; pavetāeozistoz, fitness.

approvable, epevatamazistove; epevazeonna, it is app.;

well accepted epevazestàtove, it is app. (or appropri-
ate); esaapevazestàtovhan, it is not app. (or appropri-
ate. See appropriate. *see disapprove*

approval, pevazestatoz, pevatomazistoz. *na come a decision*
 approve, pevavazesta. I approve of it deem it good or in all *2nd. give those my* *become*

approve, napevazesta, I approve of it, deem it good, am in

favor of it; napevatamo, (or.); epevazeona, it

is approved, appropriate; naamata, I app. of, consent to

it. *conistē* that a me, *af. by test*; *ē* hōme-onist a me,
af. found true by test; also

approximate, v. see approach and near *εἰθε true or not*

approximate, adj.hahanetto, nearly; hoetov, app. usually

used in giving numbers, as: hoetov nanóe =

about, not quite 30.

appurtenant, adj.zehetāeveàzetto, all that goes with;

zehetāoxsetto, all that is app. to my body,

all of my flesh; zehetāestōn, all its parts (of something built).

apricot, ocemaxemen; ocemaxemenoe, ap. tree; ocemaxemenoe-

eše, ap. trees growth, orchard. [Oce =sly, cheat-

ing,disguising + -maxemen =large berry].

April, poetaeše, moon of shedding; vèpozeveše, moon of

leafing. The first is the old name. Very few of

the younger Ch. are acquainted with these names.

iron, taomo-ossestoz [from taomo, to hedge, bar; etao mo

=it bars, nedges (sp. of growing plants or trees)].

Nxpsoestoz, nxpsoestō (obs.) = loin cloth, breech-clout;
 nxpsoestoz, nxpsoestō they made unto themselves

enxexxpsoestonaovázenovónoz, they made unto themselves
 enxexx breech cleuts. [This word has only ref to lei

aprons, breech-clouts. [This word has only ref. to loin cloth. Where in Genesis 3:7 the Eng version has "loin"

cloth. Where in Genesis 3:7 the Eng.version has "ap-
 prend" we translate as in Hebrew by "loin cloth on

rons" we translate as in Hebrew by "loin cloth, or breech girdle"

apronos hozamó! hozamó emeseā apronos he ate: with

propos, nozamo: nozamo emeseo, apropos, he ate; with this hozamó the Reflective m. (see Ch. gr.) is

This is also the Reflective m. (see Ch.gr.) is used oftentimes.

apt. adj. See able. Two = apt. liable to, likely: two etos-

hosseēsz, he is likely to speak again: enešeoona, one

to rule, make a decision by law

arithmetic, zeoxce5stonstov, the numbering, counting.
ark, semonemhayo, the ark (boat-house); vistom6hane-ve-

ark, semone^{ne}naye the ark [Navi]stomōhan, I make
šēēseo, ark of covenant. [Navistomōhan, I make
navistomōhan, I make

a covenant; vešeēseo = case]: ~~mae-wotondo~~ ^{mae-wotondo} ~~zux-pozoneve~~ ^{zux-pozoneve} ~~wix~~ ^{or basket with cover}
 maheskesvone I am armed (with weapons): mahesko-

arm, v. n. aheškovaren, I am armed (with weapons);
vaneoz, I become armed [from heškov = that which is
thorny, pointed]. Formerly this ref. to bows, arrows,
spears and knives. Nahemahatano, I am armed with a
gun, have a gun; kao enoën, he is armed with, carries a
revolver; namhonooxan, I am armed (provided with club
or stones); emäesena, he is without arms, unarmed.

arm, (weapon) n.heskovaneo (anything to stick or pierce
arm, (4) beskovaneoz (pl): naheskovaneon. I have 4 arms

arms. See armor. *hest'ovenišm*, winged a, *weapm*: *euxkesz'kovem* ^{he took}
 — the arm *wešenišm* (pl.): *pažm* my arm: *pažze* — *took* ^{he took}

arm, n.maaz, the arm, maazeno: (pl.), haaz, my arm; haaz
 --- news in my arm (or arms) or in my hand; maaz-mazeno-
 arm, / instead of atasseno:ena. I am long armed overlong: *he stands*

natoksenaevaena, I am short armed; nahestatamōnasso, I am long armed, overlong, long arm
 natoksenaevaena, I am short armed; short arm
 (at shoulder): ahōsenaevaenahe is long etotal arm

armed (one arm): ehathāesenaevaena, he is long armed *max.*

nahenehavanaeva, I lift the arms; nahenehavanaevao, I

stand with uplifted arms; nahenehavanaevan, I walk with
uplifted arms; nahenehavanaevaeno, I uplift one's arms;

evax nazeenaeoe, I stand with outstretched arms; naneameze-
 enaeoe, I stand with arms outstretched upward; naan- *he has too*

st. I stand with crossed arms; etamenaevaena, he has a broken arm.

stumped arm (is one armed); etotamenaevaena, he is arm-
less (both arms stumped); ēsenaevaoxtoz, armhole (in

sleeve), to which sleeve is attached; otäēnaevaoxtoz,
open arm hole, as in sleeveless vest; navešēāzenanoto,

Ar. I sheath his arms, fitting closely, similar to gloving; *haka*
 namanoēāzenaeto. I tie, bind his arms, hands together; *perewi*

nahotameàzenaeto, I tie one's arm or hands behind his
back; nanskoxtseno, I hold one in my arms; nanskoxtsen-

f. a. na (in.); naeénaevaena, I am with a broken arm; the
inf -naeva- =with arm: the added sff.-ena is a verbal

adj. form which denotes "provided with"; ohotomezis-
 -toz armful: eamōs he stands with arms stretched for-
 ward

wards, palms downward. [The same word may mean: he floats on from -ēos = to be suspended].

armor, mahataesehen, armor, coat of mail (lit. metal coat): mahataxuganietoz armor war dress: [mahata

=metal, iron, + eszehen = coat, shirt]. Meoevhoneč, ar-

armor, metal apparel; namahätaevhoneoavo, I cloth him with armor; Esamäta mahätaevhoneoavotz I put armor

11 I clad one with armor [from naes aneno, I clad one],
 nanahātaeszechenano, I cent one with armor; emahātaes-

56 *exax* (up) *exax* (down) *exax* (forward) *exax* (backward)

...the at ... (don

heaviness

escape strategy

no. 12

zehena, he is provided with armor; mahātaes zehenātoz, the being provided with a coat of mail. The Ch. proper name "Mahataes zehen" is usually translated "Iron-Shift". Nameoevsan, I am clad for war. See war.

army, maxenokova-notxevestoz, [maxe = large, + nokova =

collected in one, + notxevestoz = the being warrior (from notax = warrior)]; emaxenokova-notxevetto, it is a great army; zeheszemēness hozeo henotxistov, the army of the angels; t'sa zēmomenoenotxevstov, where different army corps are; emaxhāenōheo, there is an army of them (they are a great many); emaxhāenonoesnz (in.); zehetāhenotxemetōess ehahaneoxtó, his whole army, all his warriors, is approaching; Maheo zehenotxemetōess, God's army (his warriors); zehetāhenotxemetōess, my whole army, the whole of my warriors.

aroma, pavemeeozistoz, good smelling. (inf. -tāta- and tāxta- a. surround; c, epavemeeozistov, it is ar., of good smelling. etātanōstanz are around, nimacetto, all around, on all sides (of a plane);

ahāetto, around, in the sense of away from, a-voiding it; enimaōsta, it orbs around; enimaēoxz, he walks around; eahāēoxz, he walks around, making a byway; eahāēoxzeta, he walks around, passing it (Ger. umgehen); inf. -ahā- implies avoiding, keeping off; natāxtaeōetovon, we are around one (see circle, surround); noka-tāheoneva etāxtanitāōmoeha, it is one mite around the water. [Sff. -ōmoeha refers to a body of water, from ō = not set, not solid + m = aggregation of]. Etāxtaōmoeha, it is a body of water around, = it is surrounded by water; etāxtaōheōeo, they stand around, encircling; e-tāxtaōheōeo, they stand around, as a ring; naohoneetovon, we sit in circle (ring) around one; naohoneōetovon, we stand in circle (ring) around one. See encircle, surround: see *ahāetto* hoanō auesaa. aha. etc. are

arouse, naseaovo, I arouse one (from rest, sleep, lethargy); emomātaeoz, one becomes aroused, angry; natakovetanoho, I arouse, provoke, anger one; nanākasého, I ar. one to activity, industry; naševetanoho, I ar. one to diligence.

arraign, eonōme hoemanemhayon, he is arr. in court, called to the law house; nitoseonōmanheman's zehetaēs Maheo, we are to be arraigned before God; eonōmeo zetoshoemaevoss, they are arr. to be judged. Nha zeonōmsz hoemanemhayon, the one arraigned in court.

arraignment, hovaeva zevešeonōms hoemanemhayon, the thing with which one is brot to court.

arrange, nahoxeanean, I arr., put in order; hoxeana (in.), -hoxeano (pr.); nahoxeexanen, I arr., prepare in order; nahoxeosan, I arr. place in order; nahoxetahosan, I arr. set in order; nahoxevetanen, I arr. get things ready beforehand; ehoxenōno, it looks well arranged; naonoanen, I arr. straighten, settle things; -onoana

this inf. is important 57 (see change, renew, convert, repeat)
-vove- = to arrange, put in order, fix (see prepare)
-ehavove- = re-arrange

(in.), -onoano (or.); napevanen, I arr., in the sense of repairing, making better (usually with inf. -evha-. See prepare, ready, agree. Naexhoemanheme zetosemohēox-zistove, we arr., that there be a meeting. [Naexhoeman = I pass a law]. *evitana, he arr. dipore, ted so, vadam*
arrangement, hoxeaneanistoz, hoxeexanenistoz, the arranging; vovetanenistoz, the preparing; vovetana-zistoz, arrangement, preparation; onoanenistoz, the arr., straightening; evhapevanenistoz, arranging, repairing; tāma enethoeman, it is his arr., his law; emanoxhoemanistove, there has been an arr. made.

arrant, is expressed by inf. -ahan(e)- =extremely, out-and-out; eahansenova, he is an arrant villain; e-ahanemashanē, he is an arrant fool; eahanatamae, he laughs extremely, genuinely (Fr. il se meurt de rire).

array, v. navaxē, I am arrayed, dressed and painted; nava-xēno, I arr. one (or.); emxastovsan, he is arr. with the finest clothing (Ger. -mit der Fülle von Kleidern); enonotochoeo zistosemeoevoss, they stand arrayed for battle (they stand ready for warring); ehoxeotansz, they are arrayed, placed in order; nahoxeosan, I place in arr.; nahoxetahosan, I array, arrange upon, place order upon something; ehoxetahota, it stands in array, well ordered; nahoxetahotana, I place it in array.

array, n. ēšexhoneōeo, they stand in array, formed in line (see line, row); *active* vaxēhestoz, array, ref. to dress and paint; mxastovsanistoz, arr. display of fine clothing; ehoxetahosanistov, it is an array, placed in order upon something.

arrear, n. našenomaéo, I am in arr., late, behind time; na-šenomaéom, we are in arr.; ešenomaéō, they are in arr., behind time.

arrest, v. matanāevèho ehestanē, one was arr., taken by the police [matan = milk; see police]; natóhaēto, I arr. stop (as a horse). See stop. Nahessevaeno, I arr. seize one; nahessevaena, (in.).

arrest, n. nxpaozistoz, the arresting, stoppage; hessevae-nazistoz, arr., seizure.

arrival, hoēnistoz, (from walking); hoeoxzistoz, arr., coming; hooxzistoz, arr. at home; heoēhestoz, arr. (with belongings); ehoeōnov, there is an arr.; hooxzistoz, arr. with game; enoxtomoehestov, it is an arr. from hauling; monetochoeoxzistoz, immediate arr.; napevetano zehešhooxevoss, I am glad of their arr. home with game; napevetano zehešhooxzevoss, I am glad of their arr. home.

*arrive, nahoēn, I arr., from walking; nahoeoxz, I arr., come; nahoeoe, I arr., am arriving; namonetochōēn, I have just arr.; nahoox, I arr. packing game; naheoē, I arr. with all my belongings; nahoeoe, I am arrived now; nanoxtomoe, I arr. from hauling; nahoešena, I am arriv-

See page 64 a etc. I have still 50 ceremonial arrows, most of them given to me by Chief Kiltanau (Arrowkeeper) in 1892, when they were being "renewed"

ed, have attained; etaoeoz, it arrives, leads to (of a path); nahoxtamista (in.), nahoxtamo (or.) I arrive, attain, reach at; manxhoënetto, when it arrives; maeš-nonexoveoz, when the time will have arrived, come; naonovōhesz, I arr. with a boat, land on shore; naonove-tohona, I arr. (to shore) by swimming.

arrogance, menoxcetazetanoxtoz, arr., haughtiness; ohāe-^{hohāe menox}menohestoz, arr., pride; menoxcepeosanistoz, ^{to disdain}arr., disdain. ^{hohāe menox-tota-hāfama}

arrogant, eohāmenoheoneve, he is arr., overbearing; emenoxcetazetan, he is arr., haughty; emenoxcepeosan, he is arr., disdainful and proud; zehešohāheneeno-vaevata māz eoxcemoxcetazetanotovō zenitāziss, deeming himself very learned he is arr. towards others; oxtosešeavaozistovēs maeto eoxcevo voeam'netton's menoxcetazetanoxtoz, where there is to be a fall, there goes before hand the arrogance. ^{also see under}

arrow, māhe (sg.), māheoz (pl.); namāhe, my arr. namoxoxzz-my flint arr.; namāhean = our arr (sg.); namāheā-

noz, our arr. (pl.); māheveva, by an arr.; nahemāheve, I have an arr; nimāhenan, our arr. ref. to sacred arrows owned by the Ch. They are mysterious, religious symbols, greatly venerated by all the Ch. They are said to have been given to the tribe by their ancient prophet or leader. His name was Nizhevoss (Eagle's nest or peak), but from his character and relations to the tribe his agnomen became Mozeoeve = Sweet-Root-Medicine. This root is used to increase the flow of the human milk. Mozeoeve was the spiritual father, his teaching was the milk for the tribe to grow by. The venerated arrows were given by him as symbols, to crystalize his teachings and make them more tangible. The arrow shaft (because made of wood) represents the people; the feathers symbolize the spirit world; the flinty arrow points are the emblems of incorruption, health, fire and eternity; the fur enwrapping the four arrows represent the "animāte" being who holds within himself all that which the arrows stand for. Usually

once in a year, the "bundle" is unwrapped after preliminary ceremonies. Any adult male member of the tribe may make an appeal to these arrows, when a great trouble of some sort has befallen him or some one of his blood. After the appeal has been made, the devotee makes a ceremonial visit to the different camping places of the tribe and gathers votive offerings. At the same time he receives the preliminary instructions from a priest. After one or several months of preparation, the arrow gathering is held. This gathering is called "hoetonestoz"; the devotee is called "hoetoneševahe"; ehoestoneševa = he makes an offering (to the arrows); maxhoetonstov, when the arrow worship

^{hohāe menox}

^{jehe māhe}
The one who has the Arrow

^{he had}
but to his people covered his medicine

^{used after}
to him, one very precious for the people

^{thus a}
true guardian of the tribe

^{with}
he performed with

For the origin of this word see under "supply" p. 1014 a
Hootonewy, B. ceremonial: Hootonewy H. man; Hootonewy, m. H.
B. lodge: every man there, he is a participant in cer. connected with B. C.

ARTERY

ENGLISH-CHEYENNE DICTIONARY

Art here
 in a special sense
 for art
 rianāhe
 magic a.
 māhe māhe
 I have an a.

disc. on head.
 see p. 64 a
 Xima xoxox
 is a pointed
 little thing
 for arrow
 same for de
 dant
 xoxoxox
 fleet arrow

takes place; emeaeavaxeva, he occasions an arrow wor-
 ship; hooton, reunion of the sacred arr.; ehootonstov,
 the arr. worship takes place. Moxoz zehoestavēs,
 fiery arrow points; esaahemāhestovhan, there is no ar-
 row; ehestoena, he draws (the arr. or bow); māhe esaa-
 moxoxzevan, the arr. is not provided with a tip
 (flint point); emoxoxzeve, it is tipped with flint;
 namāhe epōno, my arr. has no point; namāhe namoxotaoz,
 I provide my arr. with flint point; māhe enševao, the
 arr. flies swiftly; nokoamestov, one arr. shot (in mea-
 suring distance = about 400 yards); zevovokō māhe,
 bare arr., not tipped nor feathered; namatōs I am out
 of arrows; namatohamenoz, I spend all my arr; ehēpse-
 va, it shoots (arr.) beyond the mark; evavanoxseo, it
 shoots (arr.) whirling; naexooxoeta, I provide the ar-
 row with feathers; napenoxoxta namāhe, I chew the end
 of my arr.; hakosoevoz, round pointed arrows (bullet
 head); paosevoz, blunt arrows (having a ball-like head
 or being hemispherical); pāsevota, thick end arrow;
 ponozevoz, blunt pointed arr. (popinjay head); heškos-
 voz, sharp pointed arr. (not tipped); penosevoz, chewed
 point arr.; [These arrows are mentioned in tales and
 are attributed to have killing power, possibly they
 were poisoned by the saliva or otherwise]. Motaxce-
 voz, tipped with steel points; vāstavoxoz, tipped with
 barbed heads; maxamoxoz, stone tipped. Māhe eōēa, the
 arrow alights; māhe eōstāo, the arr. alights and re-
 mains suspended (as on a tree); māhe esēao, the arr. a-
 lights into the water; etonovhōesta māhoz nehanēva,
 the arrows were thick on the lake (it was thick with
 arrows upon the lake).

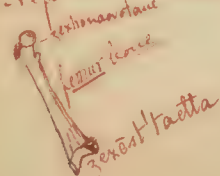
hāhā-otoxoye-povstōna-
 mistoz = art
 zehōna-otoxove-povs-
 ARTICULATION tonehōvz
 zehōhā-otoxoveštō-
 nehevz
 etc.

Arrowhead artery, mazhemaeme.
Arrowlodge artful, eohāoxzezeve, one is artful, cunning.
Arrow made artfulness, ohāoxzezevestoz.
artchoke, hoenoxkon (also sweet potatoes).

articulate, enonāoseēs, he articulates distinctly (in
 speech); enonāoxtoan, he art., pronounces dis-
 tinctly. Inf. -nonā- = at a time. The distinct articu-
 lation in speech is considered old and good Cheyenne
 and is conserved among older people and in ceremonial
 language. See plain.

articulation, nonāoseēs zistoz, distinct art. (in speech),
 slow, distinct pronunciation; nonāoxtoanis-
 toz, distinct, good articulation, pronunciation [the
 antonym is: enonotoveēs, one speaks with hurry, not
 clearly]. Honaēonahestoz, art. (any form of joint in
 the body); zexhonaēonahestov, where there is an arti-
 culation; hotonaēonahestoz, articulations, joints, the
 "several-jointing" [reduplicative form]; zehešhonaēo-
 naevoss, where they are jointed; mahāz zexhonaotto,
 hand joint, articulation of the wrist. See joint.

zexēst'haetta
 where it has
 a joint art.
 zexēst'haeto
 where he has art.
 art. refers to
 concave part
 zexhonaotto
 hand joint
 art. refers to its
 concave part



makeva nahēaton, with an a. I shoot, hit
 upward. - ehēmao, it (a.) is shot upward
 eerha-hoemaao, it falls back to ground in comedim
 with above

as if he were, as if it would, etc. rendered by *tass* - followed by the
Mediate Mode. *tass* is a loanword, as it were, as if it would follow, etc.
"do as I do"

"*chāmanti jītō*, as if he were sick

ARTLESS

ENGLISH-CHEYENNE DICTIONARY

ASCEND

artist This is exp. in suff. - *mbō* (see under busy, in margin). *do* handy work
artless, ehospoxzeve, one is artless, fails to be crafty. *she is an artist*
as, tass, as, as if (not real). [Rad. tass is found in mā *doing handiwork*
tass, scalped man (still living) and mātasoom = *followed by*
spirit]. Tass....hapo, as....so; tasse vezen, just as; *subord. verb*
zista- pref gov. the sub. cj. =as, at the time when; *= as: zehe-*
zistašemesēs, as he had eaten; zistaaseoxz, as he left; *thezeboose-*
zeheše- sub. pref. =as, since; zehešaseoxz, as, since he *he left, as*
left; homōxz, as, for instance; zehexov-....-nexov, *I hope, as, my*
as....as, in the degree....so; zehexovepevaes nanexov- *hope is: i'm*
ae, I am as good as he is (lit. as he degrees being *plus a part*
good so do I); zehetā-....-nitā-.... =as....so (ref. *in something*
to size, area, reach, amount); zehetāhozeches nanitāho- *dealing*
zehe, I work as much as he does (lit. as he amounts in *up on me*
working, so do I). From above examples it is seen that
zehe- =as, (in zeheše-, zehetā-, zehexov-); when follow- *from a*
ed by inf. -nexov-, -neše-, -nitā in the dependent *as - it being so*
clause, has a comparative meaning; zeheševostanehevez
eneševostanehevo, as we live they live; inf. -taestov-
=as well, as much as, nataestovōemo, I am as much worth
as he is; tass hama, as if (wondering, guessing); tass
hama ehovanē! as if he were gone! =I wonder if he is
not gone; tass hama emese, as if he were eating, he must
be eating! Homeevās, as if, supposing; hoomeevās ehāmox
tasz, supposing he be sick hoomeevās-hetōmsz, suppos- *trouble*
ing he be true; zezhestassō, such as they are (or.), *as usual*
zezhesōsz, such as those (in.). See such. Inf. -tatōm-
eše- =as soon as, usually in combination with pref. ze-
or zis-; zistatomešenāeoz, as soon as he was dead; ma-
ešemesēs zetatomeaseoxz, as soon as he has eaten he
will leave; zetāš (from zetaheš-) =as, during the
time, while; zetāšeneoxz, as, while he was gone. Some-
times infixes become detached and add sff. -noxz, deno-
ting as, e.g. -hece-, easily, quietly, becomes hecenoxz =
as easily, easily-like; hotoanatanoxz, as difficult; ve-
haenoxz, as old; inf. -ox- =otherwise, tho, is used for
"as" in the sense of however (expressing a conces-
sion), e.g. zeoxpeva nasaahohe, as good as it is, I do
not like it; zeoxhavsevaesz ešivatamā Maheon, however
bad he be, he is pitied by God; na tāma, as for (whe-
ther me, thee, one, us, you or them), is specified by the
subj. of the sentence, e.g. na tāma napevetano, as for me
I rejoice; na tāma eanavetanō, as for them they are
sad; na tāma nitoshozeoheme, as for you, you are going
to work; navhestamo =navesshestamo, and navesshestata-
no, I am as he is (ref. to stature, condition); navess-
hestatana, I am as it is, conform to it. Zenhestavoss
vostaneo hapo zenhesta vonhātan, as the people are, so
will be the priest; zheestas zevovistomosansz zenhesta
zevovistomoessō, as the teacher so the pupils.

ascend, eēensz, one asc., steps upward; eēen'netto, it
asc. [from é =upward, upright; eéa, it stands up-

e'chōstōz, (fast)
e'chōsta, it asc. up

right; eéax, one runs upward; eéōes, one floats upward; eohāetto, it asc., rises; emaxohāeneo venotaeše, it was ascending, a great smoke (Reflect.m.); eheameoxz, one asc. above, to heaven; nataéoxz eseomē, I asc., go up the hill; eéomao, it is ascending ground; eohāenšev-eómao, it is very ascending (steep) ground; eéšeō, vapor is ascending; eheamehá, he ascends (flying); eheamehatto, it is ascending (flying upwards); *etahcain's unahō, he asc. to heaven*
 ascendable, eéēnistov, it is asc.; eéaxistov, asc. by running; eéōesenātov, asc. by floating; eéoxzistove, it is asc.

ascension, ascent, éēnistoz; éaxistoz (by flight running); éoxzistoz, asc. going up; éōesenātoz, asc. (by floating); heameoxzistoz, asc., the going above.

ascertain, ooseš nataešheneena zehesso, I ascertain it, (lit. in truth I will know what it is; naonistazesta eohetom, I test the truth of it; nataešpavheneena eoešenāeoz na mo hovahan, I will asc. (know well) whether he died or not; nataešpavheneena zehexovōems, I ascertain his worth (also nataešpavheneenovo); eta-ešhetomeme, the truth has been ascertained about one (or. and in.). *nanoxzeuareneōe, he a. about me, follow it up*
 ascribe, zēmans ehesšāmoxta nahešetanome, we ascribe to find out

his being sick to his drinking (lit. that he drank, he is sick from, we think). The Ch. language has an attributive m., see Ch. gr. *naphaeveit, my a. (my own)*
 ash, motó, ash tree (Fraxinus Americana); *zēhehāveit*
 ash, pā = powder; hoestapā, ashes (fire-powder); *vohome-*

pā, white ashes; mahaxcepā, old ashes, clinkers. [This word obviously is derived from the rad. hāe and hāe = burning; the letter p denotes a crushing, pressing to pieces, powder; thus pháe or pā = crushed to powder by heat or fire]. Pā zēveota, ash-pan or ash-pit; zehone-ta pā, heap of ashes; mahaxce-pā zehoneta, pile of old ashes; *nahōesehān, I throw out a. exa-māto'ep'avo, nothing left*

ashamed, nataneheztovo, I am ash. of one (or.), nataneheztata (in.); natanehe, I am ash. [natanevazesta, I deem it a shame]; natanehesého, I cause one to be ash.; natanehevomotā, I am ash. for one. See shame.
 ashen, pāea ehesso it is ashen, ash-like; vohomepāea e-nešenōhe, he looks ashen, like white ashes.

aside, eama, at the side; eama meo, at the side of the road; nohēmeon, aside of the road; inf. -nohé = aside, from, *astay* from; nanohéoz, I become aside, astay; nanohétan, I am aside in that, distracted; nanohévoeta, I act aside (from the good); nanohénosého, I cause one to go astray; nanohéoxz, I go aside, astray; nanohéohē, I turn aside, astray; nanohéna, I put it aside, apart; inf. -nime = aside, to one side, deviating from a perpendicular or horizontal line in a widening

he pale, pallid - *nōno-*

naphāem, my ashes
from my fire.

ehetapāem

e'chōno-
one-meo-
uise, a
road as
at an angle
like a ladder

Asia
Asea-hoe

pāea
gehēhessoz
the a. are
they (run.)
pāea gehē-
hestaboz

Ashore
on shore
stanchēdha,
he is turned a,
astay by me

napaeotā
no, na.
paevotāha
broast or
ash
paevotāha
naist on a
left

assign ASK see delegate charge, incur committed, entrusted etc. p. 400a see also under dispose

ENGLISH-CHEYENNE DICTIONARY

ASK

angle; naasetanen, I put it aside; -asetana (in.), -asetano (or.); inf.-áe-, áeš-, -oáeš- =aside by self; see apart; eáehoe, he is aside (by himself); zeheše-aseēnanom nitao, having put aside (laid aside) everything; emōsetto, aside, as not to be heard, secretly; emōsetto eneševe, he does it aside, secretly; inf. -aāze- =aside, besides, at the same time; eaāzeosen, he has aside, he "besides" (Ger. erübrigen) e.g. epavenascenōo na eaāzeoseneo, they have well enough (to eat) and to spare; aāzevetto enonotovsešsz, aside of this he drinks; oxsēcetto namehahoe, aside of me there was no one (lit. perfectly alone I was); áeš naēnana etov, I put it aside, apart for thee; eáešēnane nitovā, it is put aside, apart for me; maxemenoz eoáešēnanensz, the apples are put aside, apart... *away. - hagg. get you aside!*

ask, navēstomosan, I ask of; navēstomohe, I am asking of; *h'a'tom!*
vēstomosanistoz, the asking of; navēsta, I ask for *look out, get aside*
it; [not to be confounded with navista, I promise it and navēsta, my temple (of head)]; navēmo, I ask for *nanohékanio I jerk, fling him aside*
one; vēmosanistoz, the asking for; navēstomevo, I ask it of one; navēstomevonoz, I ask those (in.) of one; navēstomevonotto, I ask them (or.) of one; vēstomevazistoz, the asking of one; navēstomoenoz, I ask for one (to have him); nivēmaz, I ask concerning; for thee; nivēstomoetovaz, I ask for thee (to have thee); naoen, I ask entreat, pray; nahaoen, nahaōn, I entreat, pray (is the word commonly used when not combined with infixes or other verbal forms); nahaōna, I am asking (in prayer, entreaty); hevehestovā navešhestoen, I ask, entreat with (in) his name; Ehan navešhestoenatovamo Hēhya hevehestovā, I ask, entreat God with (in) the name of His Son; navēstomovo, I ask for it, his; eanenōztanoz, he ask those (in.) to be his property; nanōzesta, I ask, question about it; nanōztovo, I ask, question one; nanōzemo, I ask, question concerning one (or.); nanōztomovo, I ask, question it his; nanōztomevo, I ask, question for it his; nanōztovamo, I ask, question him, his e.g. hēhya nanōztovamo, I question his son; nanōztavōvo, I ask, question one, by look or sign; nōztastoz, the asking, questioning; naenōztovo, I ask questions of one; [rad. nōz is closely related to inf. -nox- and -noxz- =seeking after]. See question. Namooto, I ask, invite one to a meal; nanethoaztomon, it is asked, required of me; paveamātātoz ninethoaztomōenon, he asks, requires of us good obedience; nahethoaztomevo hevoxca, I ask, require his hat; nahozetan, I am asked to do for one; heto nitao nitsēhozetanenon, all this we are asked to do; Maheo zehoz(es)tomōez esaahotoanattanehez', what God asks us to do is not hard; zetohetāhoz(es)tomonez or zetohetāhozetanez, all that is asked of us to do, =our duty; enahan zehethozeto, this is

inf. atamano ref. to general aspect *Remark: suff. -vōman, ref. to appearance, sight*
~~-atama-vōmaenono. Re aspect look.~~ ~~-atamano=~~
e d'atamano Re a. i. fearsome
~~ee d'atama-vōmaenono. Re a. look fearsome~~ *aspect*
 ENGLISH-CHEYENNE DICTIONARY
 see under look on page

what I ask him to do; nanethozetan heto hoxaōnestoz, I am asked to do this bead work.

askance, ehešksenō, he looks ask.; natotazenetovo, I look ask., disdainfully at one. [From -taze =disdainfully + -(e)ne =countenance, face].

aslant, eamstota, it sits aslant; zeamsetto, that which is aslant, athwart; enovoxeo, he writes aslant (see tilted, bevel); eamsenovoxeo, it is written aslant across; enovohénevatovā, it radiates light aslant; e-amshénevatovāoz hotoma mhayo, a ray of light aslant the room (within the house).

asleep, eotoešenom, one is sound asleep; naméovo zēnāoz, I found one asleep; epevenom, he is well asleep; eēveoanaxaenom, he is settled asleep, he sleeps leisurely emeoavenomhoe, he sits half asleep. See drowsy, sleep.

aspect, zehešenō, its as., the way it looks; zehešenōs, one's (or.) as.; zehetāeonitavenono natotāhazesta, I study its different aspects; naōhazesta zehēsonitavatamano, I study the different aspects of

weather, nature. *suff. -manō = aspect, fashion, appearance*
asperity, saamomenovahestoz, without agreeableness; ma-

tāetātoz, as., toughness, harshness [from matā = cactus]; venhastoz, as., sourness, crabbedness. See sour, harsh. Heškonastoz, asperity, grating, stinging; heškovaestoz, as., grating; pepeastoz, as., roughness (not smooth); niheneenanon zehešemāmatāe nivostanehevstonnan, we know that our life is full of asperity, harshness.

asperse, nahéemotsan, I asp. [taking water or medicine in mouth and forcing it out in spray form]; nahéemotomo, I asp. one (with mouth); nahéemotoxta, I asp. it (with mouth); nahéemōvoxz, I asp., besprinkle it; nahéemōvoto, I asp., besprinkle one (or.). See sprinkle. Naaēstome-momaxemo, I asp., slander one.

asperision, aestome-momaxemazistoz, asp., slanderous report; héemotsanistoz, asp., besprinkling (with mouth); héemōvotazistoz, asp. besprinkling; héemotomazistoto, the ingredients used for mouth asp., usually medicinal or sweet scented herbs; nāesevosz, certain herbs used in ablutions (consisting mostly in aspersions from the mouth) by the priests or doctors.

asphyxia, nxpotomeozistoz (from dust or vapors); nxpotomeōstāestoz, asp. by heat, suffocation. [From nxp = close, bar + -omotom =breath].

asphyxiate, enxpotomeoz, he becomes as.; enxpotomeōstāe, he as., suffocates.

aspirant, n.nha zehethoahesz, the one who runs for; nahethoahesztovo, I am an asp. for her.

aspirate, v.navēpeēstonaēsz, I as., utter with breathing [from vep =hollow + ēstona =pharinx + -ēsz to

Both forms will also suffix -nōsan (implying look) see p. 672a
 64

Arrows.

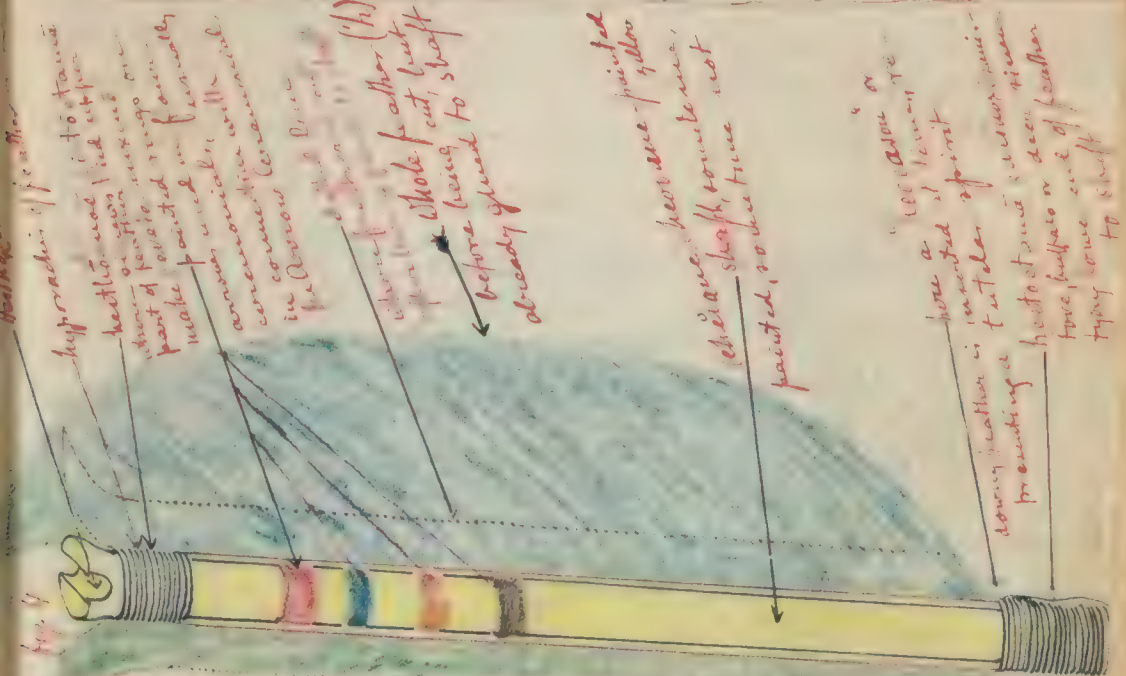
The following are only jotted notes made after observation of 33 pages
 among the Cheyenne. I have a valuable set from 70 Cheyenne
 Arrows acquired from Chief Little man (Keeper of Ceremonial
 Arrows in Oklahoma). In 1892 I found him and Crow Chief
 with their lodges set up in the woods, some 3 miles north of
 old Cantonment. They were busy fixing arrows and sorting
 them. It was then I acquired over 30-40 of my arrows. In
 1933 I had Eugene Standen go over each one of them
 all, repairing only where absolutely needed. He himself the
 oldest (112 in number) one, of my set, also having hardly any
 feather left, should be left a. They are. They are the set re-
 presenting the tribe at all important tribal ceremonies.
 All arrows whose shafts are painted all over a dull red
 have been used in the Arrow worship. All arrows and
 wanted smooth were worked down with stone, usually
 usually a grooved sand stone. Usually such an arrow
 used in religious rites. Some arrows shafts are painted
 at several places, often not. The latter are mostly hunting
 arrows. Some have four rings painted. They indicate
 in ceremonies. Most of my arrows, coming from
 Chief Little man are Native arrows made to the standard
 of the tribe. At one time at the occasion of an Arrow
 ceremony, the Indian offered me \$2.00 for each of the
 arrows I possess. The whole set is made up of several
 sets of 2, 4, 12 and. around are single in their
 kind. Two hunting arrows were borrowed of me by
 "James Toughfeather" at the occasion of the "Roundup"
 at Ranch # 101, Okla. where buffalo were shot by
 Indians. James shot both arrows, then the buffalo
 (6.2.1908)

Names of different arrows: pa-xama-noxozz: pa-kox-zoxozz; pa-tostoxozz;
pa-tastoxozz: pa-katzoxozz, untipped ar. used by children to play; pa-paoz
 ar. blunt ar. used to kill birds, is in some cases covered with shaft; pa-keikono-zozz
 sharp-pointed ar.; pa-penoxozz, ar. ^{with a point} where end is covered (wood); pa-koxozz
 round headed ar. similar to pa-penoxozz, but the latter have more
 bullet shaped head: pa-penoxozz, blunt ar.; pa-keikono-zozz, hunting ar.;
pa-tostozz or pa-pesemathoxz - Cheyenne ar.; pa-tostomathoxz native
 of Cheyenne ar.; pa-zele-ueathoxz, short a. (same like pa-katzoxozz): pa-nskoxozz
pa-ningueng, four ar. darts: pa-mo-nishoxozz, bundles, sets of a,
 for better understanding of ar. and arrow making see next
 box with rough sketch. First the right kind of wood or
 other material - some ar. have been made out of one
 piece of wood - usually, pa-keikono-zozz, yellow wood and
 a pa-keikono-zozz and pa-keikono-zozz (arrow making
 with arrow (wood). - the round shaft, which is the

well secured and prepared, of the dead. Shown fig. 8. — The arrow and all ceremonial ar. were shaft. were washed down with some complements usually a grooved sand stone. The shaft was cut a little thicker at the notch end, but the same diameter within about 1/3 of an in. from the point. This point was cut conically and carefully "in set" so the arrow shoulder will fit in. Arrowheads were made first of hard thorn, and piece of bone, then stone. Very early they had metal too I have some saved ar. heads made of blue vitreous substance. These were ~~made~~ made long ago before the advent of the white man and were still made at the occasion of the Arrow ceremonial some 25 years ago. That I have dated from ^{at} that time and were taken after the ceremony was over. The notch is made according to the desire of the ar. maker, either deep or shallow, wide or narrow. Deep, wide notch demand heavy bow strings made of buffalo sinews.

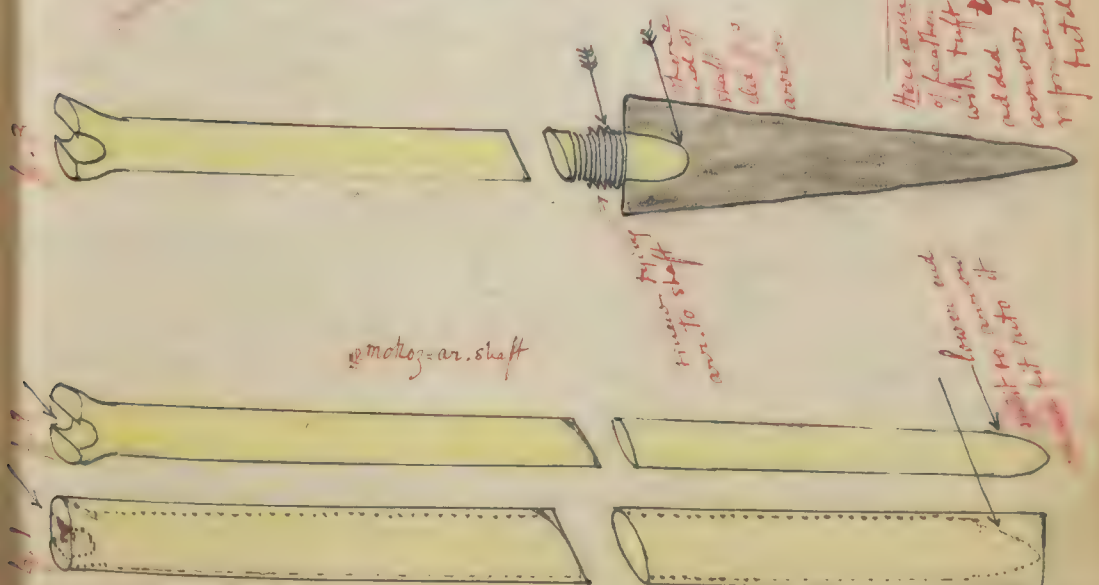
Immediately below the notch and the upper end of the 3 feather was tied for about 1/2 in. length. Some feathers were simply glued to the shaft (at that place) with strong buffalo horn glue, others were tied with sinews. A halved feather was used being split in two from its lower rachis. Almost at the hyporachis of the feather it was tied to the shaft (see fig. 4). Then the feather was pulled straight down close to shaft, the maker holding it at its notch and until he had one tube of sinew at base of the rami; then he took the end of sinew (previously softened in lukewarm water) in his teeth, with one hand held the feather tight, with the other gave a rotary motion to the ar. shaft to make the sinew wind tightly. Then the sinew he rubbed glue, also all along the feather rachis, clear to the notch end. ~~Sometimes a small tuft~~ The rami were cut & across for whole length of feather. (A dotted line on feather fig. 4) and in a turning out at the end. Sometimes a small tuft of the lower rami was left uncut and also a small downy feather inserted at base of feather. Feathers of eagles, ospreys, hawks, and turkeys were used, sometimes all of one kind or one size. Sometimes different kinds, sometimes painted and again not. The shaft represent a bird, arrowhead, stone, that stick end, never damaged, the feather a spirit, tubular and otherwise. Indian, dreaded to have the arrow feather pass thru part of their bodies when shot, for they said, "Liver and poison" whenever possible the arrowhead would be broken off, and the shaft be pulled backward out of the wound. Some of the ar. shafts have grooves around at one end so that blood would flow out freely.

This rough sketch is made from personal observation at the making of genuine arrows. a. Genuine made them. the average length was 24 inc. including feathered part about 5-7 inc. long, shaft and dart; the latter was in elbow shape. See at bottom of p. 65e.



Three feathers are then made from deer or buffalo horn. Old way used only red glue which hardens red like iron. Now we also use, wetted, then dipped in glue and then powder mica powder (after beating mica to white powder).

Here we paint a little of feather under it with buff under it added to spirit. arrow to prevent a further





refer to grooves
usual to present

emämdene, it is painted red all over. — Euskatoenueg, they are painted in ridges or spiral circles. — Ulähe vovö enuivitoz ref. to grooves in shaft of arrow or, sometimes 4 of them.

Maoucha-ötamaueg, I unravel sinew (tied around shaft)
Naerha-tö-ötamaueg, I again tie " on.

Blood of hotoxpukaa = 3 year bull, used to paint the rings on the four arrows. I have (in feathered part of shaft.)

Uloxetauemakät, iron or metal out of which ar. heads are made. ^{or shaft}

One set of 4 ar. called mistaomevög = ancient ar.

Pinootamä, exokomotamä, cotatarotamä, exoptotamä
^{at red painted} ^{white painted} ^{green or blue p.} ^{gray}
refer to color with which the sinews (fig. 4) are sometimes painted. When not painted and still fresh the sinews look a beautiful silver tint, they get gray-brown with age. Above terms for color used only for the parts of the shaft tied to which the feathers are tied. The lower tying with sinews when painted has these terms: emoxtavosau or -vosau
emavosau, cotataravosau, exopavosau etc. = painted black, red, green, blue, gray. ending - os ref. to lower end.

suff. - otamä ref. to sinews: etonetotamä, how it is tied with sinews. ^{suff. - on as here applied means "wing"}

Ulähe nancheo Arr. maker: emähenanchare, he is an Arr. maker. Eerhaperöneug, they are repaired (arr.) usually ref. to feathers. The latter are slightly wetted, then placed in the sun or warm spot. Evoomöu, they are provided with white feathers: esopetön, ^{wings} are still in good condition (of their making), esö'peröneug, are still well made, good: esö'ma-peröneug, they are all still good. — Some of the arr. are so old that the Indian that better not re-feather them, so they still show their make up in former days.

Heoraseoneva = in yellow paint; otataraseoneva, with green or blue paint (material & or dye).

Uläheomä = Lodge of Cerem. Arrows. ēsētōtōue-tōnevo? Are they disarranged, unmade? ēsēhātōnetatōneug, they are fixed again. Uä he-morta? how about its dart? esö'peroxog, still well darted; esö'peroxog, they are still in good condition (arr. heads).

ōva = mica or mica stone. It was heated until white or
clouded, then powdered and put on the freshly glued
parts of the arrowshaft. They would also pass the mica
thru the glue and then over the mica powder. This
would make a hard unbreakable bit.

In applying feathers to shaft, the rougher surface of vane
was put parallel to the smooth surface of the other
feather.

Hesthouse = it notch end; gistoetama = where the sinews are
tied. Hestoetama jeseihorotsanistore, it, tied part
the tied part, near notch is called hestoene gisto-
tama, the lower tied part (of feather) is called hesto-
tama. Heceason is the name for the small tuft at
the lower end (fig. 4).

Poxce-oncooneuz, they (shafts) are made straight with
the teeth. Na-oncoxta, I straighten it with the teeth.
Ma-asconera ewe-ma'ewe, it is dyed red with red
dye. (of feathers)

Ponitavatoone, it is feathered different (various feathers), of
of ar.

Hetan jehovaconeuz, one expert in ar. making, specially
concerning the "feathering"

Some of my arrows are marked by a special painting
on shaft, where feather are and mean that they were
that the owner's son. When rings are painted on
lower end of ar. they imply certain uxeeuostot
(offerings) gone thru.

When going over sinews with glue, spatula of bones
were used, the two bones back of buffalo heads.
Zeotataxene, green painted arrow. Four times human
blood is used in painting shaft. All ar. painted
brick red (all over shaft) have been used in combat
time with Ar. Ceremonial. — I mean the set I have
my possession. Potataxene, it is painted green.

Jehetixeneuz, jehetxeneuz jeseihotot'enehe, they
be so painted (darted) and so painted that he (enemy)
shall be well killed.

Esētixeneo, they (or) are painted the same in the war

Perhaieioz zaanoma Kotōs, came off from unglueing
or not being glued. Kaumatōtōs = I glue it (or) with
instrument. Kaumatōtōha (inf): see glue in dictionary.

Piintaomceevōn: made in ancient fashion. To work in
arr. He maker would use strong elk or buffalo leggings
on which he could cut, scrape etc.

Epopeko, rough, flaky surface, said of arrow head;

Paatmedauehan, nothing done to it, ref. to unpaint-
ed shaft.

Heiskotvōenera evešunane, it is made, polished, worked
down with a gritty sandstone. Hestonac exapotauiā =
its notch and is painted white (for Sun Dance) na
pous (below) emaotauā, red painted (over or near)

Pēmataouē, the bow string is worn out.

Houotokanen, make ready, usz ^{you} Kove-nimōneroz = your
arr. (and spear). inf - on demot. "made". Top evanome
nimazcevy na nimatanōroz anunōs, prepare,
repair &c your bows and bow strings carefully.
Evo-hoovo = he attaches (inserts, works into) to it, e. i.
another (downy feather) to the larger one.

Jesiskohotoras, leather (?) from 2 years old fur ^{then} ^{you} ¹
Papouattousz, things with which ar. or votive offerings,
are tied.

āheo = Billings, Montana, because of the many Indian who were
arrow wounded in a fight with the Crow. Standing elk father of
Vohokas, was shot true body from the back part of arrow from
from his chest.

Heikove nimōn, winged weapons, ^{dart} (thorus) = arrow: uskoveuauō ^{your}
your "flying", winged weapons, darts. Uiniroūanoz, our arrows.

nimahaēnere, ^{you} ^{are} ^a ^{great} ^{ar.} ^{meaning} ^{not} ^{dear}
In Aug. 1936. I still possess 50 ^{ar.} which for the most part
were used in "ceremonials". Thus I have had them since
1892 or 44 years. I judge they were already pretty old
then Chief Stohman, the Arrow Keeper, gave them to me
for they were being "renewed", likely for the last time. I
had some of them fixed up by Chief Engen Standing elk
in 1923.

emäheroēta, ha. A. cer.

Hootonestz, A. ceremony, the "fixing of the arrow."

— neketan, A. man

— neom, A. lodge

māheom, " "

Māheonanēherom "

Jehemāherm, A. keeper

māketan, " man

emāheroēta, he perf. the A. cer.

emeaevaxera }

eōstoneēvera, } until such a cer.

(eraxeēvera, sun dance; evonkāsēvera)

maākotanovosanz - Balzer (mother, female
principle)

femaākoers, one taking part
reverse —

emāheroēta, ref. to male deity

ōstoneketan

nixeenvoshetan } two words connected with A.
ref. to F. ceremony

The Hebrews and Belongancy (divination by
means of arrows) (Hos. 4:14; Ezek. 21:21)

Ukhamid forbade this as an "abomin. of Satan"

it should be ית instead of יס and יפ
arrow shaft

but the Heb. A. divination is
associated with a sign for
Ukhamid etc.
ceremony

For all divination see under that word
especially in the margin opp. 397—

"lip" =speak].

aspirate, adj. vèpèēstonaēszistoz, asp. speech. This we represent by the grave accent over vowels.

aspire, nahozeovōsetan, I asp., hope; nahoešenatan, I asp. desire to reach within a place; nahethoahezta, I asp., run for it; nahessàz, I asp. =inspire, inhale.

ass, vohooxta (large), vohokoxta, donkey; vohokoxtaeson, young donkey (Fr. ânon); toxtoe-vohooxta, wild ass.

assail, naaeozetovo, I ass., rush at one; naaeozeta, I ass. it; nimasôaeozetôeneo, they ass. us suddenly; nanhaéôenon hāmoxtaastoz, sickness assails us, collides with us; heovasz zehesso havs nahoehta, all kinds of evil assail me.

assassin, nasenehe, killer; zenasensz, the one who assassinates; nitoenahane, ass., murderer (killing blood relations); hoxovsé, assassin. This name designates the murderer ostracized by the tribe.

assassinate, enasen, one ass., kill; enaho, he ass. one; e-nitoenahan, he ass. a blood relation. The killing of friends or blood relations is considered murder among the Ch. and the murderer was ostracized by the whole tribe. The killing of an alien or an enemy was a manly virtue. Thus nanaho, I kill one and nanitoenaho, I murder, assassinate one.

assassination, nitoenahanestoz, nasenistoz.

assault, see assail, attack.

assemblage, mohēanenistoz, ass., collecting; zemanoēessô, the assemblage (of people), their being

gathered together; manoēhestoz, the assembling; manohastoz, ass., the being united together; nitovastoz, ass. the being as one, compacted together; nokovanenistoz, the assembling into one; mohēoxzistoz, the assembling, coming together; nokova-mamovanenistoz, the assembling, bringing into one, of different parts; mohēaovohamēstoz, ass. of horses, cattle or sheep; mohenoōvanenistoz, the assembling of water; mohenoōvaozistoz, the ass. of waters nitovōmoehâtoz, the assemblage of waters together; emaxemohētanevō, there is a great ass., multitude (of people); see gather; emohēēšemeâtovensz, it is an assemblage of gifts.

assemble, namohēanen, I ass., gather; -mohēana (in.), -mohēanō (or. pl.); nanitovanen, I ass. make to be one fold; nanokovanen, I ass., make to be one; namanohana, I ass. to one bunch; namanoēme, we bunch together, ass.; namohēoxzheme, we ass. come together; nanokovamamovanō, I ass., bring them (or.) together; namohēaovoham, I ass. the stock; emohēnoōvanen, he ass. the waters; emohēnoōvaozistov, the waters are assembled. See gather, together. Namohēozō, I bring them together; zemohēēnessô, those (or.) who have assembled, come together; zēmehanonokaneyoss naevhanokovanō, from their

Assign, nahas'érho, I a. one to, leave it to him, make him responsible for: see under word "provide", p. 880a. Nahas'tomuheto hozehot'ing this work is a. to me, is my sphere etc.

being dispersed, I made them to be together again (as one). See gather, collect, organize. Nahoxpoanen, I ass. in a package; -hoxpoana (in.), -hoxpoanō (or. pl.).

assembly, zeamonehoessō, those sitting present; mohōox-zistoz the assembly, gathering; hemanohastov ze-xanōvevostanehevessō, the assembly of the righteous; hemomenohastovevo zeto vostaneo, the different assemblies, groups of these people. See crowd, multitude.

assent, naamāta, I ass., consent to it; -amātovo, (or.).

See agree. Eōmaēs =he does not assent (lit. he shakes his head in dissent).

assert, t'sē ennesso =it is indeed so; t'sē ennesso na-heve, I assert that it is so, (lit. it is indeed so, I say); tsē eheto-mō, it is indeed true; t'sē eheto-mō naheve, I assert, say that it is true indeed; t'sē nahetom, I assert, certainly I am true; nahetomesta, I declare it true; nahetomemo (or.). T'sē =indeed, decidedly, determinedly, purposely.

assess, navēhoevhoesta, I ass., count it as "white man"; navēhoevōemo, I ass. one, count him as citizen.

assessment, vēhoevōemazistoz, ass., the counting as white man.

assiduity, otsetanoxtoz, ass. in thots, disposition; otse-hestoz; ass.; otseheonevestoz, ass., (in character); nākastoz, ass., industry. Inf. -ōts- =endeavoring, long and faithfully continued; ševetanoxtoz, ass., diligence.

assiduous, adj. eōtsetan, one is ass., endeavoring; eōt-schesneve, one is zealous; eōtsevhoena, he prays assiduously; eševetan, one is ass., diligent; ot-sehe, the assiduous one; eohānākae, one is very ass., industrious (Ger. arbeitsam).

assign, see appoint, allot. *assist*, naomotao, I ass., stand for one; navistāmo, I ass., help one; navistāmota (in.); nahōnevoto, I ass., defend one; navistamaozetovo, I ass., am on his side; nahevistamenoz, I have one to assist me; nahevistametova, he has me to ass. him.

assistance, omotsanistoz, the assisting; omotāzistoz, mutual ass., aid; vistāmazistoz, ass., help; vistamaozetovazistoz, ass., the being on one's side; zēvistamaozetōs nahessevostanevhan, for his ass. I was saved; nasahevistāmazistov, I have no ass.; esaaveševistāmazistovhan, it is of no ass. See help.

assistant, nha zēvistāmosansz, the one who ass., helps; zeomotsansz, the one who ass., aids; vistāmose-ne, vistāozer, vistaoseo, ass., helper; omotsene, ass., stand by; nahevistamenoz, I have one for ass., to stand with me; Neva Maheo mxhevistametōez, tah nivā emetone-šetaez? If God be for us (our ass., stand by) who will prevail against us? See helper. Visthoze, co-servant,

nāha, -naxe - ass., devoted, zealous, faithful, see inf.

see approval

Assimilate

*see mix
-mix-
-omit- =
a. help, vicariate
for me*

*omotsene
stands a.
omotsaneve
omotsen
omotseneve
obj. of a.
see also
mediat*

*in as.
diligent, expedite. the second word
ref. to
resources
ful*

submit

commit

assistant in work.

associable, eveàzistov, it is ass.; esaaveàzistovhan, it is not ass.

associate, v.naveàz, I ass.with; eveàzetto, it ass.with;

esaaveàzettan, it does not ass.with; navesse-

vo, I.ass., am with one; navesseneševe, I ass.with in

doing; nanhestavonoeve, I ass. with, am of the same

class; navisthozezeve, I ass. with, am an accomplice;

navesthozeohemo, I ass.with one in working; navistoē-

ta, I ass.with in doings, performances; navistoētamo, I

ass.with him to perform; navesthoenaemo, I ass.with

one in prayer; navestanovemō, I ass. with them, live ^{navistox-}

with them as a tribe or nation; navistōmo, I ass.with, ^{zezevemo,}

marry one. The rad. -vess(e)- and -vest- or -vist- ^{I am a}

before aspirates denotes association; nanooēta, I ass. ^{with him}

with, am connected with doings; enōonetto, it ass.with, ^{his infede-}

connects, relates with, to. See connect, relate. Inf. ^{rate,}

-nitov- = associated, in common. ^{navistoxzezeve, I am an a shelter}

associate, n.navessevōn, my ass., also navessevaōn, ^{confederate}

ass., consort; navessevōnam, my ass., companion; ^{my see accom-}

nahevessevōnamenz, he is my ass.; nahevessevaōnetova, ^{plot}

I am his ass.; naveoxzemañ, my ass., companion. These

expressions imply company, going together. The inf.

-nitov- denotes "in common" as a concern (in busi-

ness); enitoveaenanov heto hoxtovamhayon, they are ass.

in the store (lit. they own the store in common); nan-

nitovame heto hozeohestovâ, we are associates in this

work; vistaoseo, ass., helper. See companion, assistant,

fellowship. Niahane zeto zvesthozezevemo, this is the

one, my associate, accomplice; zevistōmo, my ass. in mar-

riage; zevistoētamo and zenooētamo, the one, my ass., in

doings, performances. The inf. -noo- denotes "connect-

ed with"; zvesthoenaemon, my associates in prayer;

zevesthozeohematao, thy associates in work, zevessemxi-

stonemaéssē, your school associates.

association, manohastoz, ass., congregation; notxestoz,

ass. of warriors; éōstaenotxestoz, ass. of

christians; éōstaemanohastoz, ass., company, organiza-

tion of christians; nitovetanoxtoz, ass. of thot, in the

sense of common, together; nóonetanoxtoz, ass. of thot,

in connection; nóonetanoxtovâ enahan zevešheneenom, by

thot connection, association I know it; emanohastove,

it is an ass., a grouping together; emomenohastov, it

is in several groups or associations; nitovhoxto-

vazistoz, ass. in trade; nahoxznetan hemanohastov, I

want to join their association.

assort, namomenohanen, I assort in groups [-momen- =by

bunches, -momenohana (in.), -momenohano (or.)];

namomen-oáehananoz, I ass. them (in.) in groups by them-

selves. [-Oáé-, -oáéš- =by self, apart; see apart]; e-

momen-oáehoeo, they stand assorted, in groups for them-

selves, e.g. sp. of dry goods.
assortment, momenohastoz, the ass., grouping in several classes or bunches; heto zēmomenohanevosz vèhoheškovohestotoz nasaapevaztohe, I do not like this assortment of needles; momenokov, several ass.; nokov = one ass., bunch, package of (in.); nishov, two ass. of the same kind.

*also - 40-
= an. allay
ease, &
can*

assuage, naonaxano, I ass., soothe one; nahaomoxtoého, I ass., appease, comfort one; eoaneoz, one (in. and or.) becomes assuaged, calmed down; naonamoxta, I feel ass., alleviated. See appease, abate, pacify. Naonoevâtoe, I ass. by advice; -oanoevâta (in.), -oanoevamo (or.). Nahòpetanooz, I become ass., see lenient.

assume, eoneetan, he is assuming, particular; evhanezis-toxtoetan, he merely ass. conjectures; hoomeevâs ehāmoxtasz, assuming that he be sick, suppose that he....; ēšokomese nahessetamo, I ass. that he has eaten (lit. he cannot fail to have eaten, I think of him); ehāmoxtaeman, he ass., pretends to be sick. See pretend. Evhanetaometan, he simply ass. Inf. -zistoxtoe- and -toxtomone- = assumingly; etoxtomoneēsz, he speaks assumingly.

assumption, vhanetaometanoxtoz, mere ass., opinion; oneetanoxtoz, ass., fastidiousness; vhanezistoxtoetanoxtoz, mere ass. conjecture. *or mixastov-hevosetan*

see Confidence
assurance, hozeovōsetanoxtoz, ass. confidence, hope; hevosetanoxtoz, ass., confidence; hēstahātoz, ass., heartedness (Ger. Beherzigkeit); hēstahaovazistoz, ass., mutual ass. heartening; niheovosehoxovistavame, you travel with ass. Inf. -hevos(e) = with confidence.

*I have a
Confidence*
assure, nahozeovosemo, I ass. one, make him hopeful; nahozeovosemo, I ass. one by promise; nahēstahaovo, I ass., hearten one; namomehememo, I ass. to one (in words); nahevosetanoho, I keep one assured, hopeful.

*hevosetahātz, a. of h. ehovoshēstaha
he, a.*
assuredly, ooseš, in truth.

asthma, nxpotomevomoxtastoz, choking sickness; enxpotomevomoxta, he has asthma.

astir, ešešeoz, one is astir, awake.

astonish, inf. -otōs- = astonishing; eotōsetan, he is as.; eotōhesso, it is as.; naotōstazesta, I deem it astonishing; naotōstatamo, I deem one as.; eotōstatamano, it is an astonishing, marvellous sight (of scenery, nature); eotōseēsz, one speaks astonishingly; esaaton-šeotōhesshan, it cannot be astonishing. See marvel, wonder. Eotōsevoēta, one acts, does astonishing performances.

astonishment, otōsetanoxtoz, ast. (mental); otōstastoz, as. (state); otōstatamaestoz, the being an as.; otōstatamahēstoz, astonishing sight (in nature

Astray, in sense of coming to roam, wander away, he exiled, expatriate, from one's home or friend is rendered by suffix -notava- = outside, not within any more - the German word "heimatlos", enotavaiva. - In the Chey. U. Text. translation of John R. J. The term ōce-notavaicha osenhe is properly used. The English has no equivalent. The Greek has ἐξορία: ēcenotavaiva-histaneo = by tricky means they lead astray, away from home (of vista); ōtōsevoētastoz, astonishing deed, performance. See wonder.

astound, namasōtōsetanooz, I become as.; naohēetanooz, I am as., become alarmed; naotōstahaqoz, I become as. (in my heart); echāōo, he looks astounded; naohēōmo, I look at him astounded; echēōxta, he looks at it as., surprised; echāotōene, he looks as., surprised, frightened; esēhoveoz, one is as. surprised. See surprise. *see err*

astray, adj. naoxxseoz, I become astrayed; naoxxsenosēho, I cause one to go astray; naoxxsetan, I am astray (mental); naoxxsetanoho, I keep one astray (mental); naoxxsevastaneheve, I live astray. Ooxseozistoz, the becoming astray; cooxsetanoxtoz, the being astray (mental); cooxsetanohazistoz, the keeping astray; cooxsenoshestoz, cause of going astray; cooxsevastanehevestoz, going astray in living (Ger. verfehltes Leben); cooxseovistomosan, one teaches astray, at variance; cooxseovistomosanistoz, heterodox teaching; cooxseovistomewazistoz, heterodox doctrine; cooxsevoēta, he acts at variance with, astray from; cooxsevoētastoz, heterodox doing. [Rad. -ooxs- is derived from oxs = elsewhere and denotes "at variance, different, not at the place, not normal, strange". The Greek heteros is the Ch. ooxs]. Inf. -nohé = aside from, swerving from; enohēoz, he turns astray from; nanohtetan, I turn as. from (mental); nanohevoēta, I act swerving from, go as. in my doings; enohēpavevastaneheve, he turns as. from the right living; nohéozistoz, the turning astray; nohetanoxtoz, astray in that, distraction; nohévoētastoz, astray, wrong doing. Inf. -von = astray in the sense of lost; evoneoz, one is as., lost; navoneozeham, my horses went as., are lost; navonetan, I forget, am as. in that. See lose, forget. -nohé = aside, q. v.

astride, natahoenoz, I am as. of (or.); natahoeta, I am as. of it. See ride. (nanoheva comoheng)

astronomer, vostan zeoxcheneenovoss hotoxq, a person who knows the stars. In former days the Ch. had men, priests who knew more about the stars than others, and had names for different constellations. See stars.

astute, echāoxzezeve, he is very astute, shrewd; eōcheoneve, one is as., deceitful.

astuteness, ohāoxzezevestoz; ōceheonevestoz, as., deceitfulness.

asunder, see apart. eoāēēpeez, it is broken a.; ehā-oāēēpee, at, has no exact equivalent in Ch. As a rule the vowel "e" denotes the prepositional meaning of "at" in the sense of a point in space, within the limits of, in the direction of, in reference to; né - that one (ref. to or.), hén, that one (ref. to in.); sétov, at the

center; natazeoxz, I go there at; natahemese, I am "at" going to eat. Napeosan = I dislike; napeosen, I do dislike, am at disliking; napevoého = I am at doing good to one; napevoéta = I am at doing good; naenòztovo, I am at, asking questions of one; eēveész, one is at, engaged in speaking; evehōmo, he is at seeing one; ohe, river; ohé, at the river; vehoeom, square tent; véhoeomē, at the square tent; vehoneom, the chief's lodge; vehoneomē, at the chief's lodge; nataehoe, I am going to live at. Pref. ze- used extensively in the sub. form of the v. = that which, the one who (pointing, indicating at). "At", in the sense of added, prolonged, extended, belonging to, within, adhering, is rendered by "h"; nahoeoxz, I come at, arrive; nahoenoe, I mend, add to, at; nahevehōmo, I am at going to see one; nahemhayon, I have a house; navoešetanoho, I am at rejoicing one, (Ger. ich erfreue ihn).

atheism, éztomohestoz zehešhenēhovstovs Maheo, denial that God has a being, personality; oxsaanonisyom-atamēsz Maheo, the non belief in God.

atheist, esaaonisyomatamohe Maheon, he is an at., does not believe in God; éztomohe zehešhenēhovstovez' Maheon, he denies that God has an existence; esaaamaheonané, he is atheist.

athirst, nha zehēōnsz, he who is athirst; nha zeohāmanetanz, he who is athirst, wants to drink. See thirst. Ehēōneta, he is thirsty for it (fig.).

atmosphere, omotom, at., air; taxtaom, the surrounding at.; setovoom, the middle at.; otatavoom, blue sky; [these expressions are connected with ceremonies]; the sff. -om denotes sphere, region of; -mano ref. to atmosphere, air, nature, scenery, vista, e.g. epevatamano, the at. is clear, or fine; eoxkossemano, the at. is of brownish tint, when the horizon all around becomes darkly hazed; eheoveatamano, the at. is yellowish tinted; emaeatamano, the at. is of a reddish tint; eovecatamano, the at. is clouded, it is a cloudy at., weather; evenotamano and evenotavōman, the at. looks smoky; eanstaēšeeve, the at. is hazy [from anstaēš = haze, trailing mist on lower ground. See weather, cloud]. Sff. -mano ref. also to quality, situation, condition, conceived collectively, and has a similar meaning to the Eng. sff. -ful in expressions like: it is dreadful, beautiful, awful. See full. *epoomano - gray at.*

atone, nahestoomen, I at., suffer on account; [hesse = from, because of + oomen = suffer]; nahestoomeoého, I cause one to atone; nahestoomenetovo, I at. for one, on his account; nahestoomeneta, I at. for it; also used in the tr. as: ehestoomenenov tāma hesthavsevevo, they themselves atoned (for) their sin.; nahestoomenevomo-tā, I atone in one's place.

→ These sff. = general aspect: in turn sff. -nōsan can be added signifying look, appearance, see aspect

challenge, entrench, trench; menhâvâtoz, att. charge; enrahâva,
 at. nahconân, I make an att. nahconâva, I am an att. one
 attached, chae-e-vagemeve, chae-e-vatame,
 deemed att., devoted to (either quad)

ATONMENT

ENGLISH-CHEYENNE DICTIONARY

ATTEND

atonment, hestoomeneto vazistoz, at.; hestoomene-vovêhe-
 vâtoz, at., ransom by suffering; hestoomene-vovê-
 hevavomotxevâtoz, at., expiation for [from hestoomen =
 suffer for + vovêheva = ransoming + vomotxevâtoz =
 substitute, in place-for]. See suffer.

atrocious, eahanemomezto mazistov, it is a cruel, atro-
 cious doing; eahanemomezto voêtastov, it is an
 atrocious deed, act; see cruel.

atrocious, momezto voêhazistoz, atrocious, cruelty; ahanemo-
 meztovoêhazistoz, an atrocious act; ahanemomez-
 tomazistoz, atrocious.

attach, enónetto, it is attached to, related, connected;
 nanónena, I attach it, connect it; see tie, bind.

attack, v. eaeoz, one attacks; naaeozetovo, I att. one; na-
 tõeao, I att. one, rush at one to fight; namenha-
 òno, I att., challenge one (Inst.m.); namenhaòstòno, I
 att., challenge one instantly; namenhaen, I am attack-
 ed; namenhae, one attacks me; namenhaovatan, I desire
 to att. challenge; tahemenhaehâ, go, attack him! Inf.
 -ševeas- = attacking in the sense of beginning with a
 will, diligence; naševeashozeohe, I att., begin my work.

attack, n. aeozistoz; tõeao vazistoz, att., rushing at;
 menhaònestoz, att., challenge.

attain, nahoxtamista, I att., overtake (it); nahoxtamo
 (or.) ehoxtame, it is overtaken; nahóesh, I att., am

able, capable; nahóeshena, I have att.; ehóeshetto, it
 att.; esaahóeshettan, it does not att., is unattainable;
 nahóeshemo, I enable one, make him att.; esaahóeshemehan, I
 it cannot be attained.

attainable, ehoxtamestov, it is attainable, can be over-
 taken; ehóesheme, it is att.; ehóeshenâtoz, it
 is att.; esaahóeshemehan, it is not att.

attainment, hoxtamestov, att., the overtaking; hóeshenâtoz,
 att., ability to reach; hoešemazistoz, the
 making one attain.

attempt, v. is rendered by inf. -onis(e)- = trying, test-
 ing; naonisheneenovo, I att., try to know one;
 naoniseneshève, I att. to do; naonistoêsta, I am one who
 att. to act, perform; toanoxa onisetto, let it be at-
 tempted, tried! See try, test. Inf. -ótse- denotes at-
 tempt in the sense of striving, endeavoring. See these
 words. enixaê, make at. efforts, exertion, it. enixaêtan; enixaêoxz (in
 going; enixaêvo-

attempt, n. oniseztastov, att., trial, test; onisetanoxtoz,
 att. (mental); ótsetanoxtoz, attempt, endeavor
 (mental); ótsehestov, the att. striving. See trial.

attend, nameemesz, I att. to, take care of it; nameemho,
 I att. to, take care of one; navovònthozzechetovo
 zehâmoxtasz, I att. to, minister unto the sick one; na-
 vesshooxz maheonemhayo, I (with) attend the church;
 navostaneheon, I am attended, live not alone; navosta-
 neheovo, he is attended by me, lives not alone, I live

getâihoeoseouve, the way, it is attained how reachable

see effort.
 strive
 counteracting

ATTENDANCE

ATTRACT

~~I pay att. to him
by best owing
something
to him.~~

nahesetanotovo, I att. one (or.) by mind; nahesetano-
attitude, in sense of position, behavior, condition, state, relation has suff- (he) sta-
This means to be have standing: zemexcheie-amst-ätavz, how our
att. tow. him should be: vi-axcheie-amst-ätav-äziston, our mutual att. to.
naëvemba-tovst-ätav, my whole att. behavior. zemexbet-amos-otto niëve-
mbatovst-ätav-äziston, how should our att. progress: zëvembsatov-
t-ätavon your whole att. behavior towards him. (see concern)

- tovo nitovâ, I att. one (or.) to me, by thot; nahessema-ova, he att. me by pretending; ehesselman, he att. by pretext.
- attraction, hessetanoxtoz, attr. by mind; hessenoxsohes-
toz, cause of att., making come; hetômsohes-
toz, cause of att. by look; hessetanotovazistoz, the
attracting one, by thot.
- attractive, heto eoxchessenoxsohestove, this is att.,
drawing; eohâhessenoxsohetto, it is very at-
tracting; heto evešhessetanoxtove, this is a means of
attraction, is attractive (mental); evešhestômsohes-
tov, it is att., is a means of attraction by look; ze-
hešemomoxenôs navešhessetanoton, I was attracted by
one's desirable appearance; emomoxenono, it is att., de-
sirable; emomoxenôhe, one is attr., desirable.
- attractiveness, hestômsohestoz, att. by look; momoxenôhes-
toz att., desirableness; zehešepevenôs
zeto hetan navešhessetanoton, I am drawn by the att. of
this man [lit. he looking well, this man, I am attract-
ed].
- attribute, v. The Ch. language has an attributive m.; ni-
hetasz, thou art attributed to have said; evôm-
osz, he is att. to have seen one; navôxtan'os, I am att.
to have seen it; emaheonevesz, he is att. to be God;
evehonevsesto, they are att. to be chiefs; ehâmoxtasz,
he is att., said to be sick (Ger. er soll krank sein);
see Attributive m. in Ch. gr. — This form of the v. is
extensively used by the Ch. implying attribute, suppo-
sition, saying and state ascribed to one. *hoxevâtoz, a. adjective that is added, applied*
- auburn, zeoxemak, that which is deep red; eoxemaovess
and emaovess, one has auburn hair. The Ch. admire to
light brownish hair with a tint of deep red and call
this: "yellow haired"; eheovstâ, he is yellow haired.
This of course in ref. to long hair, both in men
and women. Long and beautiful hair is much mentioned
in the Ch. stories. See hair.
- auction, hōxevâtovâ evešhoxtovâtove, it is sold at auc-
tion [from hōxeva =herald and hoxtova =to
trade].
- audacious, ehestatamahe, one is aud.; esahēzevahe, one
is bold, aud.; ehâtamaz, he is aud., valiant.
- audacity, hâtamazistoz, valor; hestatamahestoz, aud.,
recklessness; saahēzevahestoz, boldness; tova-
hestoz, aud. in the sense of insolence.
- audience, zemohōoxness, the gathered ones; zeahâtomon-
ess, the hearers; zeamonecess, the ones sit-
ting around. This is usually said by Ch. of those who
sit at a council or gathering in a tent. Zeamoneces-
sē zeahâtōess, my audience [lit. the ones sitting a-
round listening to me; nanizeova ēznistoz zistosees-
ztovo, he granted me an audience [lit. he granted me

entrance that I should speak to him]; nànzeomon zis-tosešsztovo Zevašitaevsz, I was granted an audience with the President.

auger, otāheo [from naotāōn, I bore, pierce; otāšshetan = pierced-nose-man, Nez Percés]. See bore, pierce.

augment, see increase.

augur, n.maākootanovosansz [from maāko = badger + -otan- = dig, bore into]. The badger was used formerly for divination of future events. As with the Romans the Ch. priests would foretell future events by the state or position of the entrails of animals, foremost the badger; also by the images represented in his coagulating blood. The animal was cut in two halves while alive. The fur of a badger enwraps the sacred arrows of the Ch. and those are also used as omens for the tribe. Certain old men could also foretell future events by the form of certain clouds, called ehōstone-vecoxz = telling clouds.

aunt, zehehāhestovsz, the aunt; zehehāhestovessō, aunts; nāhan, my aunt; nhāhe, thy aunt; hehāheo, one's aunt; nāhan, our aunt; zehshāhez our (sub. form); nhāhevo, your aunt; hehāhevo, their aunt. Pl. not much in use. Nahehāhenoz, she is my aunt; nahehāhetova, I am his or her aunt; nahehāheton, I am an aunt; nahehāhe, I have an aunt; hehāhestovestoz, aunthood; hehāhetovazistoz, the being an aunt to; hehāhemazistoz, the being mutual aunts, collection of aunts; nahehāhevōemo, I count her as my aunt. All relationships have a peculiar v.f. which we classified as Relationship m. The first inf. -he- denotes possession, na-hehāhe-noz = I have her for aunt; nahehāhetova = she has me for aunt. See Ch. gr. Among the Cheyenne an aunt is the sister of one's father (not of one's mother); also the wife of one's uncle (either father's brother's wife or mother's brother's wife).

austere, adj. emómātae, one is au., grave, abstemious, religious terms and has ref. to the class of Ch. who strictly observe religious performances. Zemómātahes-sō, the class of the austere, religious ones; emómātavoēta, one is performing religious rites (said of priests) [obviously related to -omata = sober]. Emómātavostaneheve, he lives an austere, religious life; emómātaēs, one speaks austere, gravely, on religious or sacred subjects; emómātavoan, one utters austere, sacred words; mómātavoanistoz, sacred, grave utterance, religious term; mómātahetan, austere, religious man; mómātahēe, austere, religious woman; ēōstaemómātavōstanehevestoz, austere, religious christian life [ēōsta = baptized, anointed with water on the head]; mómātahēš, austere, sacred day; mómātavostan, austere, religious

enitavhoeme, counted high in aut.; nešetaraaxone-nitavhoe-
manistoz: aut. with effective power. gousid: power giving auth.
nahohatama-honeson, am veited with aut. naexaeta-ho-
neon: endowed with executive aut. nahshatama-honeonau,
I vest, endow one with power, aut. nitáshoneo see page 1088 a
see power haemane - 1st. 2nd. - 3rd. 4th. = auth. under future

AUSTERITY

ENGLISH-CHEYENNE DICTIONARY

AVAIL

person; mómátamahaciss, austere, grave, religious old
man; namómátavazesta, I deem it au., grave; namómátava-
tamo, I deem one (or.) au., religious; emómátavenōhe,
one has a grave, au., religious appearance; emómátave-
ne, one has a grave, au. face; mómátanōs, in an austere,
grave, religious manner. See holy, pious, sacred. Inf.
-vovoxbon- = strict, rigid, impartial (not in a reli-
gious sense), austere; evovoxbonae, one is au., strict,
inexorable; esaavovoxbonenoaehan, it does not strictly
imply; evovoxbonhetaneve, he is an au., strict man; e-
vovoxbonevostaneheve, one lives a rigid, austere life.
See rigid, strict.

austerity, vovoxbonastoz, au., strictness; mómátahestoz,
au., gravity, piety; mómátavostanehevestoz, au.
in living; mómátavenōhestoz, au. in appearance.

authentic, eonisyomhetom, it is au., true. *Zehetaneonsz*

author, zehemanstoonehesz, the au., maker, designer, crea-
tor (of something put, built together); zehe-
exaeneonsz, the author, the one who brings to execu-
tion. [Zehetaneonsz, the finisher (Ger. Vollender)].

authority, nitáhestoz, rule; nitávhoemanistoz, au., power
of au. [From nitáne = ruler, master + hoemanis-
toz = law]. Nametan nitao nitavhoemanistoz heama na
hoeva, to me is given all authority in heaven and on
earth; nahenitáhestov, I have the au.; ehenitáhesto-
vetto, it has au.

authorize, nanitáemaného, I make one ruler; nameto nitá-
hestoz or nitávhoemanistoz, I give to one the
authority, power, rule; nahetooto heneševestoz, I confer
upon one the authority to do; nahetooto zexhoxtovas
namhayon I confer upon one that he sell my house.

auto- is rendered by inf. -taom- = of self. *unusually, automobile*

autograph, tāma hetaomemxistonestoz, one's own hand-
writing. *ekellouetaxe manche, is made authority over*

automatic, etaome-momooz, it moves by itself, automatic-
ally; etaome-amoeoxzetto, it goes automatic-

ally; taomenemenistoz, automatic music, any musical in-
strument playing by its own mechanism. Sometimes
the inf. -taom- denotes "without any reason or speci-
al cause" e.g. etaomhoneo, it grows by self; esaataom-
hoeoxzé, he did not come, for no apparent reason.

automaton, taomezetaneneo.

automobile, taome-amoeoxzistoz, that which runs of
itself.

autumn, tonoeva, in autumn; tonoešehe, moon of the fall.
See months.

avail, v.evistāmosanetto, it avails, helps; eveševistāma-
zistove, it is of avail, assistance; nahozeto, I av.

myself of one's help; esaatoneozehan, it is of no av.;

haññatoz maha evešetoneozistov, prayer is of great av.

avail, n.esaavešhoozenovan, it is of no av., advantage,

Author is exp. by suff. -man 75 after verbs or noun. enhaemans-
tomancheve, he is the A. of all; ehoeemaaxtomam, A. of the law
nāestomanche, A. of death. Thus ehoeemanistov means it is
an authority, a law: zehetboemanistovetto, its authority, set authority

Menger

AWAY

77 nomoss = away, less and less
of the distance in time and spa
tance inf. - nom - off, away from

ERVILLE
2
SHINGTON

DOLLARS

AVAILABILITY

ENGLISH-CHEYENNE DICTIONARY

gain, profit; etoneozistov, it is of avail
esaavešetoneozistovhan, it is of no av
or serviceableness: *uusa-ot-d-to, I mak.*
availability, hooztseonevestoz, av., advan

hestoz, availability. *at mi*
available, ekanðzeahē, one is available
(or.), is extra; nisaahozetané?

not in the service of some one? Ehozes
is available (Ger. steht zur Verfügung)
it is not in use, is available; zehē
-hozēs) natāzeto, since he is avail
use) I am going to use him. *Kanoxze-hos*

avalanche, hestass zemame-anhosevanōz ho
va, snow sliding in bulk down
mountain. Hohonaēo emasóanhosevanō, the
of stones; hohamoss zeomao emasó-anhos
was a land slide.

avarice, hozevatanoēonevestoz; makātae
toz, av., the wanting money; hað
toz, av., greed for riches.

avaricious, emakātaemetanoheoneve, he is
noheoneve, he is greedy, covet
cheoneve, he wants riches; emehoxta
loves his money.

avenge, nameoēvomotā, I av., fight for, de
tomoe, I av., take vengeance; hað
tosevešhoehotaenon, the wrong, evil we do will av. it-

self upon us (will come to us). See revenge or venge-
ance. *na max zevaneta, I am an avenger; namoxzevanānōtto, a. me, also*

averse, rendered by inf. -ōne- and -ōnez-, see adverse. *na max*
aversion, ñeztastoz; šenitanoxtoz, loathing; peosanī- *max, and*
toz, disgust, av. See *aversion* *ēta. he*

avert, natōeman, I avert, prevent; -tōemanīsz, av., prevent
it; -tōemaného, prevent, avert one; natōemaného zi-
stosenitoenahans, I av., prevent one from murdering;
nahestomano, I prevent one. See prevent, avoid.

avid, ehāpoe, one is av., gluttonous (in eating); emhaet-
sanetan, emhaestomosaneoneve, one is avid, greedy to
swallow; tass emhaesta naēsizistoz, he was avid for my
words (as it were he swallowed my word); oxcemhaesta-
tanotomova Maheo heomotom, be ye avid for God's Word!
naohā-hoahē, I am avid, craving for; enhazetan, he is
avid, craves for. See crave.

avidity, hāphestoz, av., gluttony; mhaestatanoxtoz, *or*
greed to swallow; ohāhoāstoz, ohāhoātsenistoz,
av., great desire, covetousness; heneenatanohēonevestoz,
av. for knowing.

avoid, nanohēna, I av., avert it; navohovaovo, I av., keep
away from one; naoxstaovo, I av. one (on the way, as
to not meet him); naovahāovo, I av. one, keeping away
from one; eahñeoxz, he avoids, in going wide of; nia-

hāeoxta, thou avoidest it (passest on the farther side of it); inf. -ahā- =away from, wide of; naohāea (in.),
naohāeovo (or.) I avoid, shun (meeting); nahomista, I avoid, escape it. See escape.

avoidable, eahāeoxzistov, it is avoidable (in going); eahāeoxzetoe, one (in. or or.) is avoided; eovahāoe, one (in. or or.) is avoided; emeovahāovazistov, it should be av.; esaahomstaetoehan, it is not av., escapable; esaahomstaetoehē, one is not av.; esaahāeohan, it is unav., cannot be missed; nāko esaa-ahāeoxzetoehe, the bear is not av.; vox meoneva esaa-ahāeoxzetoehan, the hole in the road is not av.

avow, etāxtanōvemeeme, one (in. or or.) is avowed openly; natāxtanōvemēsta nathavs, I avow my wrong, sin; etāxtanōveoz, it becomes av., acknowledged. See frank.

avowal, tāxtanōveozistoz; tāxtanōvemeemazistoz, av., confession.

await, natonōsan, I await; -tonōxta (in.), -tonōmo (or.); natonōšeta, I await for it (it lying posture); zeōēnovetonōsansz, the one who awaits patiently; navōmo nasz zetōnōšēnaz, I see one awaiting (in a lying posture). See wait. Heovasz zehesso zetoshoeohotata nisaaheneenohe, thou dost not know all that awaits thee.

awake, v. ešēšēoz, one awakes, becomes awakened; etotonōē, one awakes (opening the eyes); esaatotonōhe, one awakes not; nasēhano, nasēhacho, I cause one to awake; našēševamo, I coax one to awake; našēševaosem, I awake one (by noise).

awake, adj. etotōēšena, one lies awake; totōēšēnatoz, the lying awake; ešēšēoz, one is awake.

awaken, našēšēozēho, I aw., cause one to awake; nasēševamo, I aw., arouse one; šēšēozistoz, the awakening; šēševamazistoz, the awakening by coaxing; šēševaosemazistoz, the awakening by noise.

award, v. navovēmo, I award to one (in the sense of paying tribute, homage to one (in words)); navovēta-notovo, I pay tribute to one (in thot); navovēahetovo, I pay tribute to one (in deeds).

aware, homatan nanšheneena, I am aware, conscious of it [homatan denotes inward feeling]; na(h)omazeteta, I become aware of it; na(h)omazetovo, I become aware, conscious of one; naomata, I am aware, feel of it; naomatovo (or.); naoxheneena, tho I am aware, tho I know; nanšheneena zehešēnās, I am aware that he is dead.

away, haeš, far away, distant; ehaessō, it is far away; inf. -as- =away, start off (also begin); eas, he goes away, starts off; nitāshemā, let us be off, away! Easēoxzeo, they have left, gone away; naasetana, I take it away [the "s" implies "from, deriving, off"]; eniseoz, it comes away, out off; naaseozēho, I cause one to

give - a - not
with a - ha
to keep away from
naasevatomero
I urge me to get it
away from it

nomoss - away, less and less
the distance in time and space
hara inf - nom - off, away from

miss, escape

etotonōē, (nāko); etotōēšē, (nāko)

noven. etōē-
totōēšē, (nāko)

našēševamo, (nāko)

natāse-
vete - no. te-

etotōēšē, (nāko)

a. to again
want it, for

ENGLISH-CHEYENNE DICTIONARY

AWE

AWHILE

go away, to leave; naaasemeanoz, I give them (in.) away; naasethozeto, I send one away for to....; easet-hozē zetoshoezoes, one is sent away to work; inf. -ahā- =away, wide of (see avoid); naovahāovo, I keep away from one; naahāeoxzetovo, I go away, wide of one; eahāehoe, one stands away, wide of; inf. -nōs- and -noose- =not with, away, from having been with; nanoosemese, I eat without him (he being away); nanooseoz, I become turned away, am no more with; nanōsetan, I put away, reject (in mind); naovahāemo, I keep away, from being with one; inf. -nševe- =away in the sense of "without break or delay"; enševemese, he eats away; enševenemen, one sings away; the same meaning of away can be rendered with the negative inf. -saapó(e)- =does not discontinue; esaapóhestanohe, one keeps away taking it, does not cease taking it; esaapóeneševé, one keeps away doing, does not stop doing; hazz! away! get out of the way, thou! [Usually said to one person]. See depart, leave. Nataéótaenōoto, I turn away from, leave one; naéótaenōoxta, I turn away from it. Hako haeš etazeoxz, far away he goes; naasetanomon zemeha, aenom, it is taken away that which I owned. See turn: awe, v. naohāetanooz, I become awed, in dread; evešehāetanoe, one is awed by; heto zeohātamano navešehāetanoha, this great, terrible (sight) awes me; naohāetanoho, I inspire one with awe, dread; naohāēātoe, I am awed, inspired with reverential fear; nichāēātovo, thou art inspired with awe before one; nachāēāta, I reverence it with fear. awe, n. ohāetanoxtoz, dread, apprehension; ohāetanohazistoz, the inspiring with awe, dread; ohāēātohestoz, awe, reverential fear; ohāēātovazistoz, awe towards one, veneration; niēātoenheetovovo, you stand in awe, veneration before one; inf. -ēātoe- =awe, reverential fearing; eēātoe-mómātavoētao, they perform the rites with awe. [From "é" =fearing, dreading + ātoe =listen, obey + mómāta =austere, grave, religious + -oēta =to perform, be doing]. awful, adj. eohātamano, it is awful, awe inspiring; eohātamanoštastov, it is an awful, dreadful, powerful doing; eohāetanoxtov, it is awful, dreadful; eohāoētas-tov, it is an awful, terrible deed; eohāēātohestov, it is awe inspiring, worthy of veneration; eohāmómātavoē-tastov, it is an awful, solemn performance; niheneenan-ov zehešohātamano, do you know the awfulness of it? awhile is rendered by inf. -ninove- =awhile; nšeninove-xoveva, for awhile, (for a time); ninovexoveva, for awhile, short time; eninovhozeohe, one works a-while; eninov'netto, it is but for awhile; ninovetto nasaašszé, for awhile I did not speak; moxheze, just a-while ago; etamonekasexove zehešeaseoxz, it is just

awhile ago that he left; moxheze nāvōmo, just awhile ago I saw one; nšeninovexoveva emehahozeehe, for awhile, for sometime he was working; "momen" either infixed or detached denotes "by bunch, group", but can also be used in the sense of an alternate condition or doing of short duration, e.g. toxtō eoxcemomenhōeston na momen eoxchaōn, on the prairie for awhile he would read and for awhile he would pray (Ger. bald las er, bald betete er). Kasexov = short time; is also used to express "awhile"; kasexoveva emehavoešetan, for awhile, a short time, he rejoiced; etaešhāexov zeheševōmo, it is quite awhile (long time) since I saw one.

awkward, eonohomae, one is awk., young at it, feeble; eonohomaeoneve, he is an awk. one; esaaotoxovahe, one is awk., not skillful; esaapevheneenohe, one is awk., does not know well; ehóxa, one is awk., green; zeheš-sóhóxaetto navešetane, since I am still awkward I feel embarrassed. *see ill. - in - motion*

awkwardness, onohomastōz; saaotoxovahestoz, awk., not skillfulness; hóxastoz, awk., state of being inexpert, green.

awl, héon; *xaotohem, straight a.*

awning, hoveeo, shade; zehoveohōsta, hanging awning. See shade.

awry, rendered by inf. -nime- = turned aside, also detached, e.g. nime nahoz, I set, put it awry, to one side; nanimeēnana or nime naēnana, I set it down awry, to one side; nimenexhozz, put it sideways, awry; enimehota, it stands awry. See side, deviate.

ax, hoxqx (hoxqōx), mathoxqx, the ax [mahoxqx old word for the ax, from which "tomahak" must be derived]. Ehoxqxeve, it is an ax; nathoxqxeme, my ax; nahesthoxqxeme, I have an ax; ehecéa hoxqx kamxeheva, the ax is stuck in the wood; eheceō hoxqx, it sticks in the ground, the ax. [The word for hammer is toxq, from tonōn = to pound with with an instrument; an ax, hoxqx is a hammer cutting thru. Old Indians tell me that the original model for the hammer was the raised arm and fist, while the arm raised and hand opened edgewise gave the idea of the "cutting hammer". [Anything that has a "hold" or is tied to has the rad.-to- in Ch.]

axilla, nazeno, armpit.

axis, hovae zetāsitoveoz na zenoveše-nimaoesenātov, something thru the middle, around which rotation takes place. *the 4 round wheels on the wagon*

axle, makāt zeoxcēsoxtaoz amoeneo, wagon axle (lit. iron axle which enters the wagon legs). *which things fasten*

azure, otatavoom, the blue vault. *or turn,*

B

B, pronounced like "b" in baby. It denotes close to a surface, adhering to. Many Ch. make no distinction between the sounds of "b" and "p" and a few pronounce the "b" like the soft Hebrew "bêth".

Baal, Atovsz in the hieratic use of the Ch. = "Sun-god".

Known and used solely by certain initiated priests. [Ameônito = Ashtoreth in hieratic Ch. and refers to the moon].

babble, v. evoveevenisz, one babbles (as a little child); zevoveevensz, the one who babbles.

babble, n. voveevenszistoz, evoveevenszistove, it is a babble.

babe, meševoz (sg.), meševoto, babies; evômo meševoto, he sees the babe or babies; emeševozeve, it is a babe; emeševozeveâhe, one is of babies' age; zemeševozevsz the baby one; zemeševozeveess, the babies; nameševotam, my babe; nahemeševotam, I have a babe; nahemeševotame-noz, it is my babe; nihemeševotametôevo, you are his babes.

Babel, Zevešeonitavevenszistov = wherewith different languages ensued.

Babylon baby, meševoz, see babe.

babyhood, meševozestov; emeševozestov, it is bab.

bachelor, novo(h)â, (unmarried man, widower or divorced); ehovoahève, he is a bach.; zehovoahévsz,

the one who is bach.; zehovoahévessô, the bachelors; heehe, bach. woman; eheehève, she is single, batch., unmarried woman, virgin.

bachelorhood, novoâestov.

back, v. nahsaave, I back, second one; nahsonen, I back, push back; -hosenena (in.), -hoseneno

(or.); nahsonoham, I back up (the horses).

back, adj. nooxtôe, back position, in the rear (usually of an interior); nooxtôe taxestov, the back seat;

zehestoxész, the back one; zehestoxessô, the back ones. See behind; *inf. see adv.*

back, n. matatôn, the back (of body); natatôn, my back (having ref. to the spine); hestatôn, one's back,

spine; napaon, my back (the flat surface of it); nit-saavehôtchenon nipaonan zehota, let us not behold that which is in (behind) our back! Napâmo, I bear

one on my back (as Ind. children are carried, with a blanket); napâovoto, I carry one on my back; napâovox-ta, I carry it on my back; nemesepao, bareback (absol-

utely bare); ponomaepao, bareback, as a horse without saddle; naponomaemoheme, we ride/ bareback; neamoss,

*nabest atônami
nahetôn*

*uamave-
paonag
my b. is
tired*

*ehamui
he lie-mat
back
it is
its*

back. uätreie-æve-paonaöstäez, let me warm my b.
nataieie-köpelaouax

naotitähiez
zepaouatte, on its b., cover (in sp. of book), euacpaouatte, it has
a red b. cover; epocepauatte, gray. zetäiepadanoxz, with his
back toward (warrior).

Babelz confusim, mixture. Should be on theymme Anouavens
totakopelvens=place, city of confusim. For Babylon, Anoua-
votavens

back, up - sota - ; soze - (shov) indicates a sliding, falling
 away, becoming less, diminishing, sink (see lag), fall
settle (down), with draw - sota oha; also refer to low
bottom q.v.

revau, abrogate; nanamio
 strike one

evhase-hoto-anozeran, he h, a
evha-hosoz-scanozerano
 he sl. back, is a h. slider (new word)

evhäzereoz; emakōma, This is made from the
 name of a man who having started
 a sundana withdrew

BACK

BAD

see under "ill." - monoto

see laggard

see opposite page on top

*the suff. -enova denotes mean (morally) violent, foul
 ehachsenov, ehachsenov, ehachsenov, ehachsenov
 irascible, violent, ungovernable, wicked temper
 ehachsenov, worse (morally)*

ENGLISH-CHEYENNE DICTIONARY

BADLY

hamsenova, it is worse; ehoschamsenova or enanoshavse-
 va, it is worst; nahavsevazeona, it seems bad to me, I
 deem it bad; ehavsevazeoneve, one is a bad character;
 nahavsevetan, I feel bad (mentally); nahavsevomoxta, I
 feel bad (physically); nahavsevaetovo, I am bad towards
 one; nahavsevaeztovo, I behave bad towards one; na-
 havsevošta, I act bad; nahavsevoého, I do bad to one;
 nahavsevoesz, I do bad to it; nahavsevemo, I speak bad
 of one; nahavsevešztovo, I speak bad to one; ehavse-
 vešsz, one speaks bad; ehavsevoan, he speaks bad (sc.
 utterances). Oftentimes bad is expressed by the nega-
 tion of "good", e.g. esaapevaehan, it is bad, not good;
 esaapevahe, one is not good, is bad; ehavsevešëve, it is
 a bad day; heto mhayo ehavseva, this house is bad; he-
 šszistoz ehavseva, his word is bad; nihavsevazesta,
 thou deemest it bad; ehavsevatamo, he deems one bad;
 nahavsevoemo, I count one for bad; ehavsevoētastov, it
 is a bad act, deed; in so far that bad is infixed, it
 is used for adj. and adverb, but the real adj. f. is
 havseva =bad; the Ch. can say havseve-vostanehevestoz
 =bad life, bad living or vostanehevestoz zehavseva, the
 life or living which is bad. The ending in "a" instead
 of e denotes a state or quality. The rad. "havs" is
 the exact equivalent of the Ger. verwerflich. Nahavse-
 vstahaoz, I become bad hearted =angry; havsevhetan, bad
 man; havsevomao, bad land; ehavsevatamano, it is bad
 weather; havsevematam, bad food; ehavsevenono (in.) it
 has a bad appearance; ehavsevenöhe, one has a bad ap-
 pearance. *see infix -oto- p. 608 c.*

bad, n. havs, mathavs, the bad; Havsevevhan or Havsev-
 han, the Bad (in person); havsevastoz, badness
 (state) havsevestoz, that wch is bad (being), badness;
 havsevstxe, the realm of the bad; zehavseva, that which
 is bad, the evil; zehavsevasz, the bad one (or.) zehav-
 sevaessô, the bad ones; havseve-vostaneo, bad people;
 zsaapevaehan, that which is not good, the bad; Havevsz
 name of a prominent evil person in an old Ch. tale.
 See evil an devil.

badge, hoetoseo; exxeoe hoetoseoneva, it is written on a
 badge; nimôo, badge or heraldic emblem, usually
 consisting of a bunch of hair or a feather suspended
 on the tip of one of the lodge poles.

badger, maäko; maäkootanovosans, religious term referring
 to the badger in certain ceremonials and espe-
 cially in auguring. See augur.

badinage, see banter.

badly, rendered by inf.-havseve-, see bad. Ehavseveman-
 isz, one makes it badly or makes it bad; zeto
 nisima ehavseoého heves'eno, this my younger brother
 has been treated badly by his friends; ehavsevetan one
 feels badly (mentally); ehavsevomoxta, one feels badly

bait, in p. 1072 b under trigger; móohaseo = bait trigger

BAFFLE

ENGLISH-CHEYENNE DICTIONARY

BALANCE

(physically). In the sense of unskillfully, poorly or imperfectly inf. -saapeve- =not well, is used, e.g. esaapevhōestoné, one reads badly, poorly; esaapavevōsané, one sees badly, imperfectly.

baffle, see deceive, perplex.

bag, v. navehanen, I bag, put in bag; -vehana (in.); -vehano (or.); navehoz, I have it in bag, receptacle; evehota, it is in bag or receptacle. *see the in ball*

bag, n. moemestoz, large bag made of grass; kaemestoz, hand bag, small bag; vehaneo, bag, envelope, small case or tin box (from navehanen, I wrap in); vešeēseo, medicine bag; véozeva, in the bag, receptacle; hemanoeveotoz, water bag (made of the paunch of buffaloes); zeneheone-kaemestoz, bag for combs or hair brushes; homskot, parflecche, bag of rawhide; vehooseo, bag, receptacle, trunk; formerly the small round Ind. bags made of tanned leather; *see moe-ten-sken, working bag*

bail, v. nanōhan, I bail, dip out (liquids).

bail, n. vovēhevātoz, bail, ransom; navovēheva, I give bail; navovēhevavomotā, I give bail for one, ransom one. See ransom. Hōneanat, bail, handle, chain.

bailiff, matanavého, police [lit. breasted or milk white man, because of the star or badges such officers wear on the breast]; ematanaevéhoeve, *he is a bailiff, sheriff, police. [Natāenovan, I am a lion; natāenovatova*

bait, hoenovātoz, the bait; ehesthoenovātoz, it is a bait. *he - me*

bake, ehonoxta, she bakes it; ehonoto, she bakes (or.); *natāenovatova*
ehonosan, she bakes, roasts; ehonoe, it is baked; *I b. put bait on*

honō, baked, roasted meat; honovoxkōz, meat to be baked, roasted [bake and roast are expressed alike in Ch.] Natonovānon, I bake bread (Ind. bread as baked in Dutch ovens); nitonovānonhemā, we bake bread in Dutch oven; ensomaehōta, the ground (surface) is baking (when heated by the sun or otherwise); eoxomaehōta, it (ground) bakes, cracks from the heat; eōxomaōxta, it is baked, cracked open (ground) by fire; hononistoz, baking pan. See bread.

baker, kōkonōomane-vého, baker (white man); kōkonōo-hoxtovanhayo, bakery (house where bread is bought); zehonosansz, the one who bakes; honosanehe, baker, roaster.

balance, v. has no exact equivalent in Ch. but the bringing into or keeping in equilibrium, the moving up and down or swinging, is expressed by the consonant sound "v", e.g. vavaestoz, swing; naēvën, I move up and down in one place (Ger. habe mein Wesen dort); ēvnis-toz, the being at one place, the whereabouts of one; naēvetanona, I weigh in my mind; niēveēszhemā, we are engaged in talking. Hence the verb "to be" in the sense of exist or take place (evolving) is characterized by suffix -eve; nahetaneve, I am a man (from

hetan =man); emhayoneve, it is a house (from mhayo = house). See be.našvešhazesta, I balance, weigh the matter (mentally).

balance, n.hovae zeveše-ehanāohazistove, something with which heaviness (weight) is ascertained; ehanā-ovahe, the bal., weigher. *uniprocetiz, b., scale.*

bald, evšeszen, one is bald (has a shining top, head); zevōšsaz, the bald ones; zevōšsaz, the bald one; navōšsaz, I cause one's baldness; Ookoomenevōs, Bald-Peak, Pike's Peak, also called Ookoomeneni-ta. The word ookass =bald, depilated (Fr. sans poils), ref.to any place lacking natural covering of hair, fur, or feathers. See skin, peel.

bale, v.nahoxbohōesan, I bale, bundle up; nahoxbohōesz, I bale it; nahoxbohōeto (or.), bundle one up; nahoxbohōesz móesz, I bale hay. See bind, bundle. Enoxbohōe, it is baled; zehoxbohōesansz, the one who bales, packs.

bale, n.hoxbohōeseo; nathoxbohōeseo, my bale, bundle; nokov móesz zehoxbohōesz, one bale of hay; hoxbohōesanehe, baler; móesz zevešehoxbohōesanistove, hay baler.

balk, epaponehōe, one balks, refuse to go: *epaponehōeto, b. for one.*

balky, epaponehōeoneve, one is balky.

ball, v.nadkanen, I ball; -akano (or.), -akana (in.) eakane, it or one is formed into a ball; akanenistoz, the forming into a ball; naonistakoanen, I wind into a ball; -onistakoana (in.); -onistakoano (or.).

ball, n.oxzem, play ball; oxzevōnistoz, wheel play. Oxzem ref. to the Ch. play wheel, which resembles a tennis racket, round and without handle, about fifteen inches in diameter. The center mesh is called máe or hestá, (blood or heart); the periphrastic meshes are distinct from the others and represent hostile animals or the horizon. See play wheel. Ohōneoxzem, baseball, ref.to ball only; ohōnistoz oxzem, baseball game; ohaseovātoz, football; hoe oxzemea ehesso, the earth is like a ball. The word oxzem was originally the webbed wheel which was not a ball. As regular play balls became known to the Ch. they called them oxzem, not in ref.to their spherical shape, but from the use they were put to. When they say that the earth is shaped like an "oxzem", it is because they believed the earth had the shape of a disc. The real word for ball is zeaq, that which is spherical; zeonistag, that which is round. See round. Akoscevoz, arrows with spherical heads hoschestoz, ball, dance. See dance. Véhoemā (sg.), véhoemāhoz (pl.) ball, bullet; maxevéhoemā, cannon ball.

balm, hovae zevešeanomoxastov, something that soothes (physically and mentally); hovae zevešepavemeeozistove, something that has a fragrance; xoaneo, balm, ointment; see balsam, perfume.

balloon, zeoxchestovomōes, that which is inflated

X
balmie wide, include

see plot, emanowé, they
b. together

BALMY

ENGLISH-CHEYENNE DICTIONARY

BAND

balmy, epavemeeoz, it is balmy, fragrant.
balsam, voxcemexoaneo, perfume, fragrant ointment, salve.
banana, voxkaemenoz, crooked berries.
band, v. emomenoëneo, they band, group together; emomenox-
koëneo, they band together, apart from others,
selfishly; emanohaeo, they are banded together; emome-
nohaeo, they are in different bands or groups; ipf.
-mano- =banding together.
band, n. tōhestoz, bonds; manoeextahestotoz, bands, shack-
les for the feet; manoeāzenahestoz, bands, shackles
for the hands; see bind, bandage. Manháo, band, tribe,
that which has been made together (from namanháovo, I
make one to be); [manháo also means island]. Manhas-
toz, the band, tribe; manohastoz, band, congregation; mo-
menohastoz, band or different groups (momen =group-
ing); manōhestoz, the banding, coming, arriving toge-
ther; mohenovātoz, band, organization; mohéoxtoz, band,
collection; emanohastov, it is a band; zēmomenohastov,
where there are groups or bands. See gather, together, and
meet. Notxestoz, band of warriors (from notax =war-
rior); onehanotxeo, band of the "drum" warriors. Moze-
eōeve, the traditional prophet or hero of the Ch. tribe
organized four bands of warriors: 1. Hotamhetaneo, the
"Dogmen". 2. Voxksehetaneo, the "Foxmen" (vexcess =fox,
from voxq =deviate, crooked). This band was also call-
ed Mozonhetaneo =Flintmen. 3. Hemceoxess, the "Spear-
men" (from mooxz=lance head). This band is also called
Oómenotxeo = "Coyotemen". 4. Mahoevass, the "Redshields"
(from ma =red + -oeva=provided with shield or nail);
the older name for this band was Hotoahetaneo, the
"Buffaloe Bullmen", from hotoa =Bull (either of buf-
faloes or deer, elk or bear).- The names of these four
old warrior bands were given to the Ch. by their tra-
ditional prophet, according as he appeared to them at
first when they were pursuing him. Other names of
warrior bands are: Hematanóhess, the "Provided-with-
bowstrings", also called Honienotxe "Wolfwarriors";
Hotame-masháo, the "Demented-dogs" (from -mashá- =
without sense, reason, unreasonable). Different names
were given to certain groups of Ch. families, sometimes
in reference to the camping order in the tribal
circle and oftentimes because of a local particular-
ity or prominent family traits. Some such names have
even arisen since I was with the Ch. For instance a
part of the Hotamhetaneo living in the neighborhood
of Fonda, Oklahoma are called the "Veenoto", because
of one Ch. who did not cut his eyebrows. Another in-
stance is a family group, whose head man was an "Eseom-
hetan", but who were called "Eszenehetaneo" =Swamp-
men, because they camped near a swamp. Another family
group was called "Otatavoha" =Bluehorse, from an old

concerning
religious
bands
see
page
96a

see
Kindred
Kinship

noxeestoz, b.
a. b. b. b.
b. b. b. b.
b. b. b. b.

This term is
different of under-
ling in English.
I mean it is
something (rooted
in the idea
of "made specia-
lized" out of
tribe, people.
see p. 96 a

uaerpena-
nha, one
b. as one
nonaape-
manha, the
different or
several b.
groups.

man of this name, who died but a few years ago. The three names came up since I came to the Southern Ch. Other band names I know to also be of recent dates, e. g. Anskovenenes (Narrow-nose-bridge), and Penet'ka. What has happened within thirty or forty years must have happened before too. Even the band Hevešksenxpâess is not very old. This band tabues the beaver because thro that animal a man, who is still in remembrance of some old Ch., died of suffocation or strangulation. Evataneo, the "Peltmen" (from ēva, pelt, skin with hair) is the name given to the Southern Ch. as a whole, to distinguish them from the Oxmesess ("Eaters") who are the Northern Ch. Thus in the camping circle the name Evataneo has not ref. to any special band. When for instance Oxmesess (Northern Ch.) come to attend an Arrow Ceremonial they are not taking a special place in the camp circle, but each one will be with his or her family group. Sotaeo is the name of a band or tribe of Indians whose language was only dialectically different from the Ch. and readily understood by the latter. Eseomhetaneo, the "Hillmen (some of these also claim to belong to the Sotaeo!); Hevešksenxpâess, the "Obstructed-oesophagus-ones" (from hevešksen=oesophagus and -nxpae =to shut, obstruct an aperture); Oevemanhá, the Scabby-tribe (from oeve, scabby + manha, to create, make as one); Masiškota, the "Reclining-ones" evidently from namsiškotaehoe, I am reclining (almost lying posture) with one knee drawn up and the other foot placed across it; Totoemanha, the "Shy-band"; Votapeo, the "eaters" (from a Sioux word); Hovx-nova, the "Penurious-ones" [ehāōva, one is rich, ehovx-nova, one is in penury]. Oxtokona or Oxtokoona, the "Lower jawbone"; Nākoemanha, the "Bear-band"; Penet'ka, name given to the "Friendlies" of 1874-75; Moxta-vataneo, the "Blackmen", also the name for the Utes. Mōseo, were an allied band to the Ch. The name is derived from Monsoni, a tribe which is said to have occupied the territory south and north of Rainy Lake and Lake of the Woods, and eastward to Moose river, in Canada. [James Mooney, in the Memoirs of the American Anthropological Association, Vol. I, part 6, p. 369]. Notameo, the "Northern-ones"; Oseaono and Oxnova are former bands of Cheyenne of which nothing definite is known besides their names. Zessechoomoeo, the "Cheyenne-Sioux", a number of mostly Northern Ch. having intermarried with Sioux and for the greater part living near the Pine Ridge Agency, S. Dakota. See organization. [Mr. James Mooney of the Bureau of American Ethnology at Washington, D.C. has written a valuable and very reliable article on this subject in Vol. I, part 6, p. 402-418 of the "Memoirs of the American

*nahóxeastagto, I bandage his feet
nahóxeonastto, " " " hands,*

BANDAGE

ENGLISH-CHEYENNE DICTIONARY

BAPTISM

Anthropological Association]. Zeamenoneōessō, music band, the ones who go about serenading. This has no ref. to musical instruments, altho any kind may be implied. In order to specify, the instruments would have to be named, as tāpenonoz =trumpets, flutes; matanōene-menestoz =string instruments and oneavo =drum.

bandage, v.nahóxeetsan, I bandage (a wound, etc.); -hóxe-eto, bandage one; -hóxeesz, band.it; ehóxēhe, one (in. and or.) is bandaged; nahóxesztovo, I band.it, one's; nahaestoha-hóxeesz, I (wrap) band.many times, (when coiling several times); navehoész, I band. it (when the whole object is wrapped in, as a fractured foot or leg in a plaster cast). See bind. Naevhašexoneano, I unbandage, uncoil the bandage; nanxpenēto, I bandage one's eyes, blindfold; heex nanxpenēsztovo, I band.it, one's eye.

*nahóxe, with
these bandage
on shoulder
and under
arms, as band
legs, &c.
bandage.*

bandage, n.hóxehestoz; hóxeetsanistoz, the bandaging.

bandit, šēnovahe, robber, despoiler, (from našēno, I rob, despoil one [by violence]); nxpaevēho, bandit, desperado, refer. to masked white highwaymen (from -nxpa- =covering the face + vēho =whiteman); ešēnovaeve, one is a bandit; šēnovastoz, the act of a bandit. See rob. Enxpaevēhoeve, one is a bandit.

bank, v.nahestovomaena, I bank up the ground; eneohe, vōe, the cloud is banking up, rising; vōe etatomsehoe, the cloud is banking up, wall like.

*ehesacua
toet vae, pe
dand forms a h.
ridge*

bank, n.makātaemhayo, money house; emakātaemhayoneve, it is a bank; oxeanō, steep river bank, bluff; coxeanōeve, it is a river bank; oxeanōea ehesso, it is like a river bank, a bluff; hestovōma, on both banks, sides of a river; hōma, on the other side, other bank (of a river or lake); zehestovomao, bank, low elevation of ground, brow of a hill; ōnovetto, the bank of a river, where one lands; naonōn, I come to the bank, land; naonōzého, I cause one to land, reach the bank. The rad. -ono- denotes less the bank than the coming out from any body of water; toxeeohé, at, along the river bank.

*ehesacua
Tucucha,
it means a
h. ridge
under water*

banker, makātaevēho, the money-white man; emakātaevēhoeve, he is a banker.

banner, hōeo, flag, "standing floating".

banquet, maxemesestoz, feast; meenaestoz, public banquet, feast.

banter, v.nanasoēmo, I banter one. See joke.

banter, n.vhane-nasoēmetastoz, banter, good natured teasing. See joke.

baptism, éōstahestoz, the pouring upon the head; séēnistoz, baptism, the going into the water (ref to river or lake); the first form is the more natural to the Ch., the second more strange and needing an explanation; eéōstahestov, it is a baptism; éōstaovātoz, baptism, the baptizing; éōstaemómātavoētastoz, ceremony

*tuorioeanat, b. spread, implying all the supplies
for it. (see feast)*

vohetanāzetanovae-éōstakestoz 87 *éōstakestov, the garment of the unbaptized (fig.)*

of baptism.

baptismal, eeōstaemómâtavoōstastov, it is a bapt.service, rite, ceremonial.

Baptist, seēnistovâ zevešēōstahessô, the ones baptized by entering (descending into the water).

baptize, naēōstaova, I baptize (on who does it as his vocation, like John the Baptist); naēōstâno, I bapt.one; naēōstaha, I bapt. it (see Instr.m.in Ch.gr.); nieōstaesz, I bapt. thee; naēōstahe, I am baptized, am a christian; zeeōstahessô, the baptized ones = christians; éōstaemanhastoz, baptized-band, church (as a body of christians believers); éōstaevostan, a baptized person; eeōstaevostaneheve, one lives a baptized, christian life; éōstahetan, baptized, christian man; éōstahee, christian woman; zistaéōstaes, as one was baptized; eēōstaetan, one desires to be baptized; éōstaetanoxtoz, the desire to be baptized; eeōstaenov, there is a baptizing. The v.stem -éōsta when used as infix denotes "christian".

bar, v. is expressed by inf. -nxp- =obstructing a passage, close an entrance or egress; nanxpaosan, I bar, keep shut in; -nxpaovo, bar one; -nxpaa, bar it; enxpaosanetto, it bars, obstructs; enxpoeoz, it or one has become shut in, barred; nanxpoōno, I bar one, shut one in; (instr.meaning); nanxpoocha, I bar, shut, lock it; nanxpatovan, I bar, by shutting stove damper; nanxpenēto, I bar one's eyes, blindfold one; enxpazena, one has his mouth barred, shut (with something); nanxpazenâno, I bar one's mouth (Instr.m.); enxpazenanazē, one sits with one hand covering his mouth; nxpeoctam, before the door, barring the entrance; enxpehoe, one stands, barring or before the door; enxpota, it sets barring; enxpaoz, it has become barred, stopped, shut; mae evešē-nxpaozistov, wherewith blood is stopped. This inf. "-nxp-" implies barring, shutting of a passage or aperture; nxpaevého, the masked white man (whose face is partly shut out, barred; applied to highway men); enxpotoomez, one suffocates, is barred in his breathing; nanxpeamena, I shut, close it by means of fat or pitch, as the holes of a basket, boat, trough, etc. [From -nxp- + am =fat, grease]. Enxpaosanistove, it is a barring; enxpoeozistove, it becomes a barring; enxpaosane-nov, there is a barring; enxpoeozenov, there is a barring (becoming so); zenxpaosansz, the one who bars, forbids entrance or egress; zenxpaosensz, the one who does the barring. The difference between these two expressions is only in the "a" and "e"; the one with the "a" implies a faculty, quality, state, the other (with "e") denotes a progressive doing. [Thus with navōsan and navōsen; both mean "I see", only the first ref.to the faculty of seeing, while the second implies

the actual, progressive seeing]. Votanxpavs, barring the good, exempt of good; evotanxpavseve, one is barred from good, is wicked. See close, stop, shut and in.

Barak Hozeoze-maka Eighty-nine flash
bar, n. nxpoheo, bar, lid, cork; nxpohaneo, bar, shutter, lock; nxpaosenehe, the one barring; zenxpaosanetto, bar, that which bars, obstructs; nxpatovanehe, the bar for the smoke = stove damper; hassō, crow bar; zeohano mahaeta, iron bar; nxpaovamehe, the keeper in, the bar of the stock (horses, cattle and sheep), shepherd; panxpoho, pomum adami, shutter, (Adam's apple); moxenxpoho, epiglottis.

barbarian
barb, navāstax or navaestax, I barb, cut into, edgewise; navāstaxā, I barb it (navāstassō would be the or. where it could be used). See barbed; zeheškovetto vāstxestovā, barb (as in an arrow head).

Laanauame
barbecue, v. naséoxtano, I barbecue one, roast before fire; eséoxtane, it is barbecued.

hotay, but it is unplaceable
barbecue, n. emaxemesestov, nitaetas vehoehotoa zeoxcséoxtans hoestavā, it is a big eating where a whole beef is broiled (roasted), held in or before the fire.

in "image" people
barbed, evāstax, it is barbed; evāstae, it is bar. (state, quality); vāstavoxoz, barbed arrow heads; makāt zevešeamoeneane, barbed wire. There is no ref. to "barbed" in this word, but it is used for barbed as well as smooth wire. Zeoxce-maoxcenetōosz, the ones (in.)

people
barbed, ref. to heads of certain plants, like wheat. [From -maoxce- = tufting on top; maoxcēna, downy feather stuck on top of head of a priest, symbolizing his attendant spirit]. Emaoxcenetto, it tufts, is barbed.

not a "people"
barber, hooxtxovavēho; ehooxtxaovavēhoeve, he is a b.; hooxtxovamhayo, barber shop (house); ehooxtxovamhayoneve, it is a b. shop. [From rad. -hooxtax, to cut hair. Ehooxtxe, he has his hair cut; zehooxtxessō, the ones with hair cut; nahooxtxen, I am having my hair cut; nahooxtassō, I cut one's hair; nahooxtxova, I am cutting hair (as a vocation). See hair]. Zehooxtxovaz, the barber, hair cutter.

not a "people"
bare, v. nahotxanen, I bare, unveil, uncover; -hótano (or.); -hotxana (in.); nahótξανomon, it has been bared for me; nahótxeneena, I bare it, reveal it, open it to knowledge; ~~metasoma~~ nahotxeneenomeva, the spirit bares, reveals it, to me; inf. -hotxa- = bare in the sense of uncover; ehotxaeheve, she is bare, is a widow; naexoena, I bare, peel it (by hand); naexoeno- (or.); naexonoxta, I bare, peel it (with teeth); naexonomo (or.); naexoaxā, I bare, peel it (with knife); naexoassō (or.); see peel, skin. Naookoena, I lay it bare (of surface covered with hair, feather or grass; naookano, bare one (or.), pick one's feathers (by hand); naookassō, I bare one (with cutting instrument) of hair or feathers; Ookass, p.n. the depilated one; na-

ookoena, I lay it bare (cutting weeds); naookomao, I lay bare the ground, remove the sod [Sod like bark is held as defiled outer garment of earth and trees, which needs be removed for ceremonial purposes]. Naookôno, I bare one (or.) by instrumental striking; naookoha (in.); [From the rad.-ooko is derived the inf. -oomen- which denotes suffering; see suffer. Nanšena-oomen, I am laid bare, am suffering; eexoeoz, it becomes bare; naexoeôno, I bare one (or.), by skinning. (The Sh. know that the cutting of the skin is more painful than deeper gashes and they inflicted punishment on their enemies by flaying them whole or in parts. The scalping was more frequent because easier of taking the skin and keeping it. Sometimes narrow strips of skin would be started at the neck and torn down the back, as far as possible. The peeling of the bark for certain ceremonials, the removing of the sod for religious rites and the flaying of animals or human beings had the same end in view, to take defilment or wrong from an object. Hence the verb nahestoomen, I atone, am laid bare for; nahestoomenetovo, I atone for one.]

bare, adj. ookozaoxzeše, bare area of ground (large extent), desert; also oomaoxzeše but implying very wide area; inf. -nēme- or -neeme- denotes bare in the sense of entirely naked, exempt of; nanēmetoxx, I am with bare body, flesh, am naked; niva zenhetata zēnēmexōtto, who told thee that thou wert bare, naked? Nanēmexzeha, I am bareheaded, baldheaded; nēmētōvoxp, bare coffee, without sugar; nēmetomao, bare, barren ground, (see barren, desert); enēmēnotova, one is bare-throated; eponomaota, it sets low on not quite bare ground; enēmētomaota, it sets on absolutely bare ground; ponomaepao, bareback, scanty back (of riding horses); naponomaeomoheme, we ride bareback; eponomēomohē, it is bareback (with a scanty covering); emātō, it is bare, empty space (of an interior); nahosoeta, I am bare-foot; ponoxta ehoeoxz, he comes bare-, empty-handed; eponoe, it is bare, dried up, (of watercourses) low; eponoeoxz, it becomes bare low. [Pono = on lower ground; see dry.]

-barely, adv. inf. -pono- = low, is sometimes used for barely in the sense of scantily; hovēno = barely; hovēno ehoeoxz, he barely, scarcely arrived; taxce hovoc. b. bareness, hāomenestoz, destitution; see emptiness. *taxce hovoc. b. bareness*
bargain, v. nahoxtova, I make a bar., trade. See sell and buy; nahoxtovamea, I give in bar., barter; nahoxtovameto, I bar., barter with one.
bargain, n. hoxtovātoz, bar., trade; ehoxtovātove, it is a bar., trade; ehoxtovazistov, it is a mutual bar., trade; hoxtovametazistov, bar., barter.

barren, dry, arid, hot, suffering, have all root - o' - denoting all that dry may mean in English: see under "dry"

BASE

bark, v.emāe hotam, the dog barks; hotameo namāetōe, the
 dogs bark at me; namāetōe, they bark at me, is also
 used figuratively, they growl at me. [Another word
 very similar is: namhaetāe, they swallow me =they are
 all against me, eat me up]; ehōemāe, it is heard barking
 (dog); naexoestōmoano hoxzz, I bark the tree (peel the
 bark), by hand; naexoestōmoāno hoxzz, I bark the tree
 (by instrument); see peel, bare.

bark, n.māestoz (obs.), the barking; emāenov, there was barking (of more than one dog); hetonec, outside, rugged bark; hōmā, bark (or.); hesthōmā, its bark, rind; hesthōmosz; (in.pl), its (smooth) bark, husk, rind; ma-kōmehess, red willow bark (smoked as tobacco by the Ch.). Semo, bark, boat, *reed*.

barn, mohènohamemhayo, stable (hoarse-house).

barrack, hoxzezemhayo, log house; hoxzezemhayonoz (pl.);
ehoxzezemhayoneve, it is a barrack.

barred, see bar.

barrel, vèhoemax, the white man's wood; vèhoemaxsz, (pl.); évèhoemxeve, it is a barrel; évèhoemxev-
ensz, they are barrels; vèhoemxeva, in, by or on the
barrel; vèhoemaxeá ehesso, it is barrel like.

barrelled, nokzenavó, one-barrelled (of guns); nixzenavó, two-barrelled. *the revolver quomao. ha*

barrow, zenocoxatto amoeneo, the one-legged wagon.
[From -nog- = one + coxtatto = it legs (coxia =
legged)]. *see sterile*. This term & *epeomoe* ref. to spleen & test.

barter, v.nahoxtova, I barter, trade, sell or buy; nahox-
tovameaa, I barter it, give it in trade; nahoxto-
vameto, I barter it to one; see buy.

barter, n.hoxtovazistoz; hoxtovametazistoz, mutual bar.,
trade; hoxtovameàtoz, the giving in trade, barter.

base, v. *na^hoomaosan*, I base, lay a foundation on surface of ground; *na^hoomaosen*, I do base, lay the foundation; *nataxoomaox^z*, I base it upon, make a base for it; *nataxoomaotana*, I base it, set it upon a base, foundation; *na^hoomaoseonan*, I base, set a base (below surface); *na^hoomaoseonaox^z*, I base it, set it on foundation (deeper than the surface); *na^hoomaoseonaovo*, I base one, make one to set as a foundation (sp. of stones which are or. in Ch.); see foundation. [From *mo* = touching at + *-omao* = ground surface].

base, adj.emomoxetto,it is base, low; emomoxae,one is base,low; this word has not quite the bad meaning implied in the Eng. "base" while eahansenova is stronger yet,meaning: one is base and wicked.

base, n.hoomahcestoz, base, foundation (whereon something sets); hoomaosanistoz, the basing, founding; hoomacsenistoz, the laying of a foundation, basis; hoomaoseo, base itself; hoomaosenenehe, n.agens, the founder; hoomaoseonanehe, the founder (where, base, or foundation is

[illegible]

3exoomaata at the base (also used fig.)
 laid deeper than surface); *3exoomaata*, its base, foundation, bottom; *3exoomaato*, the place where its base is, where it sets on. *3exhoojewa*, at the base, bottom, lower part or end, its root
 baseball, *ohônistoz* (game); *ehôneo*, they play baseball; *ohôneoxzemo*, baseball (the ball used at the baseball game); *ehotavatanō*, they want to win the game; this is usually said of baseball, but can also infer other games. *heztovova* at the base

basement, *hoemhayo*, house in the ground, cellar.

basenesss, *ahansenovastoz*, see base, adj.

baseful, *etané*, one is bash, ashamed; *etanéheoneve*, one is a bash. one; *etotone*, one is bash., backward,

shy; *etotoneheoneve*, one is a bash., shy one; *etotoneheztovo*, he behaves bash., shy towards one; *zetotonessō*, the bash. ones; *zetanéessō*, the bash., ashamed ones; *natanééséhō*, I cause one to be bash.; *natotonésého*, I cause one to be bash.; *totonevostan*, bash., shy person; *tanevostan*, bash. person; *totonehetan*, bash., shy man; *totonekašgon*, bash., shy child; *totonemanhá*, bash. band; *natanétan*, I am bash. (mental); *natotonetan*, I am bash. in thots; *eaxkoetaeoz*, one is bash. (lit. one is become "Axkoet", a man who was extremely bashful). There are several instances where a proper name is used epithetically; thus from the bash. Ch. man *Axkoet*, was made the v.f. *eaxkoetaeoz* = one becomes like *Axkoet*; *niaxkoetaeozetovo*, thou art bash., actest as *Axkoet* towards one. [Another example is: *emaxeasea* = one stays too long (visiting) in the evening. *Maxeas* was a Northern Ch. who would stay so long at night while visiting that his name became proverbial in the verbal form].

bashfulness, *tanehestoz*, bash., also shame; *totonestoz*, bash. backwardness, shyness; *axkoetaeozis-*

toz, bashfulness (epithet); *tanevooenenestoz*, suffering bash., shame, humiliation; *totonevooenenestoz*, suffering, afflicted with shyness; *tanetanoxtoz*, bash. in thot; *totonetanoxtoz*, shyness, backwardness (in thot); *taneheonevestoz*, characterized by bash.; *totoneheonevestove*, something by which bash., shyness is occasion-

ed; *totonesohestoz*, cause of bash., shyness.

basin, *nšeševōene-vetō*, wash basin; *zeveevo*, that which

is basin like; *eeniveetto*, it forms a basin, depression; *eveevomao*, it is a basin formation (as in the

mountains), concave depression; see concave. *Zeveevo-*

mao, where the ground forms a basin. *eatomatti*, it b. is a depression

bask, *naexováesz*, I bask, warm myself: *zehešexovátamano*

nanešpavexōváeoz, I bask in the sun (lit. as it is warm weather I become warmed).

basket, *moevetoxq*, basket (general term); *emoevetoxko-*

neve, it is a basket. [From *moe* = grass + *vetoqx* =

receptacle, vessel. *Vetoqx* is a dim.f. from *vetō*, large

zeuvee - (pref.) = in being ref. to past back act
 zeuveeahatwiz in being listening to me (for being)

BE

ENGLISH-CHEYENNE DICTIONARY

BE

son or personalty; nanēhoveſtoz, my person or personalty; ſuff. -eoneve = n. agent. verbalized, e.g. havſevoē-taheo = evil doer; ehavſevoōſtaheoneve, one is an evil doer; nizeheo = liar; enizeheoneve, one is a liar; ſi-vaztahe = the merciful one; eſivaztaheoneve, one is merciful; mehoseo = lover; emhoseoneve, one is a lover. Such verbs become substantives by dropping the pronominal pref. and adding ſuff. -ſtoz, e.g. havſevoē-taheoneveſtoz, the characteristic of being an evil doer; nizeheoneveſtoz, the characteristic of being a liar; ſivaztaheoneveſtoz, mercifulness; the Ger. ſuff. -haft, as in böſhaft, lügenhaft, teilhaft come very near the Ch. meaning of -eoneve. The "e" with a grave accent (è) denotes "to be undergoing, gradual progress" and is always combined with "n", as: naamèn, I am stepping by degrees = walk; naēsẓèn, I am gradually proceeding into, = enter; naōēnovae, I am enduring, undergoing with patience, persevering; when ſuff. -èn is followed by one or more ſyllables the "è" becomes apocopated and a hiatus results which writer designates by acute accent or apoſtrophe, e. g. eēsẓèn, one enters; eēsẓ'neo, they enter; naamèn, I walk; niam'nhemâ, we walk. This is eſpecially the case in the imp. f. of the v. ending with -èn; eam'netto, it walks, is progressing; ehez'netto, it proceeds (Ger. äusſert ſich); evhan'netto, it is but for a time (from -vhan- = merely + -ènetto); eēn'netto, it is ending, coming to an end (from -èn- = end, ſtop + -ènetto = ſtepping gradually on); eſaaēn'nettan, it is unending (from -ſaa- = not + -én- = ending + -ènettan = proceeding; the ſuff. -an is the neg. f. of the imp. m.; ehāexov'netto, it is laſting a long time (from -hāexov- = long time + -ènetto, proceeding on); the very rad. -exov- is derived from "è" and refers to cutting the length of by gradual proceſſ. See being. Sff. -na attached to nouns or verbs has a participial meaning denoting "to be with, be on with, or have on"; eſzehen = coat; eēzehena, one is with a coat, has a coat on or is "coated"; toxca = cap, hat; nahetoxcaena, I am hatted; nahaōna, I am praying; (from nahaōn, I pray); ſitovōs = midday; eſitovōs, it is noon; eſitovōſena, it is being noon; eſeš, one lies; eſešena, one is in a lying poſture. - Sff. -ea or -aha = to be, (imp. m.) in the ſenſe of "being in the ſtate, form of"; eakōmoeha, it is, forms a ſmall body of water, a pond; etoxeha, it borders, ſkirts, forms a rim; eheceha hoxq, it ſtands in (ſtuck), the ax; eēha, it is, ſtands upright; emhaōmoeha, it is a great body of water; epevomaeheha, it is good ground; ehēnitōneha, it forms a door, it "doors"; [not to be confounded with ehēnitōneheve, it is a door]; hēnitōnea ehēſſo, it is like a door: hoēſtaea ehēſſo, it is like fire; eſēha,

it waters, there is water (in a cavity); emâpeha, it forms water (not to be confounded with emâpeve, it is water); eotataveoaseha, it is shining blue (a state of blue brightness); [eotataveoasetto, it shines blue (action)]. Suff.-eoz denotes "to be" in the sense of become, take place, happen; epeveoz, it turns to be good; nihavseveoz, thou becomest bad; nahestaoz, I become into being, am born; ehavsevstahaoz, one turns to be angry, "becomes with a bad heart"; evônaoz, it comes to be morning. This suff.-eoz implies short transition, short interval of time. When the transition is gradual, taking a longer interval of time, the suff.-eoxz is used with the same meaning, but implying slower process; etetaneveoxz, he turns to be a man, becomes a man; etetaneveoz, he becomes a man (suddenly or in a very short interval).- Inf.-he- =is to one or have; nahevoxca, to me is a hat, I have a hat; nahem-hayo, a house is to me, belongs to me; nahemesestov, to me is food, I have food; nahevasem (from nisima, my younger brother), to me is a brother; nahevasemenoz, one is to me a younger brother, I have one for brother. See poss., imper. and hortative m. in the Ch. gr.

toxea
toxea
beach, seetto zeametoxea zêmhaômoeha, the sloping continuation along the great water body, ocean beach; zistôevâzetto hoe na zêmhaômoeha, where meet land and great body of water; [zêmha- =where the great + -ômoeha =it is a body of water]; zeénômoeha, where the body of water ends, beach; zeénhoeve, where the land ends, beach, shore; toxé nêhaneheva, along, closely skirting the lake; zistoxemaoeha nêhaneheva, the strip or border of land along the lake; zeamhōsta or zetoxeamhōsta zêmhaômoeha (or nêhaneheva, beach, when a line of bluffs border the ocean or a lake); zehōmhōsta, the banks along the beach or shore; toxetto followed by zêmhaômoeha, nêhan or ohé, denotes "along the edge of". *apave-meseeve, it is a nice b: zîpave-mesee-*
beacon, neevatseo, sign; eneevatseoneve, one is a beacon, *Yomae*
sign. Cf. sign.

head, v. nahoxahôn, I bead (hoxa =close, nahoxahôn, to put close with instr.); nahoxaôno (or.); nahoxaoha (in.); nahoxaohanoz mocanoz I bead the mocassins; nihoxaôno eszehen, thou beadest a coat, shirt; ehoxahôn-estove, it is a beading (ôr a beadwork); naonistaxc-hoxahôn, I bead in circles [onistâq =circle or round strip; "âq" turns into "axc" when a syllable follows]; namâhoxaohanoz, I bead them (pl.in.) all over; emâhoxaôensz, they (pl.in.) are beaded all over; nani-maesehoxahôn, I bead in circle (convolute); enimaese-hoxaonsz, they are beaded in circle (convolute); na-nahe-nimahoxahôn, I bead three rows (of beads) around; [-nahe =three times + -nima- =surrounding + -hoxahôn

Like in English "be" in Cheyenne is used as an auxiliary verb, only it is constantly incorporated in the verb as vowel e: ehesta, he is, existing in a (specific) manner: ehesso, it is (curr.)

Inf. -ve- mostly used after prefixes of the subordinate denotes a condition (active) which corresponds to the English "being" or has, had been: mävemcö-

ez, if they find me "being" = should they find me.

~~geere~~ zëvenaozetto or zëvenaozetto or zëve-ucëna-ozetto, that I had been sleeping: zëëve-vekë- for being

awake, am. uhestatoröz, he being truly so

(or kane nistatoröz) the only thing being so.

-hestare and -stare - to have being existence. g. s. p. 448b.

Tahocgestator, outside b., exist. condition: tahocgehesso.

hotoma - " inside " " hotoma gehesso.

ätouocgehestator, inner, under " geätouocgehesso.

tahocrostanozhestator; hotoma - and ätouoc - of a person

BEAK

BEAR

*nañicoxtova - nonizeomaetovo - I bear with one in gentleness
 iivatamaoxtovo - in pity becomes not disheartened
 nonizeomaogemo - with one*

BEAR

ENGLISH-CHEYENNE DICTIONARY

BEAR

eðenovae, one is persevering, bearing long; niðenovaeztovo, thou behavest longsuffering, forbearing towards one; eðenovetan, one bears long, is of persevering mind; naðenove-nonizeomaetovo, I bear with gentleness towards one; eðenovoomen, he bears long under suffering (cf. bare); naðenovoomenenon hevasz hešetotonstãtoz, we bear all kinds of infirmities; naðenovetanoha, one imparts patience to me (long bearing); naevhone-no (or.), I bear one, lift up from below; naevhonena (in.); naešeneo, I bear in my countenance (from zehešiens, as one's countenance is); nseztastoz zehešenešenešos, as one bears indignation upon one's countenance; cf. carry, burden, load. The vowel "o" implies "bear, hold, support" (Ger. halten). Eaneoz, she bears a child; naaneozetova, she gave me birth. See birth, child. *nahehyaevoovotaenile nañicoen. my wife b. o. gent.*

bear, n.nãko, (nãkoeo, pl.); [rad. -nãk- implies sharpness, liveliness, briskness; enãkõ, one sees distinctly, sharply; enãkae, "one is industrious, brisk, lively"]. Nãkoss, bear cub or little bear; nãka, she bear; xamanãko, natural bear (brown); mozenãko, bull bear; moozenãko, black bear; vòpazena-nãko, white mouthed bear (silver tip); voxpenãko, gray, white bear; heovenãko, cinnamon bear (yellow bear); nãko hešzevox, bear den; nãkosetto, bear range; nãkoemoxšen, bear sweet smelling grass; oenenãko, blind bear; nãkoëva, bear hide. [The majority of Ch. proper names are derivatives from different parts of the body. Next in preponderance come the names derived from "bear". Would it show that the Ch. had much more to deal with bears than with buffaloes? Evidently the names derived from "bear" are older than the ones derived from "buffaloes"]. Here follows a list of Ch. names connected with "bear".

Moxtavenãko, Blackbear; Heovenãko, Yellowbear; Voxpenãko, Whitebear; Voxpazenãko, Grizzlybear; Nãkoëva, Bearhide; Nãkosetto, Bearlariat; Nãkoevoëta, Bear-doing-good; Nãkoss, Littlebear; Nãkoemoxšen, Bear-sweetscented-grass; Nãkxemën, Bearfeather; Nãkxevo-tonevsz, Beartailfeather; Nãkxaešsz, Bear-fast-running; Eseomenãko, Ridgebear; Toxtøenãko, Prairiebear; Nãktaeoz, Bear-attaining-to; Nãkvoomasz, Bear-white; Nãkooxhot'tanoz, Bearstumbling; Nãkoevao, Bear-tailed; Nãkmaovasz, Bear-red-furred or Bear-red; Nãkoemeãz, Bearbeard; Nãkxoveoeš, Bear-lying-down; Nãkoemaxsevona, Bear-with-garters; Nãknenoovasz, Bear-with-ample-fur; Nãkoeocene, Bear-one-eyed; Nãknõs, Bear-one-tooth; Nãkoematama, Bear-old-woman; Nãknokasz, Bear-one or Lonebear; Nãkzevamenãvoz, Bear-challenging; Nã-knoze, Bear-alien; Nãkoeosoham, Bear-still-better or Bear shot-heart; Nãknootana, Bear-necklace;

*nañãko -
 eieue, I
 bear a -
 b.*

Nàkozeveas, Bearbellied (?); Nàkoeàta, Bearfoot; Nàkoe-mās, Bearchips; Heenàko, Womanbear; Vostanenàko, Person-bear; Nàktoovas, ?; Nàkzeas, Bearbelly; Nàkoēpanisz, Bear-making-winds; Nàkoemazevò, Bear-dung; Nàkonasze-evasz, Bear-with-wife; Nàkōmšetan, Bear-jealous-of-wife; Nàkoeoòs, Bear-standing-looking; Nàkxhās, Bear-tall or valiant; Nàkxaaxcetta, Bearlittle or young; Avōnenàko, Starvingbear; Nàkaeomsz, Fat-she-bear; Nàko-maheoneve, Bear-mysterious or supernatural; Hestoxenàko, Behindbear; Nàkohemeq, Bearhead; Nàkoenxa, Bear.... (Lat. Ursus urinam faciens); Nàkxooxēhōsz, Bear-on-pole; Maxenàko, Pigbear; Nàkoeneoz, Bearfaced (?); Nàkōo-oxnivess, Bears-four; Nàkōo-oxhaestxess, Bears-many; Nàkxomistac, Bear-owl; Nàkoemat, Bearbow; Nàkoe-mece, Bearfighting or Bear-straining; Nàkōoseveon, Bears-jealous; Nàkohetan, Bearman; Nàkoeveoze, Bear-on-warpath; Nàktotamensz, Bear-walking; Okonenenàko, Stub-tooth-bear; Vovonenàko, First-blind-bear; Nàkxeovasz, Bearyellow; Nàkoemaha, Bear-large; Nàkoeoxcē, Bear-mouse; Nàknovēnsz, Bear-slow-walker; Nàkvovoasz, Bear-spotted; Nàknoea, Bear ? ; Nàkoeoa, Bear ? ; Nàkzeo-oehōsz, Bear ? ; Nàkoevhozeta, Bear-ranging or foraging; Nàktameoz, Bear ? ; Veozenàko, Warpath-bear; Nàktomooz, Bear-rearing-up; Hospenàko, Failing or Timid-bear; Nàkxhaqvaz, Bearstrong-in-fur; Nàknotomá, Bear-firstling; Nàkomasz-zessōsz, Bear-disturbing; Nàktam-ozz, Bear ? ; Maheonenàko, Sacred-bear; Heamanàko, Above-bear; Nàkoeszehena, Bear-coated; Nàkohenom, Bear-thigh; Hotoanàko, bullbear; Hāszeanàko, Big-headed-bear; Nàko-evitanov, Bear-tongue; Nàkhōs, Bearsitting; Nàkoemaēt, Bear-little-man; Ešehenàko, Sunbear; Nàksovasz, Bear-young-man; Oxenàko, Halfbear; Heškovizenàko, Porcupine-bear (Thorny-bear); Nàkoeanōsene, Bear-neck; Nàknee-vaz, Bear-playing; Nàkoevēs, Bear-tooth; Nàkoseš, Bear-lying; Nàkoevē, Bearlodge; Ocenàko, Cheating-bear; Maac-enàko, Oldbear; Nàkonaoz, Bear-sleeping; Nàkohesta, Bear-heart; Nàkoovaz, Bearfur; Nàkoozeoxz, Afraid-of-bear; ēsenàko, Nosebear; Nàkoeo-emxo, Bear-leather; Nàkototōxzesta, Heelbear; Nàkoseovosz, Sandbear; Nàkso-ēnsz, Bear-thru-woods; Nàkxhāstas, Bear-tall-young; Nàktoeometanona, Bear-mourning; Nàkxhōēnsz, Bear-outing; Nàkoemasea, Bearcrazy; Nàkoetovoaz, Bear-with-dropping-lip; Nàkōosenevootan, Bear-claws-necklace; Nàkoeohā, Bear-rising; Nàkomaoxcēna, She-bear-with-feather-on-head; Nàka, She-bear; Oevenàka, Scabby-she-bear; Veoxcenàka, Bitter-she-bear; Nàkoeneovoēne, Ranging-she-bear; Nàkoenāhe ? ; Nàkcevosōe, She-bear-playing; Nàknoxca, She-bear-alone; Nàkoestoss, Bearquiver; Nàkōosonaēhe, She-bear-claws; Nàkoemazene, She-bear-sore-eyes; Nàkaess, Young-she-bear; Nàkoeosevehona, Jealous-she-bear; Maxenàkahe, Pig-she-bear; Nàkxe-

He they believe in a water-beast, the enemy of mankind, hiding under lakes and springs, and call it *Axi'o*. Have a great fear of it and make not only offerings to it but also make images of it, which they worship. Even *Axi'o*, he saw the Beast. As this is so near the Beast described in Rev. 13 (The Indians also BEARD say it has many horns) - it is natural to call that B. *Maxe-axi'o* for the B. of the Revelation

ENGLISH-CHEYENNE DICTIONARY

pōhe, She-bear-smoking; Nākoemeona, She-bear-road; Nākoemenonehe, She-bear-singing; Nākoevōēn, Bear-wallowing (?); Maenāka, Red-she-bear; Nākoenone, Bear-singing; Vovoasz-nāknothōmae, Spotted-she-bear-robe; Nāko-eone, She-bear-blind; Nākmaheona, She-bear-mysterious; Voestsoenāko, Cranebear; Voestsoenāka, Crane-she-bear; Nākmesetane, She-bear-hungry; Ocenenāka, One-eyed-she-bear; Nāknaeene, Bear-catching; Nāknotōene, Bearlook; Nākoemeāz, Bearbeard.

beard, meāz (rad. -me- = fuzzy [meše- = hairy] + -āz = mouth); méāzenātotoz, beards (by themselves); eme-āzena, he is bearded, has a beard, has fur, hair around mouth; mešeēsevēho, white man with hair (under) nose = Mexicans; hotoameāz, beard of a buffalo bull; hestove-meāz, beard on each side, whiskers; hestanemeāz, bearded temples; meāzeq'sam, bearded sheep, goat; voxpemeāz, gray or white beard; moxtameāz, black beard; maemeāz, red beard; tosemeāz, long beard. Cf. shave. Proper names are: Hestanemeāz, Temple-beard; Voxpemeāz, Gray-beard; Eškovemeāz, Bristle-beard; Moxtameāz, Black-beard; Heovemeāz, Yellowbeard; Maemeāz, Redbeard; Tosemeāz, Longbeard. See tassel.

beardless, esaameāzenahe, he is beardless; zsaameāzena-hesz, the beardless one. The Ch. wear no beards. The wearing of beards or eyebrows was considered ill bred, ill kempt. An old Ch. told writer that the "hairy face" had been the punishment for the first murderer.

bearing, n. zehešenešeneos, as one's bearing is (in the countenance); zehešeōs, as one's bearing, posture is; inf. -hez- or -ez- in some verbal f. denotes bearing, behavior, conduct, as: nataneheztovo, I bear myself ashamed of one (from natane = I am ashamed); zehešeztovo, as I behave towards one; našivatamaeztova, one bears with mercy, behaves merciful towards me; naneevat'san, I take bearings. See mark. *see animal*

beast, hovān; mahecnhovān, mysterious, sacred beast; meva-chavovvān, carnivorous beast; vesshovān, small beasts, animals. The name hovān is given especially to the larger animals, opposed to man and excluding birds, fishes and invertebrates. In apposition to other nouns (similar to the genitivus constructus of the Hebrew) the final n becomes apocopated and the grave accent changes into an acute, e.g. hovāemās, animal excrements; hovāhekonoz, animal bones; [following words: hovae, thing; hovā, male friend; hovahan, nothing; ehovaeve, what sex is it? kasovā, young man are not related to hovā from hovān].

beat, nimasenotanhemā, we are beaten (in war); nimasentoneo, we beat tem; eahaneanoto, one beats him (to death); namomeaeveanoto, I beat one bloody; naxsevea-

eahanevaxsevea, to beat quickly. *spēanoto, he b. down crush him as a bull with his horns*

noto, I beat one to exhaustion. Suff. -noto =to strike upon one; navovonoēhoneo, we beat, defeat them (from -vovon =exterminate); navovonaneo, we beat, conquer them; natapoého, I beat, subdue one (tapo- =to set one flat); nahotāno, I beat one (as in races); nihotāsz, I beat thee; ehotāva, one is beater [cf. overcome, overturn], victorious; hotāvatoz, victory; nahotāvaetovo, I beat, overcome for one; naveeōno, I beat one (Ger. prügeln); naveeōstōno, I beat one (Ger. Trachtprügeln geben); naōcenoto, I beat one (cheating); niōcenotaz, I beat thee (ōce- =to shut one eye, cheat); naoxksōvoto, I beat, bruise one blue (from oxkoss =blue black); emomōstax and emomōstaha, the heart beats fast; emomōstax, the pulse beats; masenotazistoz, beating (in war); momeveanotazistoz, n. the beating bloody; sxseveanotazistoz, n. the beating to exhaustion; ahaneanotsanistoz, n. the beating (faculty) to death; nha zeahano-tasz, the one who beats me to death; zesxseveanoxetto, thou who beatest me exhausted; nha zemomeaeveanoesz, (cf. blood) the one beaten bloody; zemomeaeveanoesz, the ones beaten bloody; vovonanenistoz, the beating, conquering; vovonoēstoz, beating, defeat; tapoéhazistoz, beating, subduing; nha zehotāvaz, the one who beats, overcomes; nha zehotāsz, the one who is beaten, overcome; zeeveeo, the beaten one (Ger. der Geprügelte) zeeveōnsz, the beating one (Ger. der Prügelnde); veeoestoz, the being beaten; veeōnestoz, the beating; zeeveeoēš, the one who got a beating, whipping; ōcenotazistoz, beating, cheating; oxksōvotazistoz, the beating, bruising (blue). *see loss, come behind* navovono, *cf. races, et* beatitude, vonhetotaetanoxtoz (von =lost + -hetotā =happy, glad + -tanoxtoz =in that, lost-in-gladness-of-mind; vovōnitoomenestoz, great felicity; (vovōn(e) =pleasing + toomenestoz =undergoing); vonepavstaomenestoz, beatitude, felicity (Ger. Seligkeit) (from pav =good, perfect + -(he)sta =state, condition + -omenestoz =undergoing; vonhetotan, beatitude, supreme happiness; vonhetotanstaomenestoz, beatitude (Ger. Glückseligkeit). Cf. bliss.

beautification, moonanenistoz (from moona, beautiful); zèmoonane heto mhayo, the beautification, beautifying of this house.

beautified, emoonane, it is b.; emoonatamane, it is b. (the whole effect); emoonanensz, they (in.) are b.; emoonaneo (or.), they are b.; emoonatamanensz, they are b. (sp. of objts in nature, views, vistas); namoonana, I beautify it; namoonano, I beautify one (or.). *see goodly*

beautiful, inf. moon(a) =beautiful, splendid (in a physical sense); emoonaeo, they (or.) are b.; emoonae, she is b.; emoonana, it is b.; emoonansz, they (in.)

are b.; emoonatamano, it is beautiful (the effect as a whole, as a view, vista, etc.); vosz emoonatamanoensz, the clouds have a beautiful effect, aspect; moonatamanoēstastoz, b. doing, effect in general; zemoōna, that which is b.; zemoonatamano, that which has a beautiful affect; emoonatamaeēstōn, it is beautifully designed, built. The rad. -moon- is related to -mon- =fresh, young. Zemoonasz, the b. one (or.); zemoonaessō, the b. ones (or.); zemoona, the b. one (in.); zemoonaesz, the b. ones (in.); namoonemanisz, I make it b.; namoone-manston, I design, build beautifully; emoonsan, he dresses beautifully; nimoonsano, thou dressest one beautifully; ēmoonaemanhāevoōn Maheon, they (or.) were made b. by God; emoonatamae, one has a beautiful effect; emoonōhe, one has a b. look, appearance; emoonono, it has a b. appearance; emoononoensz, they (in.) have a b. appearance; emoonōheo, they (or.) have a b. look; emoonovess, she has b. hair [emoovess, she has coarse hair]. Emoon(e)stā, she has b., long hair; emoonoxtav, it is a b. color; epevatamano, it has a b., fine effect; eohāpevatamano, it is very b. (the effect of it); epevatamae, she is b. (from -peva- =good, fine, perfect, physically and morally) cf. good; epevovxtav, it is beautifully colored; epevovxtavensz, they (in.) are beautifully, finely colored; epevovess, she has b., fine hair; epavstā, she is beautifully haired; epevova, it (or.) has a b., fine fur; emoonomao, it is b. ground; emoonōmoeha, it is a b. body of water; emoonevxeoe, it is drawn beautifully. *from pepavatamanooc a b. plan, surrounding;*

beautifully, rendered by inf.-moon-, see beautiful.

beauty, moonastoz; moonatamahestoz, state of b.; moonatamanohestoz, b., splendor; pevatamahestoz, b. and goodness; pevatamanohestoz, beautiful effect; moonōhestoz, b. (in appearance); pevenōhestoz, b. (in look); zehešohāmoonatamahestov, as it is of great b.; hemoonastoz navešhesetanotōenon, she attracted us by her b. Hepevatamahestoz Maheo, the b. (and goodness) of God.

beaver, homae (homā); homaeo, beavers; hetanehomā, male b.; heehomā, female b.; homāess, young b.; Homāni-stō, Beaver-howling; Homahesta, Beaver-heart; Homāoxvokomasz, Beaver-white; Homāoxzeoxz, Beaver-afraid. The suff.-hom denotes "lodge"; homā may be derived from it. Homā heszevax, beaver tail; homaoxz (sg.) beaver skin; homaoto (pl.); homāvē, beaver lodge.

because, inf.-hesse-, by reason or on account; ehesshā-moxtaeoz, he becomes sick on account of; pref. zexhomax- =for the reason that (off set by); zexhom-axhavseva, for the reason that it is bad. Inf. -hesse- (sometimes -hest-, as before spirants) implies also "from, thereby, by" as: vonhanistovā exhesseēsžēn, by

BECOME

eněpavēnēstātōke, it bec. helps him well (condition)
 eněpavēnēstātōke, inf. - vōhet(a) - and - vōšē - = as it
 ENGLISH-CHEYENNE DICTIONARY is well becoming,
 suitable proper fit

ENGLISH-CHEYENNE DICTIONARY

the window he came in; -veshesse- =^{arv}wherewith, whereby;
etahan zevešhesseanaotto, thus it is taht (whereby) I
fell; -nxhesse- =wherefrom; nanxhesshoeoxz, where I
come from. See "cause". Homaesto, because of, for (used
detached); pref. -zeheš- denotes since, because. See
prefixes of sub.cj.in Ch.gr.

become, is expressed by suff. -oz added to v. stems;
become, ehavseveoz, it becomes, turns bad (from havs
 =bad); ehavseva^oz, it becomes in a bad state (from
 -havseva =to be bad); ehāmoxtaeoz, one becomes sick;
 emomátaeoz, one becomes angry, violent (from momáta =to
 be high tempered); ekašgoneveoz, he becomes, turns into
 a child (from kašgon =child); nakaneoz, I become tired;
 emomooz, one becomes moving. See Become mode, Ch.gr.
 Nakaneozetovo, I become tired of one; navessekaneoze-
 mo, I become tired together with one; nakaneozeta, I
 become tired of it, etc. Peveozistoz, the becoming, turn-
 ing out well; hestaozistoz, the becoming born, birth;
 momoozistoz, the becoming moving; pevetanoozistoz, the
 becoming rejoicing. This suff. -oz denotes a short in-
 terval of time. When the "become" spans a longer per-
 iod the suf. is -oxz; ehavseveoxz, it is becoming (gra-
 dually) bad; ehetaneveoxz, he is becoming a man; nahā-
 ēaeoxz, I am becoming old; emazeomeveoxz, it is becom-
 ing spring. — *more decent* *unstable, major, 11/18/57*

ing spring. ~~becoming~~ ^{becoming} ~~inf.-vota-~~ ^{inf.-vota-} denotes becoming in the sense of ^{right,} ^{proper,} ^{getting}, often implying increase or very ^{proper,} ^{well in place} ^{old} (older); ^{see p. 116} ~~taniše-ēnaēōn~~, they were both getting ^{older}; ^{under} ^{right} sometimes the inf.-ve- indicates "becoming", as: ~~eta-~~ ^{under} ^{right} ~~vetonetto~~, it is becoming, growing cold (colder); ~~epe-~~ ^{under} ^{right} ~~vōmsōhe~~, one is becoming (comely); ~~epevōmsōhetan~~, one desires to be becoming, decent; ~~esaavetachan~~, it is not becoming, not decent; ~~evota~~ (obs.) it is becoming; ~~esaahestanōmetanonové~~, one is not becoming. ~~Epevetāa~~, it is becoming, fits one (as a hat, etc).

it is becoming, its one (s a nat, etc.);
bed, šešistoz couch; šešistotoz, beds (from -seš =to lie);
ešešistove, it is a bed; esašešešistové, one has no
bed, couch; esaašešistovhan, it is not a bed; šešistoz
zemakātaevston, iron bedstead; eešeexhōmanistov, the
bed is provided (lit. the robes are prepared; has now
ref. to improvised beds); eešeexhōmaeō, there, it is
provided with bed! navohetanen, I fix the bed, prepare
for sleep; naovšena, I go to bed, lay down to sleep;
[naovšemeoz, I lay down, from a sitting posture]; ovše-
neon, bed cloth; hestōmoz, his bedding; honokon, bed
quilt; tonovhonokon, bed mattress; hōmaxstoto, bed
spread; hoozeonō, bedstead (of Ch. make, having ref. to
head or foot of bed, consisting of robes or willows);
menocehoozenō, bedstead made of willow sticks decorti-
cated and held close together by sinews or leather
strings running transversally thru them. Both ends of

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no more

for efficiency
with *умен*

existence
he didn't work
he had covered
as a child
sleeping
etc

just many
is done

noun
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plying a gr
thicket of
oakum &
eeie

- one
line

also
= a process in
of them.
naextio naovo
I fix a bed for one
see prepare.
navaano
bed for

104
those conventional
it is a going home
to bed. choose
he goes to

or vice
 come to
 scop. *Chamaea*
 n. at the t. an. v.
 Dis. the b. well for
 simplis. inf. *Cocheta-*
 proper suitable
 night.

this mat like bedstead taper to a width of about twenty inches (or less). These ends form the foot or head of the bed, by being raised to an almost vertical position and supported by long sticks. In moving from place to place these "bed mattings" are rolled in a bundle. These menocehoozeonō are decorated in divers ways, a certain number of willow sticks being alternately painted white, blue, red and yellow. The common beds were made of robes simply stretched over strewed grass or wild sage; others consisted of two poles supported by sticks called hooseanoss (sometimes there were a few cross pieces); upon the poles the willow matting was set. Nxpoosestoz, bed spring; vaoxtam, the bed placed north and south, opposite the entrance, and considered the place of honor for guests or prominent men; šešemhayo, bed room (bed house); kagonass, bed bugs; zeveamo, my bed fellow. See lie.

bedding, see bed.

bedimmed, nanxpoomaexan, my eyes are bedimmed.

bee, hānom (sg.), hānoma (pl.); moxtavehānom, black bee,

bumble bee; heovehānom, yellow bee, wasp; hānoma zexhevenovevoss, beehive; ehpaneaseonam hānom, it has its honey, the bee; hānom-paneaseo, bee's honey; [-ahanosan, to bite, sting; sahanomo, it bites ~~one~~].

beef, vehoehotoa; vehoehotoa hesthoevoxz, beef its meat;

nanaho vehoehotoa, I kill a beef (whit man's buffalo); namevo vehoehotoa, I eat beef (meat; lit. I eat of the cattle. Parts of the beef are as follows: maeoxz, neck piece; hestāzeo, shoulder blade; henaeva, piece on shoulder blade (chuck rib); haešksaes, piece of shin (foreleg); hotān, side meat; hemōnekov, piece between shoulders; esovakov, sirloin piece; hešeonōneva, breast piece, clod; voxtas, flanks; esemaneva, veiny piece (flanks next to hindquarters); hešēp, rump; he-ton, part of rump and "mouse buttock"; henom, thigh piece, round steak; hececenom, soft thigh piece, tenderloin, near "thick flanks"; henstaneva, soup piece (just above knee in fore leg); eseva, sinew piece of shin; heszeō, hind part; henstan, knee piece (in front); hestona, piece above knee on back part of hindleg; heen, abdomen piece, from throat (brisket) on; henaevaoxz, fore quarters; henomoz, hind quarters; hešeoo, meat and bones of rump; vō, hump (on buffaloes); vitanov, tongue; aetōvotēz, ilium or pelvis; honovonoz, sirloin, dried. [Not cut white man's fashion, but from the hump to the rump, the tender meat along the spine and above the ribs]. Matonš, belly piece; venooxz, tripe; hepeemon, first stomach; hestxoanoz, spleen; hé, liver; heponoz, lungs; hesta, heart; heszhetatto, kidneys; vxtatto, kidney fat; heveonišsz, small intestines; hestātoz, colon; hevaonšs, rectum; hēp, rib; hevešksetaen,

BEFORE

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hot - ne

107
- ending
- voronome
n - voroe
in the be
also vor

gins with an aspirate, a "t" is inserted between it and the inf.-as- or -ase-; easethozeche or easthōzeohe; easethone, one starts to step; easethoneo, it begins to grow, it germinates. — *vovhōs* — again from *the beguine*.
beguile, naōcenoto, I b. one (acc.); niōcēnotaz, I b. thee; naocetovo, I b. "unto" one; naoceta, I b. "unto" it (has dative meanig); nahōvenxého, I b. one (cause one to err, be eceived); navonecho, I b. one (divert one's attention from, keep one forgetting. See deceive: *hōrae gēhōve uxōohetō, that third b. hōve uxōohetō*).
behalf, is expressed in the subst.m. (cf. gr.); nahessēō-
 zetanototovo, I am anxious on one's behalf; "in behalf" in the sense of "for the sake" is rendered by nitov, in my behalf, for my sake; etov, thy be. or sake; hevetov, one's be.; nitovan, our be. (excl.); etovan, our be. (incl.); etovevo, your be.; hevetovevo, their be. or sakes. This does not affect the v.f. altho inf. -hesse- is often used in this connection; etov navoe-
 šetan, on thy be., for thy sake I rejoice; nihesshaōna-
 tovaženotto, I pray to thee in one's be.; nihesshaōna-
 tovaenotto, one prays to thee for one's be.; nihessha-
 ōnatova nitov, one prays to thee in my be.. Sometimes inf. -veše- is used to express "in be.", in the sense of "on account of"; navešepevetanonoz (or -nonotto), on one's be., account I rejoice (Ger. ich habe Freude an Einen); niveševoešetanotovaz, on thy be., account I rejoice. *behavior, see attitude, act, course, action, ma-*
behave, nanešez, I be. thus; nanešeztovo, I be. thus to-
 wards one (in deeds); the particle -ez-, some-
 times -hez-, is inserted before the modal suff. to ex-
 press behavior, conduct; namaseztovo, I be. friendly,
 politely towards one; natane, I am ashamed; natanehez-
 tovo, I be. ashamed of one; natanehezta, I be. ashamed
 of it; napevae, I am good; napevaetovo, I am good unto
 or towards one; napevaeztovo, I be. as good towards
 one. Navovōnhesta, I be. well (with kind care); navovō-
 nhestaconeve, I am well behaved (-vovōn- implies car-
 ess, kindness, pleasantness, fond solicitude, benevol-
 ence; -hesta ref. to exist as such; navovōnhestaetovo,
 I be. with tender care "unto" one (lit. I am of good
 behavior unto one); vovōnhestātoz, good behavior, state
 of being benevolent, blessing [vovōnēshestoz = bene-
 dicere or benediction, blessing (in words)].
behead, naenotovassō, I be. one (from -notov- = neck +
 -assō, to sever with knife); naenotovaxā, I be.
 it; ēnotovae (stat.) one is beheaded; naenotovašstō-
 no, I be. one at a sweep (with one stroke); naenotov-
 āno, I be. one (by striking); etamenotovae, one is be-
 headed, truncated; tamenotovātoz, the beheading, trunc-
 ating; etamenotovatto, it is beheaded (as adoll). The
 inf. tame- refers to what is left as a stub, as ta-

in saying "let go, leave behind," see abandon: *nahehassen*
naxatē-uhēhātomevaz
 see *uhēhātomevaz*

BEHIND

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BEING

mēs, stub nose.

behind, adv. ešenomaeo, one is b.; ešenomaeō, they are b., too late (failing to reach in time); našenomaeom, we are b., too late; -hestox- = b. in the rear; ehestoxēn, one comes b., at the rear; zehestoxēssō, the ones who are b.; hovae zehestoxetto, that (thing) which is b.; ehestox'netto, it proceeds b.; nahestoxē, I am b.; -hotam- = b.; -hootam- = b. the back, turning b. e.g. nahootameneāzenaeto, I tie one's hand b. his back; ehootameneāzenaē, one has his hands tied b. his back; hootameneāzenaēssz, tie (thou) my hands b. my back! nahotamaēn, I walk b., b. the back of; naheneenovo zexhotamaēn, I know that one is walking b. (my back); nahotamoeohetovo, I come running b. one (he turning his back to me); nahotamamese, I eat b. (also nahotame-mese), I eat b. (the back of some one); hotam, dog, the one following b.; nahotamaovo, I come up, b. one; enōs-hotamae, one stands turning his back from; etahane vōs nipaonan, there is a mound (peak) b. us (back of us). Cf. back. Nahōseoetōeneo, they started into (as a river) behind us. -NOV- see *nahehassen*

behind, prep. hotama (detached from v.), at the back, b. the back; hotama ehoeoxz, one arrives close b. the back of; this is also used to express an action taking place close after the "back" or "heels" of another action; hestoxetto (detached), b., last (of line); hestoxemeon, b. (on the road, but also used tropically); hovae hestoxemeon zexhota, the thing which is b. or past; neamoss, b., on the other side of a hill, also metaphorically as: nameheneeno hovae neamoss zehota, how should I know thing(s) b. the hill (hidden from view); nōoxtó, b., situated at the rear, back part; ehēvetovhota, it stands b. (hidden by something else); ehēvetovehoe, he stands b. (so as to be hidden by the object b. which he stands); nahevetovana, I place it b. (so as to be hidden). *ehēvetovhota, they pass b. (eclipse):*

behold, navehōsan, I be.; -vehōmo, be. one; -vehōxta, be. it; evehōxtanoz, he beholds them (in.); evehōmō, he beholds them (in.); evehōme, one (or it) is beheld; evehōmensz, they (in.) are beheld; evehōmeo, they (or.) are beheld; vehōsanistoz, the beholding. [Rad. ō denotes sight]. Zevēhōsanessō, the ones beholding; zevēhōmessō, the beheld ones; zevēhōmēs, the beheld ones (in.); navehōsanetan, I want, desire to behold. Cf. "to see". Otā, behold! Otā zehexovemehotaez, behold how much he loves us! Otāmerōs, behold, consider! See look. behoove, see becoming.

being, v. zexēv'netto, where I have my being (Ger. mein Wesen); zexēvātto, where I have my being (existence); both words have more ref. to the place than to the person; zēnhēes, where one has his being, standing;

suff. - ave and - eta ref. to an organic, qualitative "being"
 ep anst are, he is goodly, kindly, as a being person etc.
 - eta is suffixed to verbal roots or nouns, exp. organic person
 state or condition, as mehosaneta, love personified, in an orga
 form of - eta. jemehosaneta, spirit " (embodied) see p. 1126d

ENGLISH-CHEYENNE DICTIONARY

zêvostanehevevo, where I have my being, living; see be;
 zehešhovanēs, one being away (or.); zehešhovahan, being
 (it) not; zehešhāmoxtaetto nasaameetanphe, being sick
 I do not care to eat; zehešhāmoxtaetto, thou being
 sick; zehešhāmoxtas, one (or.) being sick; zehešhāmox-
 taz, we being sick; zehešhāmoxtass, you being sick; ze-
 hešhāmoxtaevoss, they (or.) being sick; zehešhāmox-
 tatto, it being sick; Cf. sub. cj. in Ch. gr.; zehešēvēns
 Oxmeseño, one being in Montana; naēvēn, I have my be-
 ing, whereabouts; naēvae = I have my being, dwelling;
 naēvae, I have my being (Ger. mein Dasein); zexēvas,
 where one has his being, dwelling; ōxhesta epevomoxta,
 one is being well (ōxhesta = keeping in the same be-
 ing, condition); zehešenēhovetto, it being myself; ze-
 hešenēhovs nisima, it being my younger brother; zeheš-
 hescestovevoss, they being mothers; zeheševhonevs, one
 being a chief; zehešhevehonametōs, he being a chief to
 me; zehešetaxemesestove, it being a table; zehešemxis-
 tōneheve, it being paper; the pref. zeheše- = since, as;
 the "being" is implied in the verbal f.; nasaavōmohe
 zehešeōoenetto, I do not see him, I being blind; zeheše-
 ōoens nasaavōmahe, he being blind does not see me; ze-
 hešetonetto, it being cold.

being, n. nēhōvestoz, the be. one; ēv'nistoz, the be., the
 whereabouts (Ger. Wesen haben); eēv'nistovensz,
 they (in.) have their be.; eēv'nistoveo, they (or.)
 have their be.; ēvahestoz (ēvāstoz in rapid speech),
 being (Ger. Dasein); the dwelling at a place; zetohe-
 tāhetovātto, my whole being (physical), all of myself;
 zehetāhetovaetto, thy whole be.; zehetāhetovaes, one's
 whole be.; zehetāhetovahez, our whole be.; zehetāhetov-
 vahess, your whole be.; zehetāhetovāvoss, their whole
 be.; voston, be., person; navostanehevestoz, my be., as a
 living person. [Writer heard only once an old shaman
 say: "navostan" in the exact sense of "my being", and
 the connection inferred that he meant his metaphys-
 ical self. Either is this an archaic form or the man
 chose the expression for himself, as is sometimes the
 case with such men]; mātassomā, spiritual be., spirit
 (lit. something incorporeal, ethereal as counterpart of
 physical, real). Zeēvassō māpeva, the water beings; ze-
 ēvassō hoeva, land beings; zeēvseoss omotomeva, the air
 beings; zeamevon'nessō, the creeping beings; zehestan-
 ovensō, the human beings; votostataneo, the beings on
 the surface (ref. to human beings on the surface of
 the ground). The suff. -vhan is used to personify a
 certain quality or condition, e.g. nahāmoxtae, I am
 sick; Hāmoxtaevhan, Sickness, as a personal being;
 havs, bad, evil; Havsevehhan, the Evil as a person; nāe-
 stoz, death (from -nāe = to die); Nāevhan, Death person-
 ified; ehāeanae, one is hungry; Hāeanāvhan, Hunger in

person; zehetāeametanenevoss, all the living beings; zehetāemātasoomaevevoss, all the spiritual beings; Nocenanotāvhan, Supreme Being [from noce = alone + -nanaotae = above all else + -vhan, personification].

belch, nakokotom, I belch; nakokotomoe, I am belching (doing it repeatedly); zekokotomoesz, the belching one; zekokotomoz, one who belches; kokotomohestoz, the belching.

belfry, heama mašq zexhōsz ax'xevô, small house above, where the bell hangs.

belief, n. onisyomātātoz, true obedience or consent; from -amāta = to agree with, obey, consent + onisyom = truly; eonisyomātātove, it is a be.; esaaonisyomātātovan, it is not a be.; onisyomaztastoz, belief, (from naonisyomazta, I deem it true); onisyomātovazistoz, mutual be.; onisyomenietamistoz, true trust, faith, be.; hozeovoseonisyomātātoz, confident be., faith; hozeovosenietamistoz, hopeful be., trust; hozeovosetōetanoxtoz, holding confidently with mind or heart, be.; see faith, faithful: *onisyomātātoz - hozeovosenietamistoz, truly, belief.*

believe, v. naonisyomazesta, I be.; naonisyomazta, I be. it; naonisyomatamo, I be. one (credit with veracity); naonisyomāta, I be., agree with, truly obey it; naonisyomātovo, I be. one (truly obey); nāōnisyomenēhovazesta, I be. it to be it; naonisyomnēhovatamo, I be. one to be the one; naonisyomaeztovo, I behave believing towards one; naonisyomaezta (in.); nahozeovosenietam, I be., have confident trust; nahozeovosenietameno, I be. on one (also nahozeovosenietametovo, I be. unto one); nahozeovosetōetan, I be., hold (in mind) with confidence; nahozeovosetōetanotovo, I be. in one, hold (in mind) confidently to one; nahozeovosetōetanota, (in.); naonisyomnietam, I truly be. (trust), have faith; nionisyomnietametovaz, I be., have faith in thee (and trust); zeonisyomātoesz, the one believed in; zeonisyomātaz, the one believing; zeonisyomazto, the one believing it (to be true); zeonisyomatamo, I, believing one (to be true); zeonisyomāto, the one believing in it; zeonisyomātovata, the one believing in thee; zeonisyomātassô, the ones believing; zeonisyomnietamessô, the ones believing, having faith; zeonisyomnietametoesz, the one who is believed (and trusted) in; zeonisyomnietametōsz, the one believed in by another one (named); zeonisyomnietamstahaz, the one with a believing, trusting heart; zeonisyomnietametōsz, the one believing, trusting in me; nha zsaonisyomātahesz, the one who believes not; zehešeonisyomātovetto, since thou believest in me; nha zehozeovosenietamsz, he who believes, has faith; nha zehozeovosetōetanoz, he who believes (holds with confidence); nha zehozeovosetōetanoto heto, he who believes, has confidence in this;

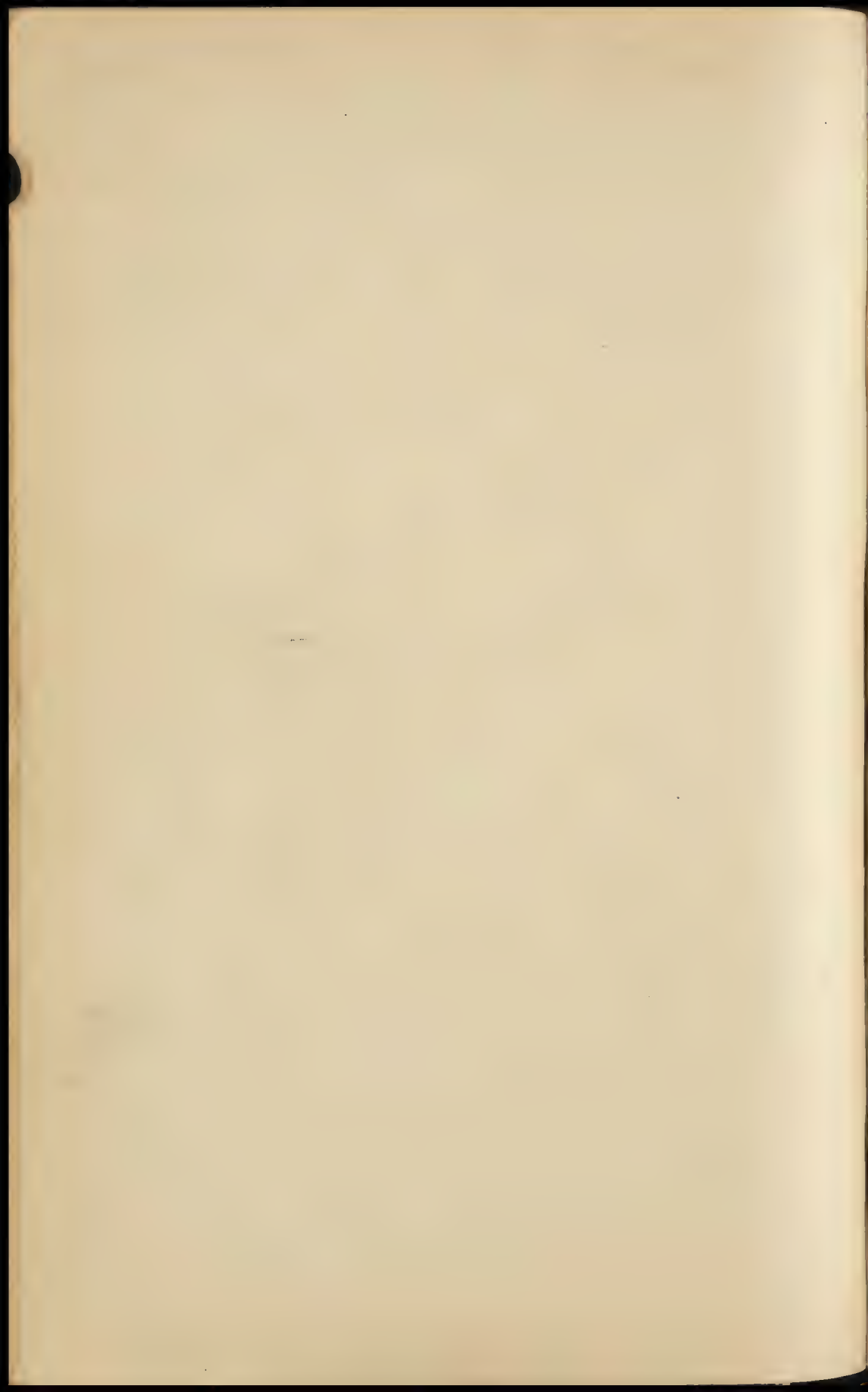
naeisoniyomāta-honconung, Maheo, I have believed in God
 "naeisoniyomāta-eikoneonung" Ich bin gläubig geworden an
 also naeisoniyomāta-honconung, Maheo

nha zehozeovosetōetanotōsz, he who has faith (confidence) in me; eonitaveonisyomātove, there are various kinds of believing (onitav =different, pl.); eonisyomātove, one is believed; eonisyomātōe zeto hetano, one is believed by this man (this man believes in one; zehešetanotto naeševōmo t'sa, I believe, opine, that I saw him somewhere; zehešetanotto ehāmoxtaeoz, I believe (it seems to me) that he is sick (becomes sick); zehešetanotto etosooko na mato etosetonetto, I believe it will rain or be cold; zehessetamo esaaēšenāhe, I do not believe that he is dead (lit. I think of him he has not died, or he is not yet dead); heto zehēs naamāta, I believe this, what he says (amāta, to agree, consent with, believe; amāta denotes to "accept by obeying or listening". See faith.

believer, onisyomātaheo, be. in the general sense, but used more and more to designate Christians, although the latter are usually called ēostaheo (the baptized ones); eonisyomātaheoneve, one is a be.; onisyomātaheonevestoz, characteristic of a be.; eonisyomātaheonevestove, it is a believer's characteristic; na-vesseonisyomātahemo, one is my co-be. (lit. I am a be. with one); onisyomātahemazistoz, the being believers together; ōnisyomātaemanohastoz, congregation of believers, church; eonisyomātaemanohastove, it is a congregation of believers, a church; onisyomātaemanhao and onisyomātaemanhastoz, the band of believers (not much in use, but proper); naonisyomātaevis'onemo, I am one's brother be.; onisyomātaevis'onemazistoz, fellowship of believers; zeonisyomātaheonevessz, the be., he who believes; zeonisyomātaheonevessō, the believers, they who believe; zehetāeonisyomātaheonevevoss, all the believers; onisyomātaehasz! Ye believers! Onisyomātātan (from onisyomāta =to believe + hetan =man) believer, believing man; onisyomātātanistoz, the people of faith (ref. to a group or band); onisyomātahee, woman believer; onisyomātaheson, young be.; onisyomātaevostan, a person believer; onisyomātavostanehevestoz, life of a be., also christian living; eonisyomātavostanehevestove, it is a life of faith; eonisyomātavostaneheve, one lives as a believer, leads a christian life; zsaonisyomātaheonevessz, the one who is not a be.; zsaonisyomātaheonevehessō, the ones who are not believers; onisyomātaenotxistoz, band of believers (lit. warriors of belief); naonisyomātaenotxeve, I am a warrior of faith (implying connective aggressiveness with others, or co-militant christian). Christian education has influenced the term "onisyomāta" to become what it is today, but its former use was not a religious one. When a Ch. spoke of his dependence on God (as Creator or Supreme Being) he used the term "nie-

naeisoniyomāta-honconung
 I am a bel.
 in me
 naeisoniyomāta
 faith
 onisyomātave
 one is believed
 onisyomātōe zeto hetano
 one is believed by this man
 zehešetanotto naeševōmo t'sa
 I believe, opine, that I saw him somewhere
 zehešetanotto ehāmoxtaeoz
 I believe (it seems to me) that he is sick (becomes sick)
 zehešetanotto etosooko na mato etosetonetto
 I believe it will rain or be cold
 zehessetamo esaaēšenāhe
 I do not believe that he is dead (lit. I think of him he has not died, or he is not yet dead)
 heto zehēs naamāta
 I believe this, what he says (amāta, to agree, consent with, believe; amāta denotes to "accept by obeying or listening". See faith.)

beginning: ehe-aseozistove, he has a h. ehe-asestov: esaa -
 The aseozistové; esaa-heade) hestare = esaa heas-hestare
 esaa heas-hestarstove



tam" =to trust, rely on, as: nanietamenez, I believe, trust him; nanietametovo, I trust in him; also the expressions: "hoxsšena" =leaning on, e.g. nahoxsšenanaz, I am leaning, trusting him; zetoxetanotovóss Maheon, the ones who mind God; zeátovóss Maheon, the ones who reverence God; zemómatahessó, the devoted ones or religious men. Writer has combined or connected these expressions with "onisyomata" and found that they were readily understood by young and old Ch., men and women alike, thus: zeonisyometoxetanotovóss Maheon, the ones who believe in God; zeonisyoméátovóss Maheon, the ones who truly reverence God; zeonisyomenietamessó Maheon, the ones who truly trust God; zeonisyomhoxsšenassó (or -hoxsšenatovóss) Maheon, the ones who truly lean on God; zèōstaemómatahessó, the christian religious ones. See christian, faith.

bell, ax'xevó (from rad. ax =to open the mouth to cry);

ax'xevonoz, bells; ax'xevonsonoz, small bells (Fr. grelots); ezetahame ax'xevó, the bell is rung; ezetahamensz, bells are rung; nazetaház ax'xevó, I ring the bell; nazetaházenoz ax'xevonoz, I ring the bells; ax'xevonsonoz ex'xevonensz, the small bells jingle (from ax'xevon, it makes a jingling sound); ax'xeva evešhó-xevátove, it is heralded by the bells or bell. *naaxeva-haseu, I ring the bell. Axevahabe-niita, the jingling of bells.*

bellied, see belly.

bellman, ax'xeva zevéšhóxevaz, the one who heralds with a bell. *naaxevataz, I have a bell; naaxevataz, I have a bell.*

belly, matonš, the b.; natonš, my b.; tonišsz, entrails; hetonišsz, one's entrails, insides; hetonš, one's b.; nitonševa nszeamevonèn, on thy b. shalt thou crawl; etonševe, it is a b., abdomen. [Etonševéhé, what is his name? Etónševe, what is he doing?]. Etápeas, one is big bellied; etáekas, one is round bellied; esoxeas, one is shining, polished bellied; ehakas, one is soft bellied; eatoskas, one is ugly bellied; Mxasé, Belly-touching-woman (name); Hekas, Soft-belly; Maksé, Big-belly; belly-woman; Nistapaas, Formerly-lump-bellied; Okakas, Cone-bellied; evèpotaceš, one has a sunken b. (of horses, also of trees with empty trunks); [rad.-vèp- = hollow]; see empty, hollow. *naaxevataz, I have a bell; naaxevataz, I have a bell.*

belong, enónetno, it belongs to or with (related, connected to); esaanónetnan, it does not be. to;

nanónetnovo, I be. with one (connected to one); hovae zenocēstastove, something that belongs to a ceremonial or performance; nivévonetanotanov zetohtāenocēstastove, do not forget all that belongs to (is connected with) the ceremony; naheaeneon, it belongs to me (lit. I have it for my own; from naaena, I own it; aeneo, property; naheaeneononoz, one (or.) belongs to me or I have one for my property; the inf. -he- (cf. "to be") denotes possession, that which is "unto one", e.g. na-

naaxevataz, it makes my b. bitter

naaxevataz, it makes my b. bitter

-gripping

*zehetakestavon
however, all
who b. to his
home, his household*

*nahezshov, I b. to the
body, group
a whole, am
a member with*

*nahezshov, I b. to the
body, group
a whole, am
a member with*

*nahezshov, I b. to the
body, group
a whole, am
a member with*

*nahezshov, I b. to the
body, group
a whole, am
a member with*

*zehoxstae
the ones belong
to, members of*

*zehoxstae
the ones who
b. are with
have same
being, parts
and with*

hemhayo, the house belongs to me or a house is "unto me"; naheszshov, it belongs to me; naheszshovenoz, they (in.) belong to me; the same word may also mean: one (or.) belongs to me; see relationship m.; mazhov, mazeoxz, aeneo, mazhotoz, mean belonging; mazhov = the thing one has (from hovae = something); nazhov, my belonging, my "thing"; nazhovanoz (pl.in.); nszhov, thy belonging; heszhov, one's be.; nazhovan, our be.; nszhovevo, your be.; heszhovevo, their be.; the pl.f. of the obj.suff. is rarely used in the first, second and third pers.pl., except in the irregular form for "mazhotoz"; mazeoxz = property in the collective pl.sense, belongings; nazeoxz, nszeoxz, heszeoxz, my, thy, and one's belongings; the pl. f. of the three pers. is rarely if ever used, in its place mazhov is used; aeneo = belonging, property has more ref. to or. beings or both in. and or. together; naaeneo, my be.; niaeneo, thy be.; heaeneo, one's be.; niaeneonan, our be.; niaeneonevo, your be.; heaeneonevo, their be.; mazhotoz = things, that which one "holds" (from nahoz, I hold it, Ger. ich habe es bei mir); nazhotoz, nszhotoz, heszhotoz, nszhotanoz, nszhovevoz, heszhovevoz, my, thy, one's, our, your and their things. It will be noticed that the two last pl.pers. are irregular; they really derive from "nazhov": the word mazhov or nazhotoz, etc. must be used carefully as it can be misunderstood for mazhoto, etc., which are the "partes obscenae mulieris". Old Ch. have also called attention of the writer to the expression "heaeneon" = one's belonging or property, which also carries the meaning of "privatae partes". Naheszshovaovo, I impart one with some belonging, also "lay it to one's charge". See property. Zeeanom, that which I own, belongs to me; zeeanomâ, that which belongs to thee; zeeano, that which belongs to one; zeeanomaz, that which be. to us; zeeanomass, that which be. to you; zeeanomevoss, that which be. to them; zeeanon, the ones (or.) be. to me; zeeano (or.sg.); zeeanoss, the ones (or.) belonging to thee; zeeanôz, (or.sg.); zeeanôzê, the ones (or.) belonging to us; zeeanoz (or.sg.); zeeanossê, the ones (or.) be. to you; zeeanoss (or.sg.); zeeanovôssê, the ones (or.) be. to them; zeeanovoss, (or.sg.); zeeanoss, the ones (or.) one owns; zeeanoz' (or.sg.); nahestana zehetaheszshovetto, I take all that belongs to me. Nahoxstae, I belong to, am member of; nahoxstaeta, I belong unto it; nahoxs taetovo, I belong unto one, join unto one; hoxstaestoz, the belonging unto, membership; evhanenhestaeseoneve, one merely belongs with, goes along; this is said of a Ch. or anyone who does not really belong to an association, but still sides with it, at least for a time. [From hestahe = umbilical cord]. Zehetovatto, that which belongs together (as

hetova - is rather a verbal root than a noun, but as such it denotes that which belongs, concerns, as an object, attribute, function, duty, part and the like. These forms refer to person as a whole (see *ayunhalize* what one is, represents, all that one is, that one longs to one). *hetov* = implied see *like*.

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one); *zethetovatto*, all that belongs to me, in me; *zethetovaez*, we who be together; *zethetovaess*, you belong together; *zethetovaes*, that which belongs to one, makes one with one; *zethetovavoss*, they belonging together; *enotovahe*, one does not be to, is alien, an outsider; *naneštovæoxz*, I cause one to be to (a body); *zeveāzessô*, the ones who be, go along with; *zethetæve-āzevoss*, all who be to, go along with; *hovae zeveāzetto*, the thing which belongs to; *veāzistoz*, the belonging to, going along with; *zeheshhovsz*, the one (or.) to whom it belongs, the one who has or owns; *zeto kašgon nahe-nisonenoz*, this child belongs to me; *hato mhayo nahesh-zhov*, that house belongs to me; *nitao zevōxtomâ nahe-eneon*, all thou seest belongs to me. See "be".

beloved, *zemehoesz*, the be. one; *zemehoessô*, the be. ones (or.); *zemehoe*, the be. one (in.); *zemehoensz* (in. pl.); *zehemehotaz*, thou, my be. one; *zehemehotaness*, (you) beloved; see "to love". See p. 672 for diff. *beloved*.

below, *-anhoe-* or *anhô* (inf.) = below, downward; *anhoet* *zēmehoe-* to, b. (detached); *anhoetto evēstove*, there is a *zēmehoe-* camp b. (downward from the place of the speaker); *he-*

ma enxhessēanhoèn, from above he came b., down; *ātono*, b., under, underneath, beneath; *ātono šēšistovâ*, b., beneath the bed; *ātono māpeva*, under, b. the water; *novôs*, b., less than, inferior; *enov'netto*, it is inferior; *pono*, b. (Fr. en aval), down the river; the land or country situated along and downward of a river course; *eanavhōeme*, one (in. or or.) is b. in worth or price (cheaper); *eanavhōemensz*, they (in. pl.) are b. in value (lower than); *eanavhōemeo*, they (or. pl.); *esaanaxovepevae-han*, it is inferior (in quality), not as good; *esaapao-enexovahe zehexovahetto*, one is b. me (does not come to my "degree"); *inf. -paoe-* = up to, level, equal to; *napa-oevehonevetova*, one ranks with (or to) me as chief; *nasaapaoevhōnevetovahe*, one does not rank with me, is b. me as chief; *hovanē nasaapaoemaheonevetovahe*, no one ranks as God, with me. See low, less.

belt, *v. nahōstato naovo*, I belt one; *zehōstato naoesz*, the belted one (or.); *zehōstato naeessô*, the belted ones (or.); *zehōstato nae*, the belted one (in.); *zehōstato nae ensz*, the belted ones (in.); *zehōstato naovata*, the one who belts thee. See gird.

belt, *n. hōstato*, belt, girdle; *oasevhōstato*, shining belt (with Mexican silver plaques); *hetanevhōstato*, man's belt; *heevhōstato*, woman's belt.

bench, *v. etaxesehestove*, it is furnished with benches (also: it is a bench); *esaaešetaxesehestovhan*, it has not yet been furnished with benches.

bench, *n. taxesehestoz*, bench, seat, chair; *taxesehestotoz*, pl.; (*taxe* = upon + *-sē* = rest, set, sit); *tahoestoz*, seat, bench (*natahoe*, I sit on, upon); *oncatamano-hes-*

see above

10/10/10

ezotōeōstaba
 it is bent (from
 wind, struck so
 ezotōeōstax
 10033, i. b. by wind
 10033, i. b. by wind
 10033, i. b. by wind

I am accepted
 by me (pulled
 forward)
 and raised
 I am back
 ward.

are bent backward (bodied with back bent); bend, n. zevoxq, the b.; zevoxceoz meo, the sharp b. in the road; zèvotaneoz meo, where the road makes a gradual b.; see crook, bow, corner.

beneath, ātono; ātonoomē, in the lodge below, nether regions; ātonoomehetaneo, the people from be., the ones from the under world; [opposed to votostataneo = the people of or on the surface (human beings)]; āto-

no hoeva, be. the earth; àtono vónhanistovâ, be. the window; àtono hezenōneva, be. one's wing; naàtohaovo, I make one to be be.; nitoseàtohaova hezenōneva, he will put thee be. his wing (or wings). See cover, under, below. Axtono voeva, beneath the sky.

benediction, vovōnešenhestoz, well-saying, well wishing (in words). See bless.

benefaction, pevoētastoz (good-doing); epevoētastov, it is a bene.; epavet'sanistove, it is a bene.; pavet'senistoz, bene., doing good.

benefactor, pevoētahe; popevoētahe, repeated benefactor; pevoētātan, bene., man bene.; zepevoētasz, the one who does good, act kindly; napevoētaetovo, I act as a bene. towards one; pavet'senehe and pavet'seo, benefactor; napavetovo, I am good towards one; epavetseoneve, one is a benefactor.

beneficence, pevoētaheonevestoz; epevoētaheonevstove, it is beneficence, or it is beneficent. In all the Eng. terms having the prefix "bene" the Ch. has the exact equivalent -peve- or -pave- = good, well, kindly.

beneficent, see beneficence; etapevezeona, it is beneficent, beneficial.

beneficial, evovōnhestātove, it is bene., helpful; epevetovazistov, it is bene. (mutual); etapevazeona, it is bene.; navešepeveton, it is bene. to me.

benefit, v. navovōnhestaetovo, I bene., am of service to one; heto navešepevanan, I am. benefitted (made better) by this; napevetovo, I bene. one; napeveta, I bene. it; etahan esēoxz zepevetōetto, here is the medicine, which benefitted me (or: zevešepevetonetto = wherewith I am benefitted); nahessenešēesz nszenonoxpa-vovōnhestaeton, I speak thus for thy bene. (lit. I therefore thus speak in order that thou be helped in thy condition); nahooenosého, I cause one to bene., profit; nahooztsan, I bene., profit. have an advantage; see profit, advantage, prosper: *epavomaz, his condition is b.*

benefit, n. vovōnhestātoz, service, helpfulness; hooenosā-zistoz, bene., profit; pevetovazistoz, bene. (mutual); honaoveamhastoz, bene., gain; evešehonaoveamhastove, thereby is a bene., gain. See prosperity.

benevolence, vovōnešetanoxtoz (in disposition); vovōnhestātoz, bene., benefit; vovōnitoētastoz, bene. (in acts); vovōnešepevoētastoz, bene., kindness (in deeds); vovōnhestaomenestoz, bene. (condition of); vovōnešemeātoz, bene. (in gifts); vovōneševostanehevestoz, bene. (in living).

benevolent, navovōnešetanoheoneve, I am bene.; nivovōnešetanotovo, thou art bene. towards one (in thot); navovōnhestatova, one is bene. to me, of help, service; evovōnitoēta, one is bene. (in acts); navovōnešého, I am bene. to one (treat benevolently); evovō-

neševostaneheve, one leads a bene. life; evovònešemea, one gives benevolently; evovònešešsz, one speaks bene. words; navovònešetovo, I am bene. unto one; evovònešse-
oneve, one is bene. (character); evovònešsetaneva, one is bene. (by occupation) navovònešstoman, I make, "occasion to be" bene.; Vovònemātasoom, bene. spirit. Wherever inf. -vovòn- is used it implies "bene" in the sense of kindly care, fond solicitude. The same inf. is used to render our word "blessing in its various applications, See bless.

benighted, nahetāeme, I am be., overtaken by night; tāe-vavostanehevestoz, be. living. *etāe vovox boneve, be. living*

benign, etahotoa, one is be., generous; ehotoaheoneve, one is be. (characteristic); ehotoetan, one is be. *h. me edeuso*

(mental); ehotoestaha, one is be. in heart; nahahotoa-eztovo, I behave be. towards one; ehotoavostaneheve, one lives a be., generous life. Inf. -hotoe- = benignly or benignantly, generously; ehotoaevōšta, one acts benignly; esaahotoetanoxtovhan, it is not be.; ehotoetanov, one is be..

benignant, same as benign or benevolent.

benignity, hotoastoz, be.; mehoshotoastoz, be., benignancy (from mehos = love + hotoa = generous, benign);

hotoaheonevēstoz, be. (in character); hotoaevōštastoz, be. (in acts); hotoetanoxtoz, be. (in that, disposition); hotoestahātoz, be. (of heart); hotoeozistoz, the becoming benign; manohotoemazistoz, mutual be. (one accord).

bent, see bend, crook, curve and side. Ehezesomāe, one is bent on, handles constantly; inf. -vovoxbon- = strictly, can be used to express bent in the sense of "bound to", e.g. evovoxbonhozeohe, one is bent on working; nivovoxbonešsz, thou art bent on speaking. The inf. -voxce- = crooked, bending, by eliminating the "v" becomes -oxce- which is used extensively to denote something done from use or habit, e.g. eoxcenemen, one sings (has this bent; Ger. pflegt zu singen). When "bent" means deflecting from a straight line into an oblique one, the inf. -nime- is used. e.g. enimetaho, one rides bent sideways (the fore part of the body deflecting from the vertical line; enimāz, one's mouth is bent, twisted sideways. *see inf. -novo-*

benumb, see paralyze. Inf. -na- implies "numbing", hence the expressions; enāe, one is dead; enāeoz, one becomes dead; enāoz, one sleeps; enanehe, one is paralyzed; enonaeoxta, one is paralyzed in both legs; enatoss, one is benumbed from cold; enasomeoz, it becomes withered.

berate, navehoeto, I be. one (in words); navehoesta (in.). See rebuke, punish.

bereave, nahaomenesého, I be. one (lit. I cause one to become unfortunate, afflicted). See misfortune.

naubaitohane, I be. one, *rid* of all sin rid

*Benjamin
Hotoane-
maha*

*-hotoe- inf.
denotes bent be.
fond of, has
pleasure in
ehotoeoneve
-vovox- b. on
trans straight*

bereavment, haomenhestoz, haomeo (n. agent.); maxhaomene-
stoz, great be.; mhaomeezistoz, complete be.
(happening); heovasz hešetoomeo, all kinds of be., mis-
fortune; haomenevostanehevestoz, life of be.; haomen-
hestoz, sad be.; veoomenestoz, excessive be.

bereft, namhaomenē, I am completely bereft; ehaomen, one
be.; emhaomeeo, one becomes entirely be.; zehao-
menessō, the be. ones; nahaomenesého, I cause one to be
be.; haomenhetan, the be. man, unfortunate one; haomen-
hee, the be. woman; haomenekašgon, the be. child; haome-
nevostan, the be. person; haomenhistanov, the be. world;
haomenehasz, ye bereft ones! Zehešhaomenez, as we are
be.; ehaomocmenē, one is sadly be.; eveocmenē, one is
excessively be. See rob. *nahomvazotā, they left me alone left*

berry, v. ezceemenoe, it is small berried; eheovemenoe, it
is yellow berried; evokomemenoenšz, they are white
berried; emsiskaemenaešz, they are amber (color) ber-
ried, (sp. of beads); esaapevemenoešan, it is not well
berried; emahaemenoe, it is coarse berried (grained);
ezetāemenoenšz, they (in.) are thus berried; enitāeme-
noenšz (alluding), they are thus berried, having ref. to
the size; ehāpemenoe, it is big berried; eoacemenoe-
enšz, they are round berried (like kaffir corn); naoe-
nemen, I gather berries; epavemenamatto, it bears good
berries, fruit. See fruit. *ustafere-menevamanā, we will*

berry, n. men, berry; menoz, berries or fruits. The etymo-
logical value of "n." = broad, surface; and "n" de-
noting round, the Ch. word "men" would mean "the round
surfaced one". The association of inf. -men- with flat
rounded obj. points to the same meaning of "men". Name-
clusters
nam, my b., fruit; namenamoz, my b's; nimenam, hemenam, *menemenēz*
thy, one's b.; namenaman, our b. fruit; namenamanoz, our *enoungkoetā*
b's, fruits; nimenamevo, your b.; nimenamevoz, your *scattered*
b's.; hemenamevo, their b. Nahemenam, I have a b. *the romance*
b's.; epavhemename, it has good b's. (fruits); ehemen-
ametto, it produces b's, fruits; māmenoz (pl.), corn, *How, corn*
usually in the pl.; māmen is the sg. but rarely used;
namāmenamoz (my corn(s); maemenoz, red b's, buffalo
b's; macemenoz, little reddish b's. growing in small
clusters on low bushes, in Oklahoma; hoxzezemaxemenoz,
large tree b's.; moxtaemenoz, plums; maxemenoz, large
b's., apples; ōeksemamaxemenoz, tapering b's., pears; meo-
vamaxemenoz, fuzzy large b's., peaches; ōcemaxemenoz,
apricots; hōpāehemenoz, grapes; oacemenoz, round
small b's., kaffir corn; mazemenoz, oats; heovemaxeme-
noz, yellow large b's., lemons and also oranges; veox-
cemaxemenoz, bitter b's., large wild plums; toxtomaxe-
menoz, prairie large b's., plums; mataocemenoz, wood
b's., acorns, coffee; naktavaemenoz, persimons; hestaā-
zemenoz, wild currants; heškovhestaāzemenoz, thorny
b's., straw b's.; hotamemenoz, dog b's; mēnememenoz, ser-

hōpāchemegamāz, wild grapes

*rid
emhaomēz
he is b.
depressed
and to take a
woman to
fucks b.*

*eat (well)
horis.*

ōtānuz, in

clusters

menemenēz

enoungkoetā

scattered

the romance

How, corn

fact, close

Grinnell mentions maktaemen or maktaemenos as wild licium
and motxoemenos as pods of catalpa trees

pent b's., pepper (and poisonous b's.); matāemenoz, wood b's., china b's (looking like yellow, transparent grapes and hanging in loose clusters from the tree); heškovemenoz, thorny b's., black b's.; voxkaemenoz, bent b's., bananas; vovoxkaemenoz, crooked b's., devil's claws; voxkōemenoz, rabbit b's. (figs are now so called); hesceehemenoz, shrunk b's., mulberries; hetanemenoz, male b's., June b's.; heovasz hešemenoz, all kinds of b's. Emeneve, it is a b.; emenevensz, they are b's. [not to be confounded with emenoensz, they (in.) are berried]. Meneva, in, among the b's.; eveāzeo hohonaxceo meneva, there are stones among the b's.; esaamenevhanensz, they (in.) are not b's.; menóe (sg.), menósz, b. bushes or trees (fruit trees); maxemenósz, apple trees; moxtaemenósz, plum bushes; hesceehemenósz, mulberry trees or shrubs; pavemenósz, good b. shrubs; havseveménósz, bad b. bushes; ehavsemenóeve, it is a bad b. bush or shrub; eohāpavemenóeve, it is a very good b. tree (fruit tree); esaamaxemenóevhan, it is not an apple tree. [The Ch. consider trees as organic, but spoken of in connection with their fruit they become inorganic]. A collection or growth of fruit bearing trees or shrubs is designated by suff. -eše; maxemenó-eše, growth of large b. bushes = apple orchard; emaxemenóešeeve, it is an apple orchard; hōpāehemenoeše, vineyard; meovamaxemenóešensz, peach orchards; esaahōpāehemenóeševhan, it is not a vineyard. The rad. -men becomes inf. -mene- = round, fine, polished surface, -e. g. meneekson, doll with china head; meneha (also a women's name, Berry) ref. to rounded shape and chatoyant, also said of the disc like brooches made from shells and worn as ornaments. Meneeche, round or disc shell river, North Platte river. [The name "Moon Shell" as given by George Bird Grinnell in his "Cheyenne Stream Names" is not only fitting for the shape of the shells, but also for its symbolical meaning. Either in disc or segmental form, such shells are to represent the shining crescent or disc of the moon. But the common word for moon is tāēšehe (night sun), only one old expression containing the rad. -me is hēmēm, new moon {as given to writer by "Arrow keeper"}, evidently not referring to the moon itself, but its appearance, because inf. -me- has ref. to "coming up at the surface or horizon", emerging. Tāēšehe emēn, the moon is rising. But the Ch. word "men" has ref. to granuliform, conchiform and discoidal small objects; when used in combination with other words it refers more to china-ware, whose glazed surface and shape resemble certain shells, (Discinidae). Such shells in the form of a "dished" disc and having chatoyancy, must have been very numerous along the North Platte river, hence its

maxtaemenoz
said b. cherries
as much to prairie
wild fruit
growing in low
bushes in sand.

Kokoemenoz
hackberry
Kokoemenos etc
ref. to hack-
berry creek
see river

Ch.name: Meneeche. From the glossiness of such shells as well as their shape, anything made of chinaware receives the prefixe mene-, e.g. meneevetoxq, vessel of chinaware; meneekson, doll (with head made of porcelain); emeneeve, it is chinaware; esaameneevhan, it is not chinaware; emeneesston, it is built of chinaware.] The inf.-momen- =by groups, by clusters (from berry, grain); emomenoveneo, one has a fine face, countenance; namomenovatamo, I deem one fine, comely; emomeemenôche, one has a comely, fine look, appearance. All such expressions formed with inf.-men- are derived from appearance and contours of berries which to the Ch. suggested the comeliness of lines and surface. Hence the rad.-mên- (feather) in all quill or feather work, and the Ch.fondness for multicolored beads. See bead.

beseech, -momoxzemosan, to beseech, plead with; namomoxzemo, I beseech one; namomoxzesta, I be. it; namomoxztomoe, I be. (engage in, from habit or vocation). Among the Northern Ch. the expression namomoxz =I worship; navessemomoxz, I worship, be. with one (in company with). The Southern Ch. use the word nahaôn, I pray, be., worship; nahethaônnavo, I beseech one (inf.-he denotes continued action); nahaônata, I be. it; nahaônna, I am beseeching, praying. See plead, pray. Zemomoxzemosansz, or momoxzemosanehe, the beseeching one; zemomoxzemosanessô, the beseeching ones; zemomoxzemsz, the besought one; zemomoxzemessô, the besought ones; namomoxzemosanevomotâ, I be. for one; nihessemomoxzemazennotto, I be. thee on one's account, for one's interest; pref.momoxe- =beseechingly, imploringly and governs the sub.cj., e.g. momoxenistovetto, I be., implore thee to hear me; O mayest thou hear me! Momoxevômasz nahessetamo, O would he see me, I think of one; I wish beseechingly that one see me; navovônemomoxzemo, I well wishing, be. one; momoxzemosanistoz, the beseeching; emomoxzemosanistove, it is a beseeching; momoxztomohestoz, continual beseeching; emomoxztomohestove, it is a beseeching; emomoxzemosanenov, there is a beseeching; emomoxzemazistov, it is mutual beseeching; namomoxzetan, I want to beseech; momoxzetanoxtoz, the wanting to be.; namomoxztomoenoz, I be. for one (to get one); nimomoxztomohetovaz, I be. for thee (to have thee); naôênove-momoxzemo, I persevere beseeching one (-ôênov- = perseveringly); naôtse-momoxzemo, I endeavor, strive beseeching one. See wish.

beset, -ôzetan, to feel beset; naôzetan, I am b.; naôzetanooz, I become b.; naôzetanoozetovo, I become b., bothered with one; nahesseôzetanotovo, I am b., anxious on one's account; naôzetanona, I am b. (state); naôzetanoho, I keep one b., anxious; naôzetanonavoomen, I am b., suffer anxiety; namhaetôe, I am b. (barked at) by

*namhaetan, I am best, overwhelmed
naotahohānīcītōvō { I h. oppress me
is 'cho }*

BESIDE

ENGLISH-CHEYENNE DICTIONARY

BEST

them; nimaoetto nimhaetan, on all sides thou art b. (namhaeta, one eats me up); nasoxpstomače zeóneztoess, they b. me, the ones who are adverse to me (nasoxpstomaovo, I b., harass one; navovoaovetan, I am b., perplexed; nathavs zepanōetto, my sin which besets me (napanōe, it besets, cleaves, clings to me); emasóetoxta, one is b. by fears; (inf.-masó- implies suddenness, overwhelming); emāmanseonaoe, one is b. (with ornaments, adorned with); niotaohānševetōe, one besets thee very much; nahotoanavomaoz, I am b., in a difficult condition. See hard, difficult. *inf.-nīc- = press; -nšev- = best, set up.*

*nani'vachō
nani'vetovō
to h. harass
set up on one*

inf. -pae- or -pāe- = besides, up to, equal to; hovanē nasaapāe-maheonevetovahe, no one is beside me as God (there is no God beside me); inf. -kanom- denotes "beside" in the sense of concession, e.g. nakanomemahaciseheve, altho, conceding that, beside the fact that I am an old man; kanōze- = besides, extra, free, available; ekanoxzeae, one is besides, available; mato, besides, also; ahas, all beside, all else; pāetto, beside, close by; naeamoxta, I pass beside it; naeamooto (or.). See side, close, near by, parallel.

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strew - ul - pépe - in strew, dis order

zenanoto-hota, *the best horse is (set)*

BESTIR

ENGLISH-CHEYENNE DICTIONARY

BETTER

etapeva zeoxhešenonoez', it is the b. among all (in.); enanotčeme, one (or. and in.) is the b., in worth, value. Naešenoto, I get the b. of one, persuade one; nahêpeōce-tovo, I get the b. of one, outwit one (from -hêpe- = more than + -ōce = deceive + -tovo = unto one); nanovôno, I get the b. of one, beat him (as in races); enanosepeveeno, it tastes b.; emxastovsan, one dresses in his b. (-mxastove- = touching all); zeoxheše-hosohameótsetanotto nasaameovaohe, altho I do my b., I am not prosperous (zeoxheše = altho being + hosoham-ótsetanotto = striving my most); zenanosepeva zemehešetto, the b. I can do; zenanosepevaez' zemehešezz, the b. one may do. bestir, emomooz, one bestirs himself, becomes moving; moozz, b. thyself, move! Eševetano, one bestirs himself, is diligent; ševetanooz, bestir thyself! ševasz, now at it! b. thyself! (Ger. nun los!). Inf. -ševe- = diligently, bestirringly. See loose.

bestow, nahethooto, I be. upon one; nanethootan, I am bestowed upon; namahooto (also namāhooto), I be., commit all unto one; mähooxeha, be., commit, give thy whole heart to him. See give. Namahon, I be. it all.

bestride, natahoenotto (or also natahoenoz), I be. one (or.); natahoeta, I be. it; natahoe, I be., sit riding fashion. This expression is also used for sitting on all kinds of vehicles. See ride, drive; nathoze etahoetōe zeto hetano, my horse (servant) is bestridden by this man; natahoetova, one is bestriding; nitahoetovaz, I be. thee. Tahoestoz, the bestriding, sitting upon.

bet, v. enovetāzeo, they are betting; nitanovetāzhemā, let us bet! Nixenovšemeno, come bet on us! Rad.-nov denotes "less, coming short of". [Nanovôno, I beat one].

bet, n. novšehestoz, the betting; novšetazistoz, mutual betting; novšenoham, betting horse (on which betting is made).

betray, namēsta, I make it appear (in words); nameemo, I make one evident (in words); this does not imply betrayal, but revealing, divulging; emeseetaneva, one betrays (has that bent); naemōxt'tovanoz, I be. one (sell in secret); eōcevovoz, one be., cheats. See traitor; emomaxsetaneva, one be., tells on; nimomaxemo, thou tellest on one. *chat overistava, he holds to either side*
betrayal, meseetanevātoz; meemazistoz, the divulging; emōxt'tovātoz, be. (for money); momaxstanevātoz, betrayal, the telling on one.

betray, meseetanevahe; momaxsetanevahe, be., one who tells on; emeseetanevaeve, one is a be., see traitor.

better, v. navovetanen, I better, reform, change, prepare; navovetanāz, I better myself; navovetano, I b. one; naonoanen, I b., reform, redress; naonoanāzetan, I want

b. it and onlooker. Mhayo chevetovhota, the house stands hidden, is obscured, eclipsed by another object standing b. it and the onlooker. Ešhaxtake, a go-b.

bevel, v. nanovāexā, I b. it (its end); nanovāēso, I b. one (or. sp. of stones); enovāēš, it (or. and in.) is bevelled (cut in b. at the end); enovāēšensz, they (in.) are bevelled at the end; enovāēšen hohonaeo, they are bevelled the stones, at the end; enovāēha, it is b. (sp. of the b. surface itself, not the object bevelled; enovāeo, they (or.) are bevel; enovaensz, they (in.) are bevel (the objects bevelled); nanovāso, I b. one (or.), cut one b.; nanovāxā, I b. it, cut it b.; enovāoz meo, the road becomes bevelled, oblique; eešxovaoz, it becomes bevelled, oblique, tilting from top to bottom; ox ešxovatto, one side is bevelled, is tilting, oblique; nanovāmxiston, I write bevel like, obliquely. See oblique, tilting.

bevel, n. novaxeoo.

beverage, hovae zeoxcemanistove, something to be drunk; esaapavemanistovhan, it is not a good beverage.

bewail, namemo, I bewail .one (or.); namemota, I bewail it; see wail and weep.

beware, nanahetan, I b., am cautious (in thot); nanahez-tovo, I b. of one (or.); nanahezta, I b. of it; na-

nahevevātoe, I urge to caution, to b.; nanahevevamo I urge one to beware, be on his guard; nanahetanotovo, I b. of one (in.), in thot; nanahetanota, I b. of it, in thot; nanahetanona, I am in a state of bewaring; nanahetanonatovo, I behave bewaring of one; nanahetanoho, I keep one bewaring, on his guard; nanahetanonaovo, I impart to one that he beware. Nahetanoxtoz, the bewaring (in thot); naheztsanistoz, the bewaring in acts; naheztoz, mutual bewaring; nahetanohazistoz, the keeping cautioning. Zenahetanoz, the one who bewares; zenahetanossō, the bewaring ones; zenahetanonaz, the one in a state of bewaring; zenahetanotōsz, the one who bewares of me (in thot); zenaheztoz, the one who b. of me (in acts); zenahevevātoesz, the one who urges to beware; zenahevevamasz, the one who urges me to b.; zenahevevamešsō, the ones urged to b.; nahevātomosane, the one who urges to b.; nahevātomoe(o), the cautioner; enahevātomoe, one urging to b.; naheztsane, one bewaring; see cautious. *enononāktō, he looks bewildered.*

bewilder, evovaovetan, one is bewildered, perplexed; navovaovao, one is made be-

wildered, confused; navovaovetanoho, I keep one bewildered, perplexed; navononoveoz, I become bewildered, confounded, not knowing what to do; navononovano, I confound, b. one; navononovanen = I b., confuse; Maheo eononovstahan, God confounded, bewildered their (or.) heart; navononovstahaovo, I make one to be bewildered

commotion. ewahomoshā, one causes death by bewitching;
bewitch, eahanomosan, one caused to die by one (by
eahanomoshā, he was caused to die by one (by
sorcery); ehōsansz, one is said to b.; ehōnehe, the be-
witcher, sorcerer; eehōneheoneve, one is a bewitcher.
This was mostly done by the priests, by words, looks or
acts. It was a sort of curse, damnation. transmitted
by evil magic (in words, looks or acts). Hence: nae-
hōmo, I curse or condemn, damn one; eehōme, one is be-
witched, cursed, condemned. There are very few Ch. who
when befallen by sickness or misfortune, do not ac-
scribe it to some bewitchery or occult power, which the
priest (or shaman) alone is able to overpower. Eeva-
hoamo, he shoots one by bewitching (magic). The Ch.
firmly believe that some persons have the power of
shooting magic arrows with their mouths, occasioning
disease, hemorrhage and other troubles. The shooting
is claimed to be done in the dark. Certain cerem-
nies, divers ways of painting the face are believed to
render immune against such magic. Also talismanic
symbols of repulsive insects (such as tarantulas, cen-
tipedes) or animals, or their names given to persons
are supposed to frighten away the evil magic from
them or their lodges. On the medicine rattles there
are always some symbols of spider, snake or obnoxious
animals, besides those of sun, moon and other objects.

bewitchment, ahanomosnistoz; ehōnestoz, b., sorcery,
curse; ehōmazistoz, mutual b., curse, damna-
tion; ovahoamazistoz, b., magical shooting.

nahēpēn, I go b.; nahēpez, I act, behave b. nahēpnetomavo heethae-
 mau toz, I go b. hi law, transgress it, & was a heinous - nitone - aux-
 netomavo, I do not walk too far beyond, ~~com~~ short coming of it hi
 to avoid it in failing to walk according to it, hi.

BEYOND

ENGLISH-CHEYENNE DICTIONARY

BIBLE

beyond, neamoss, beyond the hill, the other side of the
 hill, used also metaphorically; neamakoss, b. the
 hill (little distance); nhasto (detached), b., further;
 inf.-hēp(e)- =b., farther than, and is used for the
 comparative form; ehēpepeva, it is b. good =better; hē-
 petto, b.; hēpeoss and hēpeotto, both mean b., farther
 than; ehēpēn, one walks b.; ehēp'netto, it goes b.; ēš-
 hēp'netto noce ā, one year is b., passed away; ēšhēp-
 hōsta, it is b., sp of time passed by; hōma, b., over on
 the other shore (of lake or river); hōma zēmhaōmoeha,
 b. the great body of water (ocean); hōma heama histan-
 ov, in the world b., above; hōma tāno, over there, b. a
 body of water or fluid substance; nahēpenooz, I am ov-
 er, b.; naomēn, I walk b. (pass and keep on going); eo-
 om'nistov, the passing over b.; oom'nistoz, Passover
 (Ger. Vorübergehen); eoomēamehá, it (or.) flies on and
 b.; eoomēamehatto, it (in.) flies on and b.; eoomēzeva-
 toahansz, the (in.) pass on and b. blown in the air; eo-
 omeamax, one is running away passing b.; naoomēmeohe, I
 am running past b.; eoomōo, one look b., past a point
 and straight on; -oom (not to be confounded with -hó-
 hom- =on this side) denotes passing by and going far-
 ther ahead; hezeno maatameo esaaéneohettan, eoxxoom'-
 netto, hier the train does not stop running, it passes
 on b.; nszeoxenāhemano's, oha nszeoom'ne-vostanehevhe-
 mano's t'sa oxs histanov, we concede that we shall die,
 but we shall live on b. in some other world; eoomēka-
 ax, one jumps on, b., passing over. [Inf.-ome- (not
 -oomē-) denotes "off from a surface"; eomekaax, one
 jumps off from]. Inf.-heom- =b. in the sense of "too,
 over much, exceedingly"; eheomhozeche, one works b. (sc.
 what is expected), too much; eheomevovoxborae, one is
 strict b. (sc. measure), too rigid; inf.-von- =b. reach, *evmoetam*
 lost; evonoetam, it is b. depth; evonhoēstōnstov, it is *b. depth*
 b. count (usually meaning "millions"), losing count of; *of a body of*
 evonhetotaetan, one is b. himself with happiness; evon-
 hestota, it sets b. height, exceedingly high; navonetan, *evonōeoto*
 it is b. my mind, that, I forget; evonszea, one is b. his *b. depth of*
 head, lost his head. *an great depth or*

Bible, Maheonemxistō, sacred, godly book; Maheo hemxistō, *no title, dish*
 God his book; emahonemxistōneheve, it is a Bible; *well etc.*
 Maheonemxistō zeaenom, my Bible, lit. the Bible I own; *evonōetam*
 hemaheonemxistō, his (sp. of God) holy book; Maheone- *h. with*
 mxistō zeaeno, one's Bible; Maheonemxistō zeaenoz, our *between*
 Bible; Maheonemxistōneheva, in the Bible; heto eaméha
 Maheonemxistōneheva, this is the writing in the Bible;
 eamšeme Maheonemxistōneheva, it is written, said in the
 Bible (when the words are quoted); ezhešeamšeme Ma-
 heonemxistōneheva it is thus written in the Bible
 (when quoting the words immediately afterward); ene-
 šeamšeme Maheonemxistōneheva, it is thus said, written

in the Bible (when alluding to what has already been quoted or read); ezetxeoe Maheonemxistōnheva, it is thus written (pointing to what is to be mentioned) in the Bible; heto enetxeoe Maheonemxistōneheva, this is written (alluding to) in the Bible; emxea Maheonemxistō, it is written (state) the Bible; ehōesta Maheonemxistō, one reads the Bible; nahōestomevo Maheonemxistō, I read the Bible for one; ehōeme Maheonemxistō, the Bible is read; voston oxhōestoesz Maheonemxistō, whenever a person reads the Bible; oxhōemēsš Maheonemxistō, whenever the Bible is read; pref.ox- ref. to the occurring, happening, at the time when something takes place; axhōestoesz Maheonemxistō, one should, ought to read the Bible; axhōemēsš Maheonemxistō, the Bible ought to be read; vehōeme Maheonemxistō, the Bible being read (pref.ve- implies "being kept on, dwelling on"; (Ger.dabei verharrend). As the Ch. use the word omotom for "inspired word" the name Maheoneomotom = "inspired Word of God" is better than Maheonemxistō, and is not exotic to the Ch. religious terminology. Maheoneomotom refers not to the Bible as a book, but denotes its character and contents. See book and write.

Biblical, emāheoneomotomeve, it is the inspired godly Word, is Pibilcal; esaamaheoneomotomevhan, it is not Biblical; esaanetxeoechan Maheonemxistōneheva, it is not so written in the Bible, is not Biblical.
bibulous, emaneheoneve, one is b., fond of drinking; see drink.

bicker, enonosta, one is bickering, talking back; nanonhevoan, I b., grumble; nonhevoanistoz, the bickering; enšēōevaeozoe, they are bickering, quarrelling in words; ehāonova, one bickers, raises a talk; enaonovātov, there is a bickering; naheshhāonovatōe, they are bickering on my account, See grumble.

bicycle, ameovamoxzistoz and amoeovazistoz, the going-on-by-machine (or magic). Eameovamoxzistove and eamoeovazistove, it is a bicycle; ameovamoxzistotoz and amoeovazistotoz, bicycles; etahoe ameovamoxzistovā or amoeovazistovā, one rides a b.; eameovamoxzetto or eamoeovatto, the b. goes.

bid, v. navistomoeta, I bid. offer, promise for (to have) it; zehestoha makāt navista zexhoahetto hovae oxhōtovātovēsš, so much money I offer, desiring something at a sale (when it is sold), I bid so much for something; matōtoa matōnoe makātansz navistomoetanoz heto hoe, I bid (offer for) ten hundred dollars (monies) for this land; nahēpevistomoeta heto zeoxhexovōeme, I bid more for this than it is (otherwise) worth; navessevista makāt zexhōtovātanotto, I bid money, wanting to buy; naēnanomoxtātānota heto hoe zexhoahetto, I bid

*hide
naoxcetone-
zhasta, I hide
my knife,
hold out*



(want to pay for it) for this land, desirous to have it. Oxhòtovazistovezēsš nha zehèpevistomōšš eorchesz-hov, at a sale the one who bids most gets the thing (lit. is appropriated); zetotaom-vistomoessō oxhòtovazistovezēsš, each one of those who bid (the single bidders) at a sale (when a selling occurs); nsthoē zexhòtovàtove nanovse-vistomoeta, when thy land was sold I bid less, underbid for it. Bid in the sense of command, order, enjoin, is expressed with the instr. modal suff. -ēnāno and -nēnāno (or.) and -nēnaha (in.), this last being rare. This suff. is commonly added to the verbal stem, e.g. nahōēn, I go out; nahōēnāno, I bid, order one to go out; naēsšzēn, I enter; naēsšznēnāno, I bid, order one to enter; naas, I leave, go away; naasenēnāno, I bid, enjoin one to leave; nanehevamo, I call one back; nanehevavēnāno, I bid, command one to come back; naasenēnahemo, I bid his (the one with him) to go away; naasenēnahe, one has bidden me to leave; niasenēnaesz, I bid thee go away. See order. Zehoēnēnahessō, the bidden, ordered ones (to come); zemōhessō or zemooheššō, the bidden, invited ones; namooto, I bid, invite one to eat; nitaaxaotaz zistoseaseoxzétto, let me bid thee good bye (shake hands) as thou art to leave. Zistoshovanēs nahooxeaxaoto, as he was about to die, I bid him (shook hands "to" him) good bye. Namaseztovo, I bid one welcome. Bid in the sense of pressing, entreating, urging takes suff. -vamo; naēsšznevamo, I bid, press, urge one to enter. See persuasive m. in Ch. gr.

bid, n. makātansz zetotaom-vistomoēsš oxhòtovazistovezēsš, the single bids at a sale.

bier, niveoxtaōstoz, the four legged stand or scaffold (for the dead), used by the Ch. in the absence of trees, in former burials. The present bier would likely be given the same name, if in use among the Ch. As it is vevhōn or vehōstoz would include both the bier and the coffin, as in Eng. bier is sometimes used by catachresis for coffin or even grave. Eniveoxtaōstove, it is a bier, a scaffold (for the dead); eniveoxtaōstovensz, they (in.) are biers, scaffolds (for the dead). The expression "for the dead" is not in the word niveoxtaōstoz, but implied by the use of that special stand.

big, inf. -tāp- = big, bulky; etāpeone, it is big (ref. to circumference); etāpetā, one (or.) is big; zetāpetaz hetan, the big, bulky man; etāē, it is big, it has size; etāēta, one is of large size; etāēone, it is big around; etonitāc, how big, large is it? etonitāēta, how big, large is one (or.)? etonetāpeone, how big around is it? etonetāpetāē, how big is one? etonitāone, how large around? hāpe is used to denote considerable in size, dimension, amount, large piece, lump; hāpe nameta, one

not a petā
hāpe

gave me much of it; etâphaen kašgon, the child cries considerably; maha =big in size, area; emahaeneota, it is big, large inside; zemahaeneota, a big room; emahao, it is big; zemahao, that which is big; emahaonsz, they (in.) are big; zemahaos, the big ones (in.); emahaeta, one (or.) is big, large; emahaetao, they (or.) are big, large; zemahaetaz, the big, large one, also used to designate the older one of two children, as: zemahaetaz nâa, my older son; zemahaetaz nâtona, my older daughter; zemahaetašô, the big, large, older ones (or.); nanâhov zemahaetašô, I the big or older one; zemahaetaez, we the big, large ones; emahaone =etâpeone, it is large in circumference, only that the first implies the whole surface, whereas etâpeone ref. more to the circumference alone; emahaeoxz, one (or.) gets bigger, larger; etaheomao, it is too much, too big; etaheomaeta, one (or.) is too big, too large; (from inf.-heom- = too; Fr. trop); zehetâetaetto nanetâeta, as big as thou art I am (big); I am of the same size as thou art; namahaanen, I make big, or bigger, I "biggen"; namahaana, I make it bigger; namahaano, I make one (or.) bigger, enlargen one; emahaane, one (or. and in.) is made bigger, is "biggened"; emahaanensz, they (in.) are enlarged; emahaaneo, they (or.) are made bigger; mahaanenisto, the making bigger; namahaemanisz, I make it big; namahaemanêho, I make one (or.) big; emahaemanensz, they (in.) are made big; emahaemaneo, they (or.) are made big; mahaemanisto, the making big; emahaemoeha, it is a big, large body of water; inf. mha- =big, engulfing, covering to a great extent or all over; emhaemoeha, it is the great body of water, the ocean; emhaemvatto, it covers all (the large extent), sp. of water. See large, wide, great, much. Inf.-maxe- =big, large, great; maxemenoz, big berries; maxemhayo, big, large house; maxhetan, a big man; maxehahestoz, a big voice; maxemakâta, a big money =a dollar; Maxemaheonešêva, on big sacred day, on Sunday; Maxemaheo, Great God; Maxemâtasooma, Great Spirit. This inf.-maxe- is also used to denote high degree, e.g. emaxemashanê, one is very wicked; emaxepeveeno, it tastes very good; maha used detached is similar to hâpe and designates a large amount or area, e.g. maha epoota, a large area is free, empty (as a clearing in a forest, or room left in places otherwise occupied, as seats in a hall or church); maha ôzetanoxtoz nameta, one gave me considerable anxiety; maha naešemese, I have eaten a great deal, or I have enough; emahaatanâz, one considers himself big; nimahaatamo, thou considerest one great.

bigamist, zenišeevaz, the one who has two wives; (-niš- = two + -eva = "wifed"); enišeeva, one has two wives; zenišeevassô, the ones who have two wives; eno-

nišeevaō, they each have two wives; ninišeevamā, we have two wives; ninonišeevamā, each of us is a bigamist, has two wives.

bigamy, nišeevātoz, the having two wives; lit. the being "two-wifed"; ninhastomonenon nišeevātoz, bigamy is forbidden us; enišeevātove, it is bigamy or bigamic.

bighorn, qos (sg.); q'san (pl.) sheep; Formerly the Ch. knew only mountain sheep and called them q'san. [The etymological value of sound "q" or "k" in Ch. is "short, broken off, abrupt, stub", hence the verbs -koko-noe, to peck, -kokonōn, to knock, -kokoehā, to beat (like pulse); then words like kokoeaso, watch, kokoeaxan, chicken, kōkoa, quails, etc. All these derived from the repeated abrupt, short sounds]. The name qos or kōs for sheep could be translated either by "Shorty, Stubby or Butter (from butting). The ending -an denotes gregarious habits and thus q'san means a flock of sheep. [Noman, fishes, school of; kokoeaxan, chickens, flock of; hovān, animals, as a tribe or group together; Zestan, Ch. tribe or nation; hestan, the humans; etc.]. Eq'sāeve, it is a sheep, bighorn; q'saeson, small bighorn, lamb; see sheep; since the Ch. saw the domestic sheep they call the bighorns "nhāeq'ōsān, nhāeqos = wild sheep; also toxtoeqos, toxtoeq'san = field (prairie) sheep. [Toxtō = plains, prairies, q.v., but ref. also to anything unbounded, undomesticated]. Meāzeq'san, mountain goat, also goat. The Ch. consider the bighorn as a half mysterious animal, but still would hunt them (after propitiating the bighorn tutelary spirit) being fond of mutton, using the fleece for couches and the horns for spoons and plates. The horn spoons were made by selecting nice specimens of horns, kept in hot water until they would soften and then fashioned into ladle shaped spoons, as the fancy struck the designer. Usually the butt end of the horn was slit open to form the bowl part of the spoon, while the tapering end was curved in divers ways to form the handle, which was decorated by incisions. Qsāevevsz, sheep horn; q'sāevōvetto, bighorn horn (vō = curved + vetto = horned); the last name is applied to sheep horns as used for different purposes.

bigness, tāpetātoz; mahaetātoz (see big), sp. of or. stature; maxehestoz, b., greatness. These n. forms are little in use. The n. form the in. form emahao or etā-eone would be mahaoxtoz and tāpeonestoz, but writer never heard them. Eotōsetanooz zehešemahaoz' nimhayon, one marvels at the bigness (that it is big) of thy house. Vehōma zehešemahaetātovs heto hchona, look (you) at the b. of this rock! (lit. how big a stature it is).

bile, evehép, the gall bladder; heoveone, bile, gastric juice; ehōneoxz, one vomits bile, gastric juice (he-ov- =yellow). *see gall.*

bill, maevo, the b.; ehevō, its b.; see beak, nose; mxistō zevešeamehā nistastanenistoz, paper on which it is written "the-taking-on-time". This may also have ref. to account book. See list.

billiards, ohōnistoz; (see ball); ohōnemhayo, billiard house, pool hall; eohōn, one plays b.

Billions from Maheo's arrow shot in a fight with Crow, below p. 652
billion, matōtoa matōtnōe vonhōestonstov, ten times hundred millions; the word vonhōestonstov = beyond count, lost in numbering. It was used (when the Ch. and Arapaho sold part of their lands in Oklahoma) to designate "million". An intelligent Ch. woman told writer that she could count far in her mind, but from ten on, she could not "grasp the number". She could represent to herself ten in the abstract because her sight could catch hold of ten objects, eleven made it harder and confusing. How much less can they grasp thousand not to speak of millions and billions!

*Billions - - - - -
-oxzt- =
rel. to stomach
and. but used
for. in eōux-
Howuxta,
has a b. crabbled
in it*
bellow, v. eséōmeoxz, it billows, ref. to the sinking appearance of water; eséōmeoz, it becomes billowing (bellowy); eséōmeōstahā, it billows, (with rush, violence); ehesseōmeoxz, it billows, ref. to the crest forming waters; ehesseōmeoz, it becomes billowy; eheseōmeōstahā, it billows in a sweeping rush; emomoxtōmeoxz, it billows, surges to and fro; emomoxtōmeoz, it billows surging; emomoxtōmeōstahā, it billows (a sweeping surge); eonovōmeoxz, it billows, oncoming towards shore; eonovōmeōstahā, it billows with rush or violence, shoreward; māpsz eonovōmeōstahansz, the waters b., surging with a rush shoreward; eamōmeoxz, it billows, surges on; eamōmeōstahā, it billows, surges in an on-sweep; eavaséōmeoz, it billows falling back, receding; eavaséōmeōstahā, it billows receding and falling with violence; enxhetōmeoz, it becomes billow, like a wall of water; enxhetōmeōstahā, it sweeps up like a wall of water; eoeotōmeoxz, it is billowing, with large waves; eoeotōmeōstahā, it billows (the splashing of a b. or wave); evonōmeoxz, it billows, engulfing; evonōmeōstahā, it billows with one violent sweep. In all the above forms the inf. -ōm- refers to the body or area of water. The suff. -ōstahā [q.v. in instr. m. of Ch. gr.] denotes "with one blow, sweep, flash, rush". The inf. -sé- = down into; -(h)esse- = forming a crest; -momox- = agitate; -ono(v)- = shoreward; -am- = onward, continuous; -ava- = fall over; -von- = lose; -eoe- = not settled, surging to and fro (Ger. es wobt). When the whole surface of the water is not implied, the sound "m" changes to "va", thus -ōva- instead of -ōme; e.g. eséō-va-oz, eonovōva-oz, etc. See water.

*chôpcaoruchette, it binding has a h. cause,
 coxtôheoz
 it otherwise binds, becomes tight*

BINDER

ENGLISH-CHEYENNE DICTIONARY

BIRD

namimao

it together; namanootô, I b. them (or.) together; nama-nooxta, I b. it together; nimanootanhemâ, we. are bound together (tied); emanooeo, they (or.) are bound, tied together; emanootovô hestovotto, they (or.) b. together (inflated skins); manootâzistoz, the binding together; nanonoevaseetô, I b., tie them (or.) each by the tail; nanonišeevaseetô, I bind, tie them two by two by the tail (-noniș- =by twos + -evas- =tailed + -etô, denoting tying; etoxenoe, it is bound (the edges of a garment, provided with a border or edge. See edge, border, tie. The ending in -et refers to tying.

binder, hôpoôesanehe, the one who binds; hôpoôeseo, the binder, also bundle and sheaf; hôpoôesane-oexovâtoz, binding machine, binding mower; oexovâtoz zeaâze-hôpoôesanetto, mower which binds besides (at the same time).

binding, heto navešetôetan, this is binding for me.

biped, zenîšeoxta, the one having two feet; zenîšeox-tassô, the two legged, footed ones; enîšeoxta, one is two footed; nišeoxtaestoz, the being biped; enîšeoxtatto, it has two legs (also said of two wheeled wagons); enîšeoxtaoz, one becomes tow legged. Inf.-oxta- =legged. See leg.

birch, vesceess, birch tree.

bird, vecess; vekseo, birds; Rad.-vece- denotes pocket; evecevo, it is hollowed out; vecenhastoz, pocket; vecess would mean small depression, concavity and might have ref. to the bird's nest, but nest is a different word. Writer derives the word vecess from rad. -hec- =soft, mellow, downy to the touch; vhecess = little soft one. Vekseha, she bird (used as a woman's name); hetaneham vecess, male b.; heeham vecess, female b.; mešeeva, the fuzzy, downy one, not fledged; monevato, fledgeling; otatavekiess, blue b. (Sialia sialis); maeveess, red bird (Cardinalis cardinalis); maxevecess, the eagle, great bird (see eagles); heheenon, black birds, usually the red winged ones (Agelaius phoeniceus); maheonevecess, sacred, mysterious bird (a red b. mentioned in a tale connected with the ceremonial arrows); honihetanevecess, wolf-man b., the American blue jay; honi =wolf + -hetan =man; the name Wolfman is given by the Ch. to the Pawnee Indians; heovkaevecess, little yellow bird, the Flycatcher; evecesseve or evekseve, it is a bird; vhos, bird's nest; evhosonan, it makes a nest; enhohona, it (or. for the Ch.) is setting; ehokova, it (or.) is hatching; êšhokovao, they are hatched; zeto vecess emomešeoxta, this b. has feathery, hairy legs and feet. See fly. Following are some proper names: Vecessevokomâsz, Whitebird; Vecess-oxhâstxess, Manybirds; Maeveess, Redbird; Heheenon, Blackbird; Monevato, Youngbird (Fledgeling); Hokova, Hatch.

chovavōshēstaozistovē - gives b. to a serpent
chovavōshēstaozistovē - " " " animal
chovavōshēstaozistovē - " " " eggs
chovavōshēstaozistovē - " " " sperm

BIRTH

ENGLISH-CHEYENNE DICTIONARY

Vekseess, Littlebird.

eaneozetavo Raizon, gives b. to a child

birth, hestaozistov, the becoming born; (from nahesta, I am, have existence; nahestaoz, I come into existence; evhavovōshēstaozistov, the new birth, the being born again from the first; eaneozetavo, she gives birth; eaneozetovo, she gives b. to one; anistov, accouchement; aneozistov, the being born; ehetanevōshē, she gives b. to a male child; eheevōshē, she gives b. to a female child. This suff. -ōshē is the Eng. "bring forth"; ehestācevōshē, she gives b. to twins; ehestoxheevōshē, she gave b. last to a girl; etotohovheevōshē, she gives b. to a girl at intervals (alternating with boys); etotohovhetanevōshē, she gives b. to a boy (alternating with girls); see child. *(Enesthōēseama, she is delivered of a child; etotohovhenison, she gives b. to a child at intervals (from time to time, leaving intervening time; enazeane, she dies in childbed; hestake, afterbirth; ehoxtaeve, it is a birthmark. This may also apply to other spots on the body; eaneozetan, she is in travail; nāsestov, premature b.; nāsoxxx, premature born child; enās', she has a premature b.; zenāsz, the one who has a premature b. Enotomōshē, she gives b. to her first child; engkōshē, she gives b. to her only child; See child. *ehēngaessen* (team a cow 180)*

birthday, eševa zeveshestaozistove, the day in which there is birth; eš zevesemeetanotoe hestaozistov, day wherewith the birth is remembered; hiz eševa, nohonōē ē etanexov zenkhešhestaozetto, to-day there are (lit. is) fifty years since I was born.

birthnight, tāeva zexhestaozistove, in the night when birth took place.

birthplace, zexhestaozevo, the place where I was born; hoe zexhestaozevoss, the land where thou wast born.

biscuit, aksevanoxz.

bison, see buffalo. *oxonēo, vōstān, hestov, nūhōtōa* are names of the bison.

bit, hoxāzenāseo, bit and bridle; see bridle. Taxce, a small quantity, piece; tozce, small bit of each;

hataaxce, by bit; heva taxce nasaametahe, one did not give me even a bit, small piece; tozce makātansz, a few bits, pieces of money; otāheo, bit or auger. See *hine*

piece, small. The Ch. called a 25 cents piece "toviz", which is a corruption for "two bits".

bite, v. eahanosan, one bites, is biting (faculty); eahanoxta, one bites it; eahanoto, one bites one (or.); eahanosanetto, it bites; nāōxta, I bite it (leisurely); nāōevoxta, I bite of it (piece by piece); napoevoxta, I bite it off; napoevomo, I bite one off; nahestomosan, I bite, (to take in mouth, as fishes bite); nahestono, I bite one (or.) nahestoha, I bite it (in.). This -hestomosan, -hestono and -hestoha, does not im-

naōxta, I b. it unwittingly; *naōtoniāz*, I b. myself unwittingly;

nahestoxta, - my tongue is unwittingly, also *nahestoxta*

nahestoxta, he champs it in rage *bite tip of tongue: nahestoxta*

See p. 720 b and a for many terms will - *oxta*

See p. 720 b and a for many terms will - *oxta*

See p. 720 b and a for many terms will - *oxta*

See p. 720 b and a for many terms will - *oxta*

See p. 720 b and a for many terms will - *oxta*

See p. 720 b and a for many terms will - *oxta*

gehōshetas
frugabon
chōshetas

see
elder

ENIG-
KOTOS

are names

of the bison

the bison

with the bison

but angry, as person

double teeth

everoklonen

high is

poisonous

see tooth

vooxta

and

-tanwa-
vomāz
on purpose

lyshop

b, not a all

born.

biscuit

Estāmaesee

bite of him

nahestoxta

put bit on

nahestoxta

nahestoxta

nahestoxta

nahestoxta

nahestoxta

nahestoxta

nahestoxta

nahestoxta

BLACK

black, emoxtavõ, it is b.; emoktavõ, it is b. (lighter shade or a small surface); emoxtavonsz, they (in.) are b. (see blacken); emoxtavae, one (or.) is b. (state); emoxtavaeo, they (or.) are b.; emoxtavaensz, they (in.) are b. The difference between emoxtavõ and emoxtava cannot be well expressed in Eng. The first has an active and the second a passive or stative meaning. Moxtav and moktav denote black or deep blue color. Voe hoosea ehešemoxtavõ, the sky is black like coal (hoos = coal + ea = like); nãe èmoxtavšenao zememstaessõ, the

dead lie black drowning, it was black with dead (people) lying from drowning; emoxtavšena, one lies black (posture); emoxtavšme, emoktavšme, it is b. (sp. of liquids); emoxtašmano, emoxtavatamano, it (atmosphere) is b.; emoxtavōna, the morning is b.; moxtav and moktav can be used as inf. to designate b. Moxtavēho, b. man, negroe; moxtavéhoa, b. woman; emoktaevass, it is b. tailed; moxtaemēn, b. snake; moxtaemenoz, b. berries; moktaveonavokōz, b. beads; moxtavoham, b. horse; moxtavšeon, b. cloth; emoxtavsan, one dresses in b.; zemoxtavsanessō, the ones dressed in b.; moxtavhōestot, b. dress; zemoxtavhōestassō, the b. robed ones (catholic priests); moxtavhōmā, b. robe; moxtaveohe, b. creek; emox-taveoxta, one has a b. leg; moxtavhohona, b. stone (name for the Black Hills, in South Dakota); moxtaveānō, b. hawk; moxtavetō, b. kettle (also a pr. name); inf.-aenone- denotes b. in the sense of dark, absence of color; see dark. Zeneamanemoktavō, b. (coffee brown); zemoxta-veotatavō, b. blue (sapphire); emoktaevovoas, it (of horses, animals) is b. and white spotted; emoktavehema, it (animals, especially horses) is b. and white speckled; emoktavenehema, iron (black) gray, sp. of horses; emoktavehemēnpohōn, b. roan spotted; emoktavenehemēnpohōn, iron roan spotted; emoxtavova, it [sp. of animals and birds, the suff.-ova ref. to the fur or pelage] is b. furred; emoxtavovao, they (or.) are b. furred; emoxta-vovatto, it (in sp. of pelts, etc.) is b.; emoxtavenōhe, one (or.) looks (in appearance) b.; emoxtavenōheo, they (or.) look b.; emoxtavenono, it looks b.; emoxta-venonoensz, they (in.) look b.; emoxtaveoasehā, it shines b.; zemoxtaveoaseha, the shining b.; emoxtave-nēo, it gets b. (process of time); emoxtaveoz, it (or.) becomes b.; emoxtavaoz, it becomes and stays b.; emox-tavenēoz, it turns, becomes b.; emoxtavene, one has a b. face; emoxtaveneoz, one turns b. in the face; namoxtav-aovo, I make one to be b.; emoxtavatovao, it smokes b.; zemoxtavoetto, b. paint (ref. to house or wagon paint); hóos, coal (used to paint the face partially b. denoting peace after war, also victory). Ch. pr. names combined with "black" are the following: Nizemoxtavāsz, Blackeagle; Moxtaveāno, Blackhawk; Moxtavecess, Black-bird; Moxtameāz, Blackbeard; Moxtavenāko, Blackbear; Moxtavetō, Blackkettle; Moxtavhoni, Blackwolf; Moxtave-ne, Blackface; Moxtavataneo, the Utes; Moxtavātataneco, the Blackfeet; Moxtaveomehetaneo, Blacklodge-men; Mox-tamaoxcēna, Black-head-feather.

blacken, namoxtavānen, I b.; namoxtavāna (in.); namoxta-vano (or.); namoxtavenēno, I blacken one's face; namoxtavānāz, I b. myself; namoxtavenesz, I b. my face; namoxtaveneoz, I b. in the face; namoxtavōno, I b. one with instr.; namoxtavoha, I b. it (with instr.); nave-

moxtavatauma
uhoer to

BLACKNIG

ENGLISH-CHEYENNE DICTIONARY

BLANDISH

šemoxtaveona^{oz}, it blackens my hands (moxtav =black + eona =handed + -oz =become); navešemoxtavata^{oz}, it blackens my foot (-ata =footed); namoxtavata^{ovo}, I b. one's feet, make one to have black feet; emoxtavōme^{oz}, the water becomes black, blackens; emasōmoxtavōmeōsta^{hā}; the water blackens with one sudden sweep or flash.

blackening, hovae zevešemoxtaveoase-vōanistove, shoe blackening (something whereby shoes are polished); maataehoesta zevešemoxtaveoasehā, stove blackening (wherewith the stove is made to shine black).

blackish, emoxtaveneoetto, it is b.; emoxtaveneova, it is b. (fur); emoxtaveneōva, it is b. (water, liquid).

black-jack, hookomeš, black-oak (Quercus nigra).

blackness, zeāenonitto, that which is b., dark; see dark.

blacksmith, tonōnehe, tonōnevēho, b., (vēho =white man); etonōneheve, one is a b.; tonōnemhayo, b. shop; natonoha, I b. it (instr. m.).

blacksnake, moxtaemēn, also called maatameo, iron serpent; it is from this that the word for railroad rails was derived, the shape of the rails looking like a stretched out blacksnake.

blackdeer, moktaevaseva vaozeva (the Columbia deer, mule deer, Cariacus columbianus).

bladder, xāenooxz; naxāenooxzz, my b.; nomahēponōo, fish bladder.

blade, zehetox, the whole blade; zehestovonenetto, double b.; zexhetonenetto, b., the cutting part, also evēsa, it is bladed, sharp edged, provided with teeth; hevēs its edge, blade.

blame, v. nāgeeto, I b., accuse one; nahessého, I b., make one to be the cause of; ehessāzenov, ehessēvotāzenov, they shove the blame on each other (lit. there is blaming on each other); naheszhovaoⁿ, it is put, charged to me, I am blamed for it. [Naheszhov =I have something; naheszhovao^{vo}, I make one have something (property)]. Heto havs nszevešeshzhovaonenov, you will be charged (blamed for) with this evil. Heto nitao nihesshanenov, you are blamed for all this. See cause, censure, chide.

blame, n. hessāzistōz; hessēvotāzistōz, the blaming each other; oetāzistōz, b., the accusing of each other.

See cause. *chatxoycestāzeo, they b. accuse each other.*
blanch, navokomana, I b. it; evokomenēoz, it blanches; evokomeneoz, one blanches in the face; evokomeneōstax, one blanches (instantly). See bleach, whiten.

bland, inf. -hotoa- =bland, generous, suave; ehotoaheoneve, one (or.) is b.; ehoxaztaheoneve, one (or.) is b., complaisant, congenial.

blandish, inf. -momehem- denotes b., cajole, flatter; namomehememoan, I utter blandishing words; namome-

blameless
choxeonooake
apovet

choxeonooastōz
choxeonooetāstōz

not to be blamed

nahessēva-
fame, blame
in some cases
choxeonoo-
more, he
blamed for
evokomenē-
removes, he
blames, he
not to be
blamed

see top of p. 138 - momehem - (f. m. a. t. a.) momehem
in sense of "I accuse myself for it"
see also momehem, for - b. o. s.

hemosan, I b.; namomehemo, I b., flatter one; namomehe-mehesta, I b. it; namomehemehestomoe, I b., speak coaxingly (doing it repeatedly); namomehemehestomosan, I b. (implies faculty of); momehemevostan, blandishing person; momehemetan, blandishing man; momehemoane, blandisher; momehemosanehe, momehemehestomosanehe, momehemehestomohe, blandisher. The three have almost the same meaning only that the last denotes actual doing; emomehemesetaneva, one blandishes (from habit or vocation); emomehemesetanevaheve, one is a blandisher (from habit); momehemesetanevahe, blandisher, flatterer; namomehemetan, I want to b.; emomehemezhesta, one is blandishing (in disposition); emomehemstaha, one has a blandishing heart; emomehemoōta, one is a blandisher (in acts); emomehemevxiston, one writes blandishing; zemomehemehestov, that which blandishes; momehemehee, blandishing woman; emomehemēnōhe, she looks blandishing, cajoling; heto navešemomeheman, I am blandished by this; nioxcehahaneōevo momehemehestovā, one approaches you by blandishing, blandishment; napopevemo, I b. one (or.) [from napevemo = I speak well of one; the inf. -po- denotes reduplication of the action; the suff. -emo in v. "discendi" has a genitive meaning; napevemo, I speak well of one; nipevemaz, I speak well of thee; the dative f. would be: napevooto, I speak well to one, praise him]; emomehemomao, it is blandishing ground, enchanting, cajoling; see flatter, coax, cajole, enchant.

blandishment, popevemazistoz or momehemazistoz; momehemosanistoz, the blandishing; momehemehestomohestoz, b. in actual repeated doing; momehemehestomosanistoz b.; momehemesetanevātoz, habit of blandishing. Nahetanotom zehetāeveše-momehemazistove, beware (ye) of all blandishments! Momehemcanistoz, blandishing utterances; zēmomehemomaoe, the enchanted ground, place of blandishment (having ref. to the ground); momehemeēsistoz, b. in speech; momehemeēsistxe, the collection, realm of b.; esaamomehemehestovhan, it is not a b.; momehemetanoxtoz, b. in that; momehemevostanehevestoz, the leading a life of b., cajolery; momehemetanoxtoz, that of b.; momeheme-voomenhestoz, enduring b., flattery; momehemstaomenestoz, in the state, condition of b.; momehemezhestātoz, disposition of b.; momehemevxistō, writing of b.; momehemhetanistoz, men of b.; momehemhistanov, a world of b.; momehemēnōhestoz, look, appearance of b.; momehemoētastoz, act of b. This inf. -momeheme- denotes blandishing, coaxing, cajoling, wheedling, making agreeable, caressing, flattering, used either in a good or bad sense.

blandly, inf. -hotoe- = with suavity, gently, generously, favorably disposed; ehotoeēs, one speaks b.;

naōstxē, I sit uncovered, without blanket
 naōstxē, I stand " " "
 naōstxē, I lie " " "

na-ōstxē, sit uncovered! (in order to listen well)
 Oxe-totā-ōstxē, each one of you sit uncovered

BLANDNESS

ENGLISH-CHEYENNE DICTIONARY

emahphotoemāzeo, they are gently disposed towards each other; inf.-nonizeom- =blandly, gently; see gentle.

blandness, hotoastoz, complaisance; hoxaztaheonevestoz, b., congenialty; nonizeomastoz, gentleness.

blanket, v. nanhōmano, I b. one (or.); nanhōmanetan, I want to be blanketed; naénhōmano, I take the b. (lit.

unblanket) from one; see robe.

blanket, n. hōmā, sg.; hōmā, pl.; nāthōman (excl.), our b.; nāthōmaneo, pl.; nsthōman, our b. (incl.); nsthōmevo, your b.; nsthōmevō, pl. Hōmā is considered or. by the Ch. Nāvōmo zeohāpevaesz hōmā, I saw a very good b., robe; zenhōmanessō, the blanketed ones; hōmanazistoz, the blanketing, pretexting; heto nahesthōmanazistov, it is my blanketing, pretext; hōmaestoz, saddle b.; šeononhōmā, calico b.; tonovhōmā thick b. (-onov- = dense; -tonov- =thick); mahōmā, red b.; pokhōmā, gray b.; voxhōmā, white gray b.; otatavhōmā, blue b.; zezexhōmā, shawl or b. with fringes; heocevhōmā, fringed b., all around; see robe. Ešexhōmanistov, the blanket are ready, the bed is provided, (see bed); zexhōmādez, it is a b. for us, meaning "goal". Formerly a b. was used to designate the goal in races, etc.; ešetov, he is without b., uncovered

blare, tāpen enistōhetto, the trumpet blares. ešetov, he is without b., uncovered

blaspheme, etotazeesztovo Maheon, one blasphemes against God; etotazetanotovo Maheon, one blasphemes (hot) against God; etotaznonoan, one utters mockery, blasphemious words; ehatasevenonoanetovo Maheon, one utters evil words against God; ehathavsevenonoan, one utters evil, blasphemious words; etotohoxtoan, one utters mocking words; etohosenonoan, one utters reviling, blasphemious words; natotohoxtoého, I impart mockery, blaspheme to one, treat one blasphemiously; etazene, one has a contemptible face; tazené (name), blasphemious-face; nha zetotaznonoanetovoz Maheon zetaevhahoehta tāma hetotaznonoanistoz, he who blasphemes against God, to him will come again his own blasphemy. Zetotaznonoanz, the one who blasphemes; zetotaznonoanetoesz, the blasphemed one; zetotohoxtoēsz, the one created revilingly, blasphemiously; nha zehathavsevetohosemoz Maheon, the one who blasphemes God, (this is the strongest term); see contemptible, mock, revile.

blasphemy, totaznonoanistoz; havsevenonoanistoz, evil utterance; hathavsevetohosnonoanistoz, b.; ehathavsevetohosnonoanistove, it is a b., or it is blasphemious. See blaspheme, from which many other noun forms can be made.

blast, epohova, one (or.) blasts, does the blasting; epoevohōotta, it blasta, burst asunder (with a flash of light, as powder); poehovātoz, the blast; enxmaxhāe-ōstahā, a blast of wind; see wind; epēpeōstahans, they (in.) are blown to pieces by a blast of wind; epē-

bokithūmā
 Grayish b.
 messemoti
 b. b.
 nathōman
 I have a d. name

etotaze-aitomān

etotatoan

hi b.
 totatoanistoz

emomāta hat-

haherevan, he

ll.
 etotaznonoan

etotaznonoan

etotaznonoan

etotaznonoan

etotaznonoan

etotaznonoan

etotaznonoan

etotaznonoan

voea, it is blasted asunder, apart (has ref. to the shattering); eoxevohôotta, it bursts with blast. The inf.-vohôo- denotes the flash of the blast. Zemasóni-stôhettô tâpeno, the blast of the trumpet.

blaze, emomaatovā, it blazes; eohāatovā, it blazes up (with smoke). The suff.-tovā- or -tovao- implies fire and smoke. See flame, fire.

bleach, evokomanēoz, it b., becomes white; evokomene, one b. in the face; evokomeneoz, one's face b., becomes pale; evoxbōmeoz, it (liquids) b., becomes whitish; evoxbōmeostahā, it turns instantly whitish, it b. instantly (liquids); ehecevoxpoovaoz, it turns slowly (quietly) white, bleaches (ref. to furs); see blanch, white. Evokonaoe, it is bleached, whitened, (as branches of trees or bones when dried up); evokonaota, it sets stands bleaching. See dry. Nahōēšemo hoeva, I spread it (or when sp. of drygoods) on the ground to dry (and bleach).

bleak, nemeŋomao, b. land, ground; ookomaoxzeše, barren ground (as if peeled); ehōnōs, it is b., dreary, lonesome; ehōnōtatamano, it is b., dreary, desolate, (sp. of the whole appearance of a place); etohovetoove, it is a desert, b. place.

blear, emomāpeō, one's eyes are blearied, dimmed by tears. bleat, enistōhe, one bleats, lit. "is heard". This is said

not only of sheep but all animals except the dog.

bleed, emaeveoz, one becomes bleeding (from mae = blood);

eohāmaeve, it is much blood, bleeding; eohāeōta, it is bleeding (a wound); ehevōeoz, one bleeds to death (in a short while); ehevōeoxz, one bleeds to death (longer time); hevōeozistoz and hevōeoxzistoz, the bleeding to death; nahevōého, I cause one to b. to death; emome-

neoz, she bleeds (at child's birth); ematomen, one b. from the nose; matomenistoz, nose bleeding; naōsema-

es, I b. one "out" (with instr.); naōsemaesého, I b. one (by cutting throat or otherwise, so all the blood flows out; -ōs- issuing + mae = blood + sého = to cause one); etohōeoz, one becomes faint from bleeding; etoh-

hōehoe, one stands bleeding; etohonōeoz, one faints (sitting) from bleeding; naōenēno, I b. one (draw blood, as in surgery. Ch. doctors do it mostly in fever and head ache cases; when the drawing is done by mouth the expression -hestōn is used); nahestōn, I b.

by sucking with mouth. This is done to draw out good and bad blood, matter, poison and any real or imaginary cause of disease; nahestōno, I b. suck one; nahestoha, I b., suck it; nahestoomevo, I b., suck it one's. Namomea-

evenōého, I b. wound one (make one bloody); namaevenōého, I cause one to b.; namaōvenōého, I cause one to b. internally (emaōva, one is bloody under the skin, as in bruises); zemomeaevenōesso, the bled ones (the slain);

stab jab, stick
bleed (by sticking, e.g. goring) *lex'e'ostohova*, one who does it habitually (a butcher)
inf - xox - *duote*, jabbing *lex'e'ostohova*, same, only at base of throat
intruding *lex'e'ne'monahova* see "pain", also draw
see inf - xox

BLEMISH

ENGLISH-CHEYENNE DICTIONARY

BLESS

zemomeaevačessô, the ones slain; *zemomeaevšenassô*, the ones lying bleeding (from hemorrhages or wounds); see blood.

blemish, v. *etassetto*, it blemishes, defiles; *natasého*, I cause one to be blemished, defiled; *esaatasehehan*, it is not blemished; *esaatasettan*, it does not b.; *etasettonsz*, they (in.) b.; *etasehestovensz*, they (in.) are blemished; *etasehe*, one (or.) is blemished; *etaseheo*, they (or.) are blemished; see defile; *ehóetovô*, it has a b., is defective; *esaahóetovohan* (neg.); *ehóetovatto*, it blemishes; *esaahoetovattan* (neg.); *ehóetovston*, it is built with a b., defective; *esaahóetovstonehan* (neg.); *ehóetovô*, one has a b. in the eye; *ehóetovâtomon*, one has a b. in the hearing; *ehóetovae*, one is blemished, defective; see defective. *Ehoxtav*, it is blemished, spotted; *ehoxtaeve*, it is a b., a spot (also birth mark); *esaahoxtavhan*, it has not a b., it is spotless; see spot. *Ehōetto*, it is spotted (on clothing), blemished.

blemish, n. *tasehestoz*; see defile; *etasehestov*, it is a b.; *esaatasehestovhan*, it is not a b.; *hóetovâtoz*, b. deficiency; *zeheoxtavestoz*, the spot; this word does not imply blemish, it means spotted in color, but in so far as the spot would be where it does not belong it would be a blemish, hence *esaahoxtavhan*, it is spotless, without blemish. *Ehetasehestov*, one has a b.; *ehetasehestovensz*, they (in.) have blemishes; *ehetasehestoveo*, they (or.) have blemishes; *esaahetasehestové*, one (or.) has no b.; *esaahetasehestovhan*, it has no b.; *hóetovstonestoz*, b. in building; *esaahóetovstonestovhan*, it is not a b. in building; *ehóetovstonestove*, it is a b. in building; *hóetovôxtoz*, b. in the sight; *zehešhóetovôcs*, as one had a defective sight; *hóetovâtomonestoz*, b. in hearing; *nasaahóetovâtomoné*, I have no b. in my hearing; *esaahóetovâtomonstovhan*, it is not a b. in hearing. See deficiency.

blend, inf. - *aestoe*; *eaestoeo*, they (or.) are blended, mixed; *eaestoensz*, they (in.) are blended; *eaestoevxtav*, it is blended (in colors); *naaestoenen* or *nāestoenen*, I b. one; *naaestoena*, I b. it; *naaestoeno*, I b. them (or.); *naaestoenanaz*, I b. them (in.); *aestoenenistoz*, the blending; *eaestoevōvane*, it is blended (liquid); *eaestoevōmane*, it made blended (liquid); *naaestoevōmana*, I b. it (liquid); *eaestoevōme*, it looks blended; *naaestoevōmahāz*, I b., mix it (liquid) by shaking (as a bottle of medicine); *aestoevōmahāzēs*, he must mix it by shaking (hortative m.); *eaestoevōmahame*, it is blended, mixed (liquid) by being shaken.

bless, *naészenen*, I b. (consecrate, offer. This has only ref. to the ceremonial offering of food to the cardinal points; *naészenomovo*, I b., offer. it one's;

Hand (food)
ésszenistoz, the blessing, offering, consecrating. *Nato-*
toxenén, I b. in the sense of thank or well wish. When a
 Ch. receives a gift in public dances or ceremonies, he
 raises his hands with palms facing the giver and
 moves them downward, as if to stroke him from head to
 foot. In former times this was done slowly and with
 both hands and bent head. At present the motion is
 quicker and shorter, often done with one hand. This
 must have been the attitude of prayer or thanksgiving
 in former days, for writer himself became the object
 of such an act, when called by an old woman to see her
 sick grandchild. At the same time she mumbled a pray-
 er, well wishing to myself and my family (naming the
 relationships). In an old Ch. tale the same is relat-
 ed of a young maiden who called the help of the magi-
 cians living in the mounds. Thus -*totoxenén* must mean
 a "prayer of blessing as a thank", but the lit. meaning
 implies the gentle stroking at the face or front of
 another person. Because this expression belongs to
 the religious terminology of the Ch. it has been
 avoided by christian Indians, but the writer recom-
 mends the use of the word to express blessing in the
 sense of praise and adoration. *Natotoxenénétovo*, I b.,
 adore one in thankfulness; *natotoxenén-momoxzemo*, I
 implore him by blessing, praising; *natotoxenénmomoxze-*
mossan, I implore, supplicate by blessing; *navovòneše-*
nheto, I b. one (Lat. bene dicere), to say kind, well
 wishing words to one; *navovònešého*, I b. (in acts, by
 doing something kind) one (Lat. bene facere); *navovò-*
nešetanotovo, I want to b. one; *navovònhessetamo*, I
 think one blessed; *navovònešseoneve*, I am one who
 blesses, in the sense of praising, being praiseful; *na-*
vovònešestoman, I occasion a blessing, a praise; *navo-*
vònešsetaneva, I b. (habit or vocation); *evovònešsetan-*
evaheve, he is one who blesses; *navovònemea*, I b. by
 giving; *navovònemeto*, I give to one in kindness; *navo-*
vònepevoého, I b. one by treating him well, by doing him
 good; *zehešepevomoxtaez etahanez'* Maheo *hevovònepevo-*
ētastoz etovan, that we are well, this is God's bless-
 ing towards (for) us; *navovònitoomenesého*, I cause one
 to experience blessing (from -*oomen*- =suffer, endure,
 undergo, experience. [The inf. -*vovòne*- or -*vovòneše*- =
 Latin bene; kindly, fondly, devotedly, devoutly, with
 tender care, well, and has unlimited applications with
 as many word combinations]. *Navovònhestatovo*, I am a
 blessing, of service, helpfulness to one. See care. *Na-*
vovòne-momoxzemosan, *hevetov*, I b. one, wish well for
 one; *nahepavstavstovetanotov*, I wish one that he have
 felicity, bless one.

blessed, *epavstaomen*, one is b., in a b. condition; *zevo-*
vònhessetamata Zemaheonenitáhesz, thou b. of the

evovõnitoumsta a feel, blessed
it feel, b.
evovõnitoumsta a feel, b.
tasohetto, il
causa a feel, b.

Lord! Momoxe-totoxenenetoesz nhessetamehâ, b.be the one; evovõnešetanotoe, one is b.(mentally); evovõnhes-setame, one is b.(thot of); evovõnešenhestohe, one is b.(in words); evovõnešehe, one is b.(in doing); evovõnešetoe, one is b., done well unto; Vovõnešemâtasooma, b.Spirit; pavstaomene nha, b. be the one (who-)! Ahâ, blessed! (Ger. wohl!); ninêhov zenohêemanetto totoxenenistovâ, thou b.one (lit.thou who art worthy of adoration); Maheo zenanotõemsz totoxenenistovâ, God the most b.(lit.worthy of exalted blessing); vovõneš-pavstaomenestoz, blissfulness; etotoxenenetoe, one is b., well wished and prayed unto. This implies the hand motion, but it will also be gradually understood figuratively. Eohêpavstaomenestove, it is a b.condition, experience; evovõnešepavstaomeneshâ Maheon, one is b. of God (ref.to one's state or experience of bliss). Vovõnepavstaomenestoz maeto zevistomohestove, the b. promise; lit. the blissfulness which is promised ahead. *navosonhestaomene tooto (main one)*

blessedness, vovõnešepavstaomenestoz; vonhetotahestaomenhestoz, blissfulness; vovõnhessetamahes-toz, state of being considered blessed; vovõnhessez-tastoz, blessedness (disposition of).

see page 144 a

blessing, zetohetâevešepavstaomenhestov, whatever is conducive to felicity; tass natotoxenetovo Maheo zêmetas zetohetâevešepavtaomenhestovez', I bless, adore God for giving me all that is conducive to felicity (for all that is a blessing); totoxenenistoz, blessing, homage, adoration (see blæss); etotoxenenistove, it is a b.; esaatotoxenenistovhan, it is not a b.; vovõnešenhestoz, b.in words, benediction; vovõnešehazistoz, b. in doings; vovõnešetanoxtoz, b., well wishing (intention, disposition); vovõnešstomanistoz, occasioning a b.; vovõnitoanistoz, utterance of b., devotion; vovõnitoastoz, act of b., devotional act of kindness or tender care; see care; vovõnešstanevâtoz, b., the habit or vocation of; vovõnešseonevestoz, b., as a characteristic; vovõnêmeâtoz, a gift of b., devotion; totoxenen-momoxzemosanistoz, worshipful b.; momoxhethootanevoz hevovõnešemeâtoz, may we be granted his b. (in gifts); Maheo momoxhethootata hevovõnešetovazistoz, may God grant thee his b.(in doings); Maheo momoxehethootasz pavstaomene-vostanehevestoz, may God grant me a blessed life; zetohetâevovõnešetanotõez Maheo, all the blessings that God intends for us.

blight, v.enasomeoz, it becomes blighted, withered; enasomeozensz, they (in.) become blighted; enasomae, it (in.and or.) is blighted (state); enasomatto, it blights, languishes; enasomevêpozevatto, it has the b. (sp.of trees whose leaves wither away); eoonatansz vè-potoz, the leaves wither, dry, have the blight; hestâe-

Bless, blessing. - Some Indian. use the expression: *amusceraox* = oil is put oil with it, anoint it (not, properly, to perfume, only to food). It carries the meaning of: make it palatable, good. Another term mostly used in connection with imparting "life, breath, spirit" *axce* into food as well as taking away from it anything injurious: *mxerōmotoxōz* *uātauman* - sweep by breath our food. From *namxerōmotoxōz*: I blow upon it to purify it and impart "life, health" etc. - *mxerōmotōmo* (with one *o*)
 In prayer (now the Christian) there are 4 terms, and which imply blessing: *Uakes* & *uzhooraōen* = God will enrich us
 " *uzceoxtaōen* = "will bring us
 " *uzekonaōen* = God will strengthen us
 " *uzemociōen* = "will protect us
 " *uzemociōen* = "will protect us from all harm.

Uakes: *totaxene. neit anotoxagitiz* - in that I bless (thank God) in prayer.
 " " *shoenaromotaagitiz* (in prayer)
 " " *totaxene oxtancheritiz* - life of
 " " *neigagitiz* - doing, acts. *parstomene. vironēhētiz*
vorōnhestātiz, *vorōnhestaomenēitiz*, b. in condition
namictanotoz emerorōnhestaomenēitiz, I make him a b.
narorōnhestaomenēitiz I make him to be blessed *vorōnhestaomenēitiz*
eparstomene. evostēdēmene, he is a blessed (done with) me.
cheparstomene. evostēdēmene, they are his blessed ones
vorōnhestaomenēitiz, objects of blessing, tender care: *uakes vorōnhestaomenēitiz*,
 we are the objects of D's blessing, tender care. *manhestaomenēitiz*
 see inf. - *hestar* (under "be"): *eparstare*, he is in a blessed
 state, being; *parstareitiz*, and a being; *naparstavetan*, I want
 to be in a blessed state, condition: *Uakes* *genose. parstavaz*,
 he only blessed God (being in a blessed, blissful state, being)
Uakes *monoxe. parstavemanhaes*, may God bless you
 make you to be in a blissful state; *uakeparstavetavetan* -
toraz, I wish you blessing, a blessed state. etc. *evononēsemomoxze*
narorōnēse. vistomene. genanoreparaz. *Uarorōnhestaomenēitiz*
tanomo, I b. one, wishing him well being. *Uarorōnhestaomenēitiz*
manhestaomenēitiz, he b. me, wishes me, welfare,
 increase, growth: *evononēse. manhestaomenēitiz*, he
 wants to be blessed in his life, increase. (see growth)
Uakes *nikemanhestaomenēitiz*, we are the objects of D's blessing,
 to increase as a people. *narorōnēse*, I speak of one as blessed,
 of with blessing of him (narorōnēse *evostēdēmene* b. *evononēse* he, he
eparstavemene - are - ānēse, he began of a b. year blessing (in words)
ānamātiz
narorōnēse - vistomene, I b. with promise
genators
Uakes, the blessed

(wor)

Plen. namakeon roots, I call him divine,

noz eoonâtansz, the branches have the fire b., dry or wither from heat; hoxzz eoonâe, the tree is blighted; hoxzz zehexoveoonâs naoxcepoehestaenasso, I cut the branches of the tree as far (in the degree that) as it is blighted; [-hexov- =in the degree + -oonâs- =that one is dried by heat; -poe- off from + hestaena- =branched + -so- =to cut one]. See wither. Eoonâostâta, it blights instantly from heat (sp. of things shaped like branches, cylindrical); enasomâta, it blights, withers by heat; enasomeostâta, it blights instantly, from heat; nivostanehevestoz tass enasomatto, the life, as it were, is blighting; enasomeoxz, one (in. and or.) is getting, growing blighted. Vovônitoomeo exce- nehenasomeozistov, the pleasure is soon blighted; zeto hoxzetto enonasomeoxzeo, each of these trees is getting blighted; ametanenistoz enasomaheoneve, life is subject to b.; zetohetâehoneo hoeva et'senasomaheoneve, each, of the plants (everything that grows as a plant) is subject to b.

blight, n. nasomeozistoz, the blighting; nasomeoxzistoz blighting (slow progress); nasomastoz, state of blighting, withering; oonaozistoz, the blighting of the branches.

blind, v. naóoenen, I blind; naóoeneno, I b. one; nanxpōma- *zeve is -oocue- man, I am made quickly b.* enōsan, I am blinded (by dust, snow); macno enxphōs, the fog, mist blinds (shuts out by hanging); nāenoneexaneoz, I am blinded (Ger. geblendet); eaenoneexaneoz, one is blinded, (by a dazzling light); naonisexanēno, I b. one (in.), I put out one's eyes (with instr.); naoniseexaneostōno, I b. one instantly (with instr.); eoniseexaneoešēš, one is made b. instantly; zehešohāvohōovas emasó-óoenestâestovez', as it (the sun, or.) was intensely dazzling, there was an instant blinding flash. [When instantaneous flash of light or fire takes place suff. -ostâe is used]. Naóoenestâxno or -ostâno; I. b. one by a flash of light or fire; éóoenestâhe, one is blinded by a flash of light: *nape-óóoenestâhe, I shall b.*

blind, adj. éóoen, one is blind; eocen, one is b. of one eye; éóoeneo, they are b.; naóoenhme, we are b.; éóoeneo, one becomes b.; eoceneoz, one becomes b. of one eye; éóoenetan, one desires to be b.; eaenoneoz, one becomes b., dazzled; mazhesta zsaahotōoettan, a heart having no sight (Ger. kein Einsehen, keine Einsicht). Ocenhotoa, b. buffalo bull; ócenhetan, b. man.; ócenekašgon, b. child.

blind, n. zeóoenesz, the one who is b.; óoeneo, the b.; zeóoenessō, the b. ones; zeccensz, the blind of one eye; zeocenessō, the b. ones of one eye.

blindfold, nanxpenē, I am b.; nanxpenēto, I b. one (by tying); nanxpenēno, I b. one (with instr.). [Inf. -n xp- =to shut an aperture, a passage. Nanxpanomovo

to obscure the right (see look p. 672 a)

BLINDING

ENGLISH-CHEYENNE DICTIONARY

BLISS

heexa, I shut one's eyes, b. one with hand; nha zenxpā-nomōsz naexā, the one who b. me with his hands; nanxpē-nātan, I am blindfolded (something tied on the eyes).
blinding, enxpōmatamano, it is b. (sp. of storm, snow or, dust or.

Blinded

fog. ^{or cloud} ~~nauxpōmaenōhe, enxpōmaenōhe, enxpōmaenōhe~~
blindly, nionone, at random; ōoenetto, blindly.

blindness, ōoenestoz, b.; ēōoenestove, it is b.; ēōoenestov, there is a b., blinding; ōoenestoz, one-eyedness; voenestoz, partial b.; ēmasō-ōoenestāestov, there was a sudden, instant blinding, dazzling; aenone-exaneozistoz, blinding, dazzling; nxpōmaenōsanistoz, blinding (as in a storm). Confound not ōoenestoz, blindness, with ōenehestoz which means the bleeding of an artery (purposely). ^{natōmōō, I look without b.}

blink, naoceneovan, I b. with one eye; napopoemazeniš, I ^{blink} ^{he blink} b., wink quickly with both eyes; naoceneovaneto-^{emazeliš} vo, I b., wink at one. See wink. Vehoeozistoz, vehoeozetovazistoz, b., glance; hescenaōoxtoz, b., glimpse, q.v. ^{he blink}

bliss, hetotaetamahestoz, state of happiness; hetotaevom, region of bliss; vonhetotaevoom, region, area, sphere of b., paradise; hetotaevoomenhestoz, undergoing, experiencing happiness; hetotaetanonavoomenhestoz, b. (state of mind); hetotaetamanohestoz, b., atmosphere, general appearance of; hetotaēvezhestātoz, blissful state, existence; hetotahestaomenhestoz, existence in experiencing b., happiness; vonhetotaevoomenhestoz or vonhetotahestaomenhestoz, b., felicity, supreme happiness. Pref. von- denotes "lost in, beyond self". Nitoseēseozhanemar's zexhetotaevoomenhestove, we are to be led into the place where there is bliss; (zex- =there where); pavstaomē or pavoomē, at the place of happiness, b.; hetotaevoomenetto, blissfully (detached), Ger. glücklich; hetotaetto, in a happy, blissful manner; Maheo nszepavstaomeneshaen, God shall make us experience b.; ehetotaezhesta, one is in a blissful condition, existence; evonhetotahestaha, one is blissful in heart; vonhetotahestahātoz, blissfulness of heart; vonhetotane-vostanehevestoz, the leading of a blissfullife; vonhetotan, the bliss itself; vonhetotaetanoxtoz, blissful intention or disposition; Vonhetotaevhan, Bliss (in person); vonhetotaestanov, blissful world; vonhetotaestanovhestoz, blissful race, nation, mankind; zevonhetotaevoomenessō, the blissful, supremely happy ones; hetotaevoomenhestxe, realm of b., where there is nothing but b.; hetotaevomātōz, blissful situation (-omao =ground); evonhetotaevomao, it is a ground of b.; evonhetotaetamano, it is a blissful atmosphere, general appearance; vonhetotaetanoxzeēe, realm, sphere of blissful intention, disposition, where there is nothing but supremely happy disposition of mind; navonhetotaetanoho, I spur one to

see under
"he" page 94
and "less
page 144 a-
+ areity
state of b.

canan
or loan word
hetotan
will be
meaning

eoxceie-tohātenov, they are b. kept back, arrested by it;
 zetohāosauetto, that which b. also zeuxpaosauetto
 zetohāouchoetto " progress blocking
 hoxzezetohāosauetto " b. intercept, make it tumble: esahotxtohan
 it does not intercept: trips
 or block. BLOOD

BLISTER ENGLISH-CHEYENNE DICTIONARY

esahotxtohan, it does
 not bl. trips

be supremely happy minded, blissful; navonhetotaevomoxta, I feel (physically) supremely happy, blissful; this can also be said of one's frame of mind; vonhetotaevomoxtastoz, bliss, blissful feeling.

blister, eanēha, it blisters; nianēstāheonaoz, thy palms, thy hands become blistered; eanēstāheonaozeo, their hands (palms) become blistered; lit. they become "blistered handed"; nianēxatao, thou hast blistered feet; naanēxataoz, my feet become blistered; zeānēha, the b.; zevešeanēstāheonaozistov, that which blisters the hands; zevešeanēxataozistov, that which b. the feet; zevešeanēhestov, that which occasions a blister; eanēeo, it becomes blistered (not to confound with eaneo, she gives birth to); anēeo, she becoming blistered; nahāmata zexeanēha, it hurts me where it is blistered.

blithe, ehetotaetanonov, one is b.; ehetotaheoneve, one is b. glad some, mirthful; ehetotaetanonova, one is blithesome, radiating happiness, merriness, sprightliness; ehetotaenēhe, one looks happy, cheerful; ehetotaehaz, one laughs blithely, with happiness; ehetotaehazene, one has blithesome, jocund, merry, smiling face; ehetotaetto eoceedsz, one speaks blithely; eohazeheoneve, one is blithesome, mirthful.

blizzard, see snow, blast.
 bloat, see swell, blow.

naupeohāo, they are

blob, can be expressed with inf.-mame- = in a bulk or mass; paneaseo emameanaoz, the molasses falls in a blob; emomameanaoz, it falls in blobs; emameotanaoz, it falls in blobs one after another.

curpeohāosauetto, it blocks, jam the water, river

block, rendered by inf.-nxp- = to shut, stop, see shut.

block, block, anything of great bulk
 block, block, anything of great bulk
 blockade, nxpaovazistov; nxpaosauetov, the blockading, or blockage; enxpaoeo, they (or.) are blockaded; enxpaozistov, it is a blockade, blockage; enxpaozatenov, there is blockading.

blockhouse, hoxzezemhayo, tree house; hoxzezemhayonoz, (pl.); ehoxzezemhayoneve, it is a b.; ehoxzezemhayonevensz, they (in.) are blockhouses.

blood, mae, b.; emāeve, it is b.; emāeveoz, it becomes bloody (also mulier menstrualis); mazhemaeme, the b. (that one has); nazhemaeme, my b.; nszhemaeme, thy b.; nszhemaeme, one's b.; nszhemaeman, our (incl.) b.; nszhemaemevo, your b.; heszhemaemevo, their b.; naheszhemaeme, I have b.; naheszmaemenoz, one is my b., I have one for my b.; niheszhemaemetovaz, thou art my b.; niheszhemaemetōen, we are one's b.; mazhemaemeva, in, by the b.; emaōva, one is bloody (black and blue; Ger. mit Blut unterlaufen); emaōva can also mean: it is red water; emakōva, it is bloody, under the surface of skin or internal. The suff.-kōva is the diminutive

zemhatā -
 heszhema -
 metto, my whole
 blood system
 m. testōemāe
 strange bl.
 not one's

and bloody
 emaeve
 has b. lips
 also
 m. testōemāe

m. testōemāe
 m. testōemāe
 m. testōemāe

Gāemāe, sheep's b.
 hotoaemāe, bull's
 mokhaemāe, calf's

English-Cheyenne Dictionary

emaavenono, it looks bloody. Namaŕveoxtaneno, I bruise one's forehead bloody; namaŕveoxtanô, I bruise one's leg bloody; namaŕveaxtanô, I bruise one's foot bloody; namaŕvenôôho, I bruise one bloody; naŕnenô, I bleed one (with instr.), to let blood, draw b.; ŕnenhestoz, b. drawing, letting; emomea, one has an hemorrhage; emomeaeve, it is b., an hemorrhage; emomeaehâen, one has bloody tears; emomeaevenôhe, one looks bloody; eŕmomeao, they weep for the slain, the "bled ones"; zemomeaevenôessô, the ones who look bloody, the slain; namomeaevŕemo, I dip it (cr. sp. of dry goods, coats etc.) in b.; see dip; namomeaevenaneto, I beat one bloody; namomeaevenôôho, I cause one to look bloody; momeaevenôôhazistoz, blood spilling; namomeaevhoneon, I am clothed with b. (tropical speech to mean: I have done bloody deeds); zemaevhoneonetto, my bloody deeds; zemomeaevhoneonessô, the ones who committed bloody deeds; emaevenôhe, one looks bloody; emaevenono, it looks all bloody (stains on cloth or body); eveŕetasehe mâeva, one is stained, defiled with b. (not one's own b., which would be mazhemaemeva); eohâemaave, it is very bloody; eheszenôetto, one's coat is b. stained; namaevano, I make one red, bloody; namaevana, I stain it bloody, red; see red; maevhoneô, bloody garment = bloody deeds; zeoxheŕŕaahemaevhoneonês nixheŕveoztomotâen, altho he had committed no crimes he bled for us to death; zemomeaevaŕessô, the bled, slain ones; momevozz, clot of blood; emomevozzve, it is a clot of b.; esaamomevozzzevhan, it is not a clot of b.; momevozzzeva, with a clot of b.; ehôoseoz mâe, the b. coagulates; zeheŕehôoseoze' heszhemaeme, as his b. had coagulated; etahemokôz, one has bloody stool; eŕŕeme, one's b. is spilled. The inf. -ô- and -vô- in names of relationship evidently ref. to "blood issued"; navôhestoto, my relatives by blood; nitonitôemô, how art thou related to one? Nimaŕemôzhema, we are all one b., related. The words for blood (as issued), relatives and counting have the long "ô"; very probably that "to offer to sacrifice", is also derived from "blood issued" [naŕeto, I sacrifice one (or.); ôstô, sacrifice]. The red paint (dark, deep red) in ceremonials ref. to blood as emblem of life and the living one. The priests used to paint hair and face red, long before certain ceremonials took place. Red paint and red stone pipes are revered by all Indians. An old priest (Lonewolf) told writer: "when we are painted red the "Maxemaheo" (the Great Spirit) sees that his blood worships him; there are two main things that stir the pity of a father towards his child: its tears and its blood. When an Indian prays to the

emaavenono, it looks bloody. Namaŕveoxtaneno, I bruise one's forehead bloody; namaŕveoxtanô, I bruise one's leg bloody; namaŕveaxtanô, I bruise one's foot bloody; namaŕvenôôho, I bruise one bloody; naŕnenô, I bleed one (with instr.), to let blood, draw b.; ŕnenhestoz, b. drawing, letting; emomea, one has an hemorrhage; emomeaeve, it is b., an hemorrhage; emomeaehâen, one has bloody tears; emomeaevenôhe, one looks bloody; eŕmomeao, they weep for the slain, the "bled ones"; zemomeaevenôessô, the ones who look bloody, the slain; namomeaevŕemo, I dip it (cr. sp. of dry goods, coats etc.) in b.; see dip; namomeaevenaneto, I beat one bloody; namomeaevenôôho, I cause one to look bloody; momeaevenôôhazistoz, blood spilling; namomeaevhoneon, I am clothed with b. (tropical speech to mean: I have done bloody deeds); zemaevhoneonetto, my bloody deeds; zemomeaevhoneonessô, the ones who committed bloody deeds; emaevenôhe, one looks bloody; emaevenono, it looks all bloody (stains on cloth or body); eveŕetasehe mâeva, one is stained, defiled with b. (not one's own b., which would be mazhemaemeva); eohâemaave, it is very bloody; eheszenôetto, one's coat is b. stained; namaevano, I make one red, bloody; namaevana, I stain it bloody, red; see red; maevhoneô, bloody garment = bloody deeds; zeoxheŕŕaahemaevhoneonês nixheŕveoztomotâen, altho he had committed no crimes he bled for us to death; zemomeaevaŕessô, the bled, slain ones; momevozz, clot of blood; emomevozzve, it is a clot of b.; esaamomevozzzevhan, it is not a clot of b.; momevozzzeva, with a clot of b.; ehôoseoz mâe, the b. coagulates; zeheŕehôoseoze' heszhemaeme, as his b. had coagulated; etahemokôz, one has bloody stool; eŕŕeme, one's b. is spilled. The inf. -ô- and -vô- in names of relationship evidently ref. to "blood issued"; navôhestoto, my relatives by blood; nitonitôemô, how art thou related to one? Nimaŕemôzhema, we are all one b., related. The words for blood (as issued), relatives and counting have the long "ô"; very probably that "to offer to sacrifice", is also derived from "blood issued" [naŕeto, I sacrifice one (or.); ôstô, sacrifice]. The red paint (dark, deep red) in ceremonials ref. to blood as emblem of life and the living one. The priests used to paint hair and face red, long before certain ceremonials took place. Red paint and red stone pipes are revered by all Indians. An old priest (Lonewolf) told writer: "when we are painted red the "Maxemaheo" (the Great Spirit) sees that his blood worships him; there are two main things that stir the pity of a father towards his child: its tears and its blood. When an Indian prays to the

exemaema, he is of Chry Blood
 zephemaema 148 " White
 ememaema " divine, holy "
 hextezemotxewa meatoz = D's

" " divine body "

Hebrew T73 see offer
meat or azizot = the sacrifice of one's
substituting bleeding to death.

"Maxemaheo" with tears he cannot but be heard and helped. But when the "Maxemaheo" sees the blood of his children it stirs his heart to compassion, as nothing else will."

bloom, see blossom.

blossom, inf.-ēs- has ref. to end or point; enokoēsset- to, it blossoms (one alone); emanoóēssettonsz, they (in.) b. in bunch; -mano- = in a bunch + -ó- = grass, growing plant + -ēs- ends, heads out + -etto stands for the impersonal f. of the v.; emaoēssettonsz, they (in.) b. red; eheovoēseozensz, they (in.) become yellow blossoms; eheovoēssettonsz, they (in.) b. yellow; evoxboēssetto, it b. white; evoxboēsenonoensz, all the blossoms are white; etataēssettonsz, they (in.) b. open; ehénevoēseozensz, they (in.) are at it blossoming, (Fr. ils s'épanouissent), they break, burst out in blossoms. The in. endings have ref. to grasses, bushes, shrubs or fruit trees, when the word tree is not mentioned. Tree in Ch. is or. but when called by the name of its fruits, the in. form is used. If we are in an apple orchard and say: the trees are blossoming, the Ch. of this will be: hoxzetto ehénevoēseoxzeo, the trees are abloom; but if we mention the kind of a tree (by the fruit it bears), saying; the apple trees are in bloom, the Ch. of it will be: maxemenósz ehénevoēseoxzensz or ehénevoēssettonsz, thus using the in. f. Epoēssettonsz, they (in.) break into blossoms; hoxzz ehénevoēsenōhe, the tree looks radiating with bloom or blossoms; móesz na heovasz hešemenósz emähénevoēsenoensz, the grasses and every kind of shrub are all radiating with blossoms; mazeomeva zehešepevatamano-hénevoēseoxzistov tass enhessoz' vostanehevestoz oxmonastovezēs, as in the spring the radiance of glorious blossoming, thus is (as it were) the life when young. Nszekanomenāemā ax nivostanehevstonan zevhāsepevatamano-hénevoēseoxzistov t'sa oxs histanovā, altho we shall die, our life shall break out again in glorious bloom in a world apart. Eanoahansz, they fall by the wind, ref. to the blossoms; maešhénevoēseozevosz zeanoahansz, after their blooming they (in.) shall fall. Emanhestaomen, one is blooming, prosperous. See prosper, increase. Mxēomātotoz, blossoms of cotton wood trees.

blot, naponomaena, I b. it (in the sense of drying, something that was wet; našexoena, I b. it (as stains, spots); zemeozistoz, the blot, blotch, stain; also hehe-
nišexoenomonenon zehavseva, that which was bad is blotted out from us, we get rid of that which is bad. See stain, soil, spot. Eponomaene, it is blotted (as a wet writing); ponomaenoz zemonemxeomā, blot that which thou hast just written; šexoenoz heto, blot this

see strike, beat, also suff. -ōst = with striking, sweeping force

BLOTTING

ENGLISH-CHEYENNE DICTIONARY

BLOW

out; esaatonšešexoenehan, it cannot be blotted out.
blotting, ponomaenistoz, the b. (something wet); šexoene-
nistoz, the b. out; esaašexoenenstovhan, there is
no blotting out.

blotter, ponomaene-mxisto, blotter, blotting paper; pono-
maeneneo, blotter.

blow, ^{see wind} v. naēstovōsan, I b.; naēstovoxta, I b. at it; naés-
tomovo, I b. at one (or.); eēstovome, it is blown, in-
flated; examaēstovome, one is simply blown, inflated,
bloated (as from fatness); eēstovomensz, they (in.)
are blown, inflated; eēstovomeo, they (or.) are blown,
inflated; naēstov(o)ōno, I b. at one (instr.) naēstovo-
ha, I b. at it (instr.); estovoxkōz, inflated skin
(or.); estovotto (pl.); estovoseonoz, inflated intes-
tines; emaxeēstov, it is a hard blowing (usually said
of a great wind); zehešēsta, where the wind blows;
enxēsta, it blows from (wind); eēsta, the wind blows,
(Ger. es windet). [Writer calls the attention to the
Ch. translation of John III: 5-8. The Ch. word for "to
be born" is -hesta or hestaoz, thus so similar to -ēsta
that the paronomasia is quickly noticed by the
Ind. and makes that passage more striking to them].
Zehešēstā enhesta, as the wind blows so is one (in
condition); zenšēšēstā, where it blows from (wind);
t'sa oxs oxneevhāšēstasz, when it occurs to b. from;
evavēsta, it blows back; oxnenōse-ēstasz, when it oc-
curs to b. again from another direction; hāaeš eēstā,
the wind blows; eanevēpozevaha, the leaves fall, are
blown down by the wind; emanoahansz, the wind blows
the leaves, i.e. make them grow. The Ch. believe that
leaves and grasses grow and increase from the blowing
of the wind in spring; epēōstahansz, they (in.) are
blown to pieces by the wind; epepeōstahansz, they
(in.) are blown to shreds by wind; easetoahansz, they
(in.) are blown away by the wind; easetoaha, it is
blown by wind; easetoeōstaha, it is blown, hurled away
by a gust of wind; eaveōstaha, it is blown hurled over
by a gust of wind; eaveōstahansz, they (in.) are blown
over by a gust of wind; eoxsevoeōstaha, it is over-
turned by a gust of wind; eoxeōstaha vē, the tent is
blown, torn apart (by wind); enxmaxhāeōstaha, a gale is
blowing; enxmaxhāeōstaha na eaāzeoōto, it is blowing a
great snow storm (blizzard); easetoāoe, one (or.) is
driven, hurled, blown away; easetoeōstax, one (or.) is
blown away by wind (instantly), in one sweep; eoxse-
voeōstax, one (or.) is overturned by a gust of wind;
zēmāxhāa niasetoeōstxhemā, as the wind was strong we
were blown, hurled away with one sweep; eātohomaeōs-
tax a gust of wind covered one (or.) up with ground;
eātohomaeōstaha, it was covered (with ground) by a
sweep of wind; eātohomāotaenax, one's tracks are

see p. 720b.
for many forms
naēse-estovome
I b. into him
naēse-estovome
hesta enhesta
into his nostrils
enxhe-zešta-
name, it b.
breeds from
(said of snowing
brings up)
veers

covered, obliterated (with ground or dust) by a sweep of wind; see track. Eancaoe, one (or.) is blown, driven down. The suff. -aha is used to designate any hurling, driving, dashing, thrusting and throwing motion or passage thru the air. In above verbs of blowing, the rapid passage thru the air and not the blowing action is referred to. See throw. Ezevatoahansz, they (in.) are blown, hurled into the air (as leaves, etc.); ezevatoeōstax, one is blown, whirled up in the air. Namxevōmotoxta, I b. it (ref. to liquid whose surface is blown, either to cool it, or b. off any visible or invisible foreign matter. It also means to purify and vivify the potion or beverage before drinking it. The breath of a priest or consecrated person has a negative and positive influence; it rejects or expels malignant (evil, foreign) matter and imparts or inspires life. Thus the expression namxevōmotoxta (-mxe- to sweep away + -vōm- liquid surface + -otoxta- ref. to the mouth [with obj. in.]) has a common and a ceremonial meaning. When a Ch. makes an invocation before a meal he may say: mxevōmotoxtoz nātaman, by thy mouth, by thy blowing sweep, purify our food; asking that the Higher Being expel from it that which is evil and impart to it vivifying power. This expression cannot be improved in asking the blessing at table. Mxe-vōmotoxtomevemeno nātaman, blow upon our beverage (also including food) = sanctify it. Naasetotoxta, I b. it away; naasetotomo, I b. one (or.) away; also said of dogs chasing some animal; naasevoxta, I b. the fire (to make it burn); nahótovavoxta, I b. out the fire; nazevozē, I b. smoke (in smoking); nazevotoxta, I b. smoke at it; nazevotomo, I b. smoke at one (or.); nahe-ēme, I b. my nose; navonevóxta (-vcoxta), I b. it off, destroy it by blowing; navonevoemo, I b. one off to destruction; etosevonevooṁāevo Maheon, they shall be destroyed by the blow (breath) of God; epšvoeha, it is blown asunder, to pieces (by blasting, crushing); epoe-zevatoaha, epoezevatoeōstaha, it is blown up (by blast); tāpen enistōhetto, the trumpet is blown; ehāa-voeoxz, it blows clouds. Vāhestoz, blow of the hand; napoenēno, I give one (or.) a b. on the face, slap him; suff. -anoto = to give blows to one, to beat him; eahan-eance, one was given blows, hurled blows at; esxsevea-nōo, they were given blows, hurled at with b. to exhaustion; nimomeaeveanota, one gave thee bloody blows, beat thee bloody. Easetoace venotaeše, the smoke is blown away; evenotavōmaha, it blows smoke (in the air). Amohasemo emoxtonaha, the sail boat moves (is driven, blown by wind); amohasemonoz emoxtonahansz, sail boats are moved (by wind); eonoveamoxtonaha, it is moved, blown ashore by wind; amohasemo eonoveōstaha, the

sail boat is blown, hurled ashore (with one sweep); tonomšeon zeoxcevešeamōeo amoahasemo eas-séoax, the sail boat is blown, swelled by wind. [Tonomšeon, thick cloth, canvas; zeoxcevešeamōeo, wherewith it is driven; amoahasemo, sail boat (from -amoaha- =to drive, blow + semo =boat, canoe)]. Eahanomotom, one is blowing, out of breath; eahanhotoanatto hevetov, it is a b., hardship to one; eahanevooomen, it is a b. to one (misfortune).

blower, zeéstovsansz, the one who blows; as a glass b.

blubber, eaxaameoz, one is blubbing, crying; eaxaameoz-zenov, there is a blubbing; nomáevitā, fish fat (blubber would be called so if the Ch. used it).

blue, -otatav-, blue (from "open sky"); eotatatav, it is b., having ref. to the color itself; eotatavae, it (in. and or.) is b. (ref. to the object); eotatavōme, it (in. and or.) is b., sp. of liquids; eotatavōmano, it is b., ref. to atmosphere or general appearance; eotatavōna, it is a b. morning (ref. to atmosphere); eotatavan-ēo, it is getting b.; eotatavaneoz, it becomes b.; eotatavane, it is blued; eotatavaneotto, it blues (sp. of coloring material); eotatavaneova, one has a bluish fur (animals); eotatavaneovatto, it is a bluish fur (ref. to the fur itself); naotatavanen, I b.; naotatavano, I v. one (or.); naotatavana, I b. it; eotatavēna, it has b. feathers, is feathered b.; otatavósz, b. grass, alfalfa; otatavemóesz, b. grasses; otatavoham, b., iron gray horse; otatavaevecess, b. bird (Sialia sialis); zeotatavaesz, the b. one (or.), sp. of dry goods, blankets; zeotatavassō (pl.); eotatavatovao, it smokes b. The ending -tovao is pronounced tovā, the "o" sound being absorbed by the "a", this becoming long. Eotatavēnōhe, one (or.) looks b. (sp. of dry goods); eotatavēnono, it looks b.; otatavoneavokōz, b. beads; heto sit-oxc eotatavone, this rope (or string, spoken of as or.) is blue; eotatavošsettons, they blossom b.; zeotatavoetto, that which blues, (ref. to coloring material); eotataveoasea, it shines b.; eotataveoasevoaene, it is burnished b.; eotataveoaseōstaha, it shines (flashes) b.; eotataveoaseōstax, one (or.) appears, shines b. in a flash; eotatavoēva, one has a b. skin; eotatavoēvaōstax (or -oestax), one's skin shines flashing b.; lit. in a flash one is with a shining b. skin; zeotatav, that which is blue, sky b.; deep b. is often called black (q.v.); zeotatavepok, turquoise b., grayish b.; zeneama-neotatav, becoming bluer, Antwerp b.; zemoxtaveotatav, b. black, sapphire; zehāeotatavoetto, that which makes very b., deep b. (coloring material); zepoetatav, that which is gray and b., lavender; eoxoxzeotatav, it is green b., lyan b.; eoseotatav, it is brownish b., peacock b.; zeoseotatavoetto, coloring material of that color (peacock); eotatavevovoas, it (animals) is b. and

*eotatavō-
mōcha, it
is bl. water
(a body of).*

- white spotted; eotatavehema, it (ref. specially to horses) is speckled b.; eotatavehemempoñ, it is (horse) blue roan spotted; eotatavova, (sp. of fur bearing animals) it (or.) is b.furred; eotatavovao, they (or.) are b.furred; eotatavovatto, it (in. sp. of the fur itself) is b.; zeotatavovaz, the b.furred one (or.); zeotatavovassô, (or. pl.); otatavoom b.lodge, sphere, firmament; Otatavā, Blue (pr.name); otatavhômā, b.robe; eotatavsan, one (or.) is dressed in b.; otatavsanistoz, b.clothing, suit; otatavhōestoto, b.dress; otataveszehen, b.coat or shirt; eotataveszehe-na, one is provided with a b.coat; eotatavôhan, one has b.shoes; otatavemocanoz, b.shoes; otatavomao, b.soil, ground; Otatavene, B.face (pr.name); eotatavene, one has a b.face. Zevešēotatavōvātove, bluing (with which to make liquid b.); eotatavōvatto, it makes the water b.; eotatavōvane and eotatavōmane, it (liquid) is made b.; naotatavōvana or naotatavōmana, I make it b., sp. of water. *zeotatavxeenou, how also he it with him (blushed) painted it b.*
- bluff, v. see pretend. *(a. of nature, vegetation)*
- bluff, adj. rendered by inf.-saahezev(e); esaahezevahe, one is b., bold, rude, abrupt, gruff, frank; esaahezevešsz, one (or.) speaks frankly, rudely, bluffingly, gruffly; esaahezevavoētā, one is b., gruff.
- bluff, n. oxeano, b., precipitous declivity; anōeva, on, in, down the incline (of ground not precipitous); eo-xeənoehā, it is b., precipitous; eo-xeanōeve, it is a b., a precipice; oxeanoea ehesso, it is like a b. *X amaxoxeano*
- bluing, zeotatavōetto, the b. (itself); zevešēotatavōvātove, wherewith the water is blue; zevešēotatavōmane, wherewith liquid is made blue.
- blunder, v. eoxtōan, one blunders in utterance; eoxtxis-ton, one (or.) b. in writing; eoxtōēta, one b. in acting, performing; naoxston, I b. in building, erecting; naoxstoonaoxz, I b. in building, erecting it; naoxstoonaovo, I b. in making it (or. refer. to dry goods, cloths, wearing apparel); naoxsemo, I b., mention one by mistake; naoxshestana, I b. in taking it, take it by mistake. See mistake, wrong; naoxsezesta, I b. in judging; naoxsetamo, I made a b., a mistake in judging him; naoxzseoz, I am blundering, become muddled; navoneš, I b. in going, err; inf.-oxse- = otherwise than intended. [Oxs, another place, ooxs, other places; not the place where one is].
- blunder, n. oxtoanistoz, b. in uttering, pronouncing; oxse-ēszistoz, b. in speech, wrong word; oxsetanoxtoz, b. in that, wrong that; vonšenātoz, b. in going, erring; oxseoxzistoz, b. in going; going to the wrong place; oxtxistonestoz, b. in writing, wrong writing; otxistōnimeta, one gave thee the wrong book; oxtoētastoz, b. in performing; oxstonestoz, building, fashioning wrong;

etaone-onotāz, self glorify
 " -perastāz, praise himself
 " menōperastāz
 " menō-onotāz } with pride

BLUNT

ENGLISH-CHEYENNE DICTIONARY

BOAT

ahetovazistoz, b., mistake, that which is amiss, fault.
 See mistake, wrong.

blunt, etamo, it is b. (ref. to b. point); etamonsz, they (in.) are b.; natamosoha, I b. it, make it b.; nata-mēs, I have a b. nose; Tamēsa, Bluntnose (woman's pr. name); Tamēs, Bluntnose (man's pr. name); natamēsaovo, I make one (or.) to have a b. nose; natamēsēno, I cut one's nose b.; tamonhoxzz, b. tree, stump, truncate; natamosōno hoxzz, I b., truncate the tree; etamooxtax, one has his hair cut b. (usually on the forehead); etamo-oxtxeo, they (or.) have their hair cut b. Tamooxtetane-neo, some of the Zunian tribes, foremost the Hopis. (Altho the actual name for the Hopis is Xāhetaneo, Mink people [Homines urinam faciendes]). Etamenotovae, one is b. headed, decapitated. Enxāpo, it is b., dull, sp. of edge being b.

blur, eonitovanēoxz, it gets blurred (as writing); eoni-tovanevōva, it is blurred by water (as a book, etc.); eonitōmaoxz, it blurs, comes off, peels off; see peel. *emoenokcetax, his right eye is b. and name appeared before eye.*

blurt, inf.-xama- can be used to express "blurt" as: examahevō, one blurts out (in words).

blush, emaeenoxz, one is blushing; epoetovaoz, one be-comes blushing, flushes up, see spark. Zeto zemaen-ecoxzz, the blushing one; zepoetovaozessō, the blushing, flushing ones.

boar, mozeheškseēsehotam; emozeheškseēsehotameve, it is a boar; also: hetaneham heškseēsehotam, male pig; zehetanehamsz heškseēsehotam, the male one of the pigs.

board, oxxeon, that which is split; popoxpoemaxsz, the woods cut in slabs (-ox- = cut, split + -poe- = flat, slab + -max- = wood + -sz = pl. in.). The first po- is a reduplicative particle denoting the severalty in the collection. Popoxpoeōmhaoxnoz, boards, planks (ōm-hao, beam, block of wood). Oftener the word šistato (ref. to Coniferae) is used to indicate lumber, boards. Šistato evovohovaeo, the boards come apart; šistato evovohoešen, the boards (or flooring, etc.) lie coming apart. T'sa zeoxcemesēs, where one eats, boards; me-semhayo, boarding house. Zenitāetsanessō, the Board, the rulers; Maevēho zenitāetsanessō, the Mennonite rulers = Mission Board of the Mennonites.

boast, v. emenoxkoan, emomenoxkoan, one boasts. (in utter-ances); emomeshmāz, one boasts of himself; emome-

hemazena, one is boastful; see vain, proud. *emenō-pāšex, stands boastful, chesty*
boast, n. menoxkoanistoz or momenoxkoanistoz.
boat, amōheszistoz, the floating one; esaaheamōheszistoz-veheo, they (or.) have no boat; ovaamōheszistoz,

magical b., steam b.; amōqanevēho, boatman (white man); eamōhesz, one rows the boat, makes float; see row;

pō rā, to swell up.
inf. -pat- denotes b. with praise, with boastfulness.

exce-pōēho, to āz b. of self
epōē. nietamenov, b. with their trust in him

chopoteu, rejoice with boasting, hope-voietanoxz, boastful
emendoxkēho āz, speaks b. fully of self

emenōchokā āz

emenō at amāz, he b. of self
etotaxeperatamāz, boasts over others - ueberbohen
etotaxeperatāzenotto = Boast, sich rühmen über andere

-bove and -house- blurredly dimly.

Kakkoaxem board
ekakkoaxem it is a board.
emamovē- ēstakamovē- they are (boards) matched, fitted together

boat from - *potata eshōsta* and *potatae illo*
etov - gehe eseshōsta and hergtōsta

see page 9606 about ship.

ENGLISH-CHEYENNE DICTIONARY

BOB

BODY

ever kept some, the b. empty.
 bob, b. canoe. The Ch. used to cross deep rivers by means of rawhides. Those who could swim, would swim across and then pull the rest over on the rawhides. The Ch. must have made very little use of boats, for their vocabulary in that direction is disappointing. They say that they did not make or have regular boats. They would travel around larger bodies of water, swim across rivers pulling over, on rawhides, their belongings and those who could not swim. Or they would journey up a river until it became fordable for all. Those rawhide rafts were called pāpoesemo, =flat boat; semonoz, boats; maxsemo, large boat; hoestasemo, fire b., steam b.; amoahasemo, sail b.; amoahasemo eamoxtonaha, the sail b. moves by wind; semo esaa-asetōehan, the b. does not float, progress, start ahead; semoneva, by, in, on, etc. a boat. *Amōchameheo, b. man, from*
 bob, ehooeszeax, one (or.) bobs the head; ehooeszeae, one has a bobbing head; ehōstaha, it bobs up; ehōstax, one bobs up; *eevha-tākovervoet, he. b. to be surf. of water.*
 bobtail, vākōham, b. horse, short tailed horse; see tail.
 bob white, kōkoa, (sg.); kōkoan, flock of quails; ekōkoa-eve, it is a quail (Colinus Virginianus); see quail.

bode, eneevatonhess hays, it bodes evil; zēnistaneeva-tonhessetamano, the foreboding in the nature, sky, atmosphere, weather general situation, condition. See foreboding, token, sign. Heto nineevatonhessetzomonenon hays, this bodes, portends evil for us. See portend.

bodily, nitōox, in person; inf.-nitōe- =the very one, self. *and māvōx (-vōx) body flesh, q.s.*

body, mavetov, the body; nitov, my b.; etov, thy b.; hevetov, on's b.; nitovan, our (excl.) b.; etovan, our (incl.) b.; etovanoz, nitovanoz, our bodies; etovevo, your b.; etovevoz, your bodies; hevetovevoz, their bodies; nahevetov, I have a b. (also: I have a brother-in-law); nahevetovetōen, we are his body; nahevetovaovo, I make one a b.; nahevetovaoxz, I give it a b.; zeheš-hevetovaces, how one is bodied, formed [ehetovatto, ehešetovatto =it embodies; inf.-hešetova- =for the purpose]. Navostanehevetovaovo, I make unto one the b. of a person (lit. I make one "person-bodied"); nanākoevetovaovo, I make unto one the b. of a bear (lit. I make one "bear-bodied"; nanexovhevetovaon, I am bodied to such a degree; nanševetovae, I am so bodied; nanešetovaoto, I embody one so; nahevezhovaovo, I make one to be like, body one as, represent one as; ezesevetovae, one is long bodied (ref. to the trunk); ezeksevetova, one is short bodied (ref. to trunk); ezestonehe, one is long bodied (ref. to barrelled or round part, as in horses, snakes [see rope]); ezekstonehe, one is short bodied (ref. to same as ezestonehe); mavōxōz, the body
oneo (in) -onehe (in) ref. to circum. fr. of round and long (or less so) bodies, as ropes, strings, snakes, line of ...

suff. - 023 denotes a concrete b. or form. *heñic i: dñt: heñevoxz*
 is a chunk of mud; see form: *monñehevoxz*, dot of blood: *evistox*
3ezere, her body with, campfire g. s. *omotoñuaxz*, soul, or spirit
 form.

BODY

ENGLISH-CHEYENNE DICTIONARY

BODY

-mome-
 ref. to "in bodies,
 limbs, lumps"
emomekaeo
 they are in
 bulk, bodies
 (as butchered
 sheep, a whole)

also
zhetäñemato
 we
 two
 we
 also
ñatäñematoz
 my b. physical
 make up
 shape

of flesh, the flesh; *navōxšz*, my b., flesh; *nivōxšz*, thy b., flesh; *hevōxoz*, one's b., flesh; *nivxotan* (incl.), our b., flesh; *navxotan* (excl.) our b., flesh; *nivxozevo*, your b., flesh; *hevxozevo*, their b., flesh; *zhetoxsetto*, that which is my b., my flesh, the setting of my flesh; *zhetoxsétto*, that which is thy b., thy flesh; *zhetoxs*, that which is one's b. flesh; *zhetōxsez*, that which is our b.; *zhetōxsess*, that which is your b.; *zhetōxsevo*, that which is their b.; *nistoxetto*, all of my b., flesh; *nistōxétto*, all of thy b.; *nistoxs*, all of one's b., every one; *nistōxez*, all of our bodies, all of us; *nistōxess*, all of us; *nistōxess*, all of their bodies, all of them. See flesh, all. In the above examples the rad.-*to*- denotes the frame as a whole, the structure, the form of the body, while the rad.-*tox*- or -*ox*- designates the component parts, the very matter, substance of the same. *Zhetāhetovahetto*, all of my frame, form; *zhetāhetovahétto*, all of thee, thy whole makeup; *zhetāhetovahes*, all of one's frame; *zhetāhetovahes*, all of our body as a structure; *zhetāhetovahess*, all of your body, all that is in you; *zhetāhetovāvoss*, all that is in them, their whole makeup.

The rad. *ñomo*- = liquid, fluid, horizontal body of, denoting "body of water"; *eakōmoeha*, it is a small round b. of water, a pond; *esoxkōmoeha*, it is a narrow b. of water, a strait; *emahaōmoeha*, it is a large b. of water. Prefix *ma*- denotes the area or mass of an object, designating its collectivity, as we say "the eye", not the eye of any one in particular but in the abstract, e.g. *maex zsaavōxtōs*, that which the eye has not seen. *Maexansz*, the eyes; *maāz*, the hand; *maāz*, the hands (as a whole, a body); *manisson*, the child, all that is child; *mavetov*, the whole trunk; *Manātasooma*, the Spirit (all that is spirit); *maonisyomātātoz*, the belief, all that is belief (Ger. *das Glauben*); *mathavs*, the evil as a whole, in a body. Hence inf. -*mano*- = to mass, gather together; see gather. *Manohastoz*, congregation, association, body of; *manhao*, tribe; *manhastoz*, generation.

Inf. -*nitov*- = as one body, in common; *ninitoveaenanon*, we own it in common (-*nitov*- = as a b. + -*aen*- = to own + -*anon* = in... suff. sg. of 1st pers. pl.). *Enitovaeo*, they are as one b., set of one. The rad. -*ov*- as in inf. and suff. like -*to*-, -*nov*-, -*hov*-, -*sov* always refers to something that is in a b., together as one; hence: *nokov*, one fold, *nisov*, two fold, *nanov* three fold, *nivov*, four fold, etc., meaning a b. of several (or many), as a package of beans is a body of many beans; *evōmo*, one sees one; *evōmovo*, a v. of ones see one = they see one; *ehozeoheo*, they, the single ones work; *ehozeohe-nov*, there is working, i.e. the work of single ones is combined into one. *Naōōstaova*, I am baptizing, the

see p. 160 a
 for *nihaox*
 body, whole
 body of

ninaezvōxzeñemā, we are one b.
ninaezvōxzeñemā, we are counted as...
ninokovaōxzeñemā, one b. 156 together

word naéōstahe = I am baptized. The suff. -ova implies the different acts of baptizing embodied in one. Nazetax, I cut (one time); nazetxova, I am cutting, my several acts of cutting, combined in a b. or continuous action; evoešetano, one rejoices; evoešetanonov, one rejoices manifoldly; evoešetannonova, one is rejoicing, imparting joy (from the store or b. of joys he is provided with). Nistxenov, the whole as a b. of component parts, Ger. das Ganze; enistxenov, there is the b., the whole of them as one. Nistnovaesz, the whole set, b. of us; nistnovaéss, the whole set, b. of you; nistnovävoss, the whole set, b. of them (or.); nistnovaesz, the whole set of them (in.); nistnovatto, the whole set of it; nistnovenov, the whole of them as a general body. Hōvoetto, (detached) the whole of, as a b., as inf. -hōvoe- = the whole in a b., Ger. insgesammt; ehōvoeseoxzeo, they left, the whole of them. *hōvoeōta-
cwoitauso
of Christian*

Xamaemavōxōz, the natural body, the flesh; examaemavxozeve, it is a b. of flesh; xamaemavxozeva, in the b. of flesh; mātasoomaemavōxōz, the spiritual b., a b. whose component parts or substance matter is spirit; emātasoomaevxozeve, it is a b. of spirit. Zehetoxs nanetoxs, I have the same b. (ref. to b. matter) as he; epavxos, one has a good, sound b.; epavxōseo, they (or.) have a sound b.; naneemetoxs, I am naked, have a bare b.; enemetxseo, they (or.) have a bare b. See flesh. Evxozeve, it is b. matter, flesh; esaavxozevhan, it is not b. matter; evxozeveo, they (or.) are flesh. Seozehaq, bones of a dead one, skeleton; seozehekonoz, skeletons; esezehekoneve, it is a skeleton; esezehekonevensz, they (in.) are skeletons. Following are parts of the b.:

Mavetov, trunk; mazhekonoz, bones and legs; zehetāo- *zechetāoi* toešenatov, the muscles, as bundles; hessesoz, sinews; māzesess, tendon; zexhotonaéonahestov, where the joints, articulations are; honaéonahestoz, articulation; hothonaéonahestoz, articulations (collective); matonš, the insides, entrails; māāzenoz, the arms; meq, the hair and the head; vxtanēexanistoto, eyelids (or.); maex, the eye; maexansz, the eyes; venooto, eye brows; maexa mavenotto, eye lashes; zēvoseexanetto, sunken space under the eye. See eye. Maoxta, the forehead; zemamoveoenetto, above bridge of nose; zemamoveoxtanetto, where forehead meets, center of forehead; hekonevszeātōz, cranium; maevo, the nose; mātazeem, nostrils; māzeoē, cavity in nose; paēsestoz, bone of the nose, ridge; zenškoveoenetto, bridge of nose; mavotanoxz, the cheek; mavotanotoz, the cheeks; mazhekonevotanoz, cheek bone; mavēštā, the temple; mavēstanoz, the temples; mātovōxz or mātovooz, the ear; mātovootoz, the ears; zexoosomēstatto, root of ear shell; meseemetātōz, auditory canal; zexosomeo mātovooz, the

root part of the ear next to cheek; maztoho, the jaw or chin; zexooso-omstonatto, ramus of lower jaw; mǎz, the mouth, also lips (ref. more to exterior part of mouth); matoeǎzenon, corner of mouth; mavitanov, the tongue; toonevetanevǎtoz, the ligament or band under the tongue; mǎzetō, palate; mavēsoz, the teeth; maxevēs zetahooxeō, wisdom tooth; maxevēsoz, molars; moxenxpoho, epiglottis; manxpoho, Adam's apple; hevešksen, oesophagus, windpipe; mahestomohestoz, alimentary canal; mazenotov, neck (whole of it); mahane, the nape of the neck; mahane-nazeseo, tendons of nape; mazeoxz, the exterior throat; maestōō, throat (interior); zèvecevthane, cavity of nape; zêpaehane, prominent bone of nape. Mazemēmo, collar bone; mǎzemēneva, cavity of collar bone; mǎtatamō, the shoulder; mǎtatamōn, the shoulders; mǎtazeō, shoulder blade; maǎz, the arm; maǎzenoz, the arms; mazeno, arm pit; mǎzenon, wing, or upper part of arm; amanaos, arm muscles; mǎzeō, elbow; maǎz zexonao-to, tapering part of lower arm; maǎz zexonaéonahestov, the wrist, joint of hand; maǎz, the whole arm and hand; mǎztāhe, palm of hand; mǎztāheonoz, palms of hands; zeshkestāeonatto, the inner part of palm; zevosetāheonatto, cavity of palm; moešq, finger; moeškonoz, the fingers; mahasmoešq, thumb; moešq zeoxcevešezeenistove, the index finger; setoveos, middle finger; honaoveos, fourth finger (ring finger); tooxeos, small finger; mathōevo, the nail (claw); moešq zexhestonaéonahestove, the articulation of the fingers; moeškonoz zexhesthotonaéonahestovevosz(pl.). Mazhekon, the leg; mazhekonoz, the legs; mǎzenom, the thigh; hestovavonoz, inside thigh muscles (gracilis); mazetaeva, loin muscles; mǎzezeō, hip bone; mǎzeton, buttocks; manstan, knee; mans-taneva, knee muscle, above knee (Rectus femoris) mǎzes-eve, calf of leg; maaos, shin; mahaon, popliteal; veoō, malleolus; zexonaota mazhess, the ankle part of the foot; mahess or mazehess, the foot; mǎzhesto, the heel; mǎzhesto-esess, Tendo Achillis; matoešǎta, sole of foot; vosǎtǎtoz, plantar arch; hekonevǎtǎtoz, metatarsus; moeškonoz, toes. Mǎzheešeeo, the chest; zemamovšetto, sternum; vecevšenestoz, cavity of chest; matan, mammary region; mataneoxz, the breasts; matonš, abdomen; vovèpnistoz, inguinal depression on each side of hypogastric region; mazhestahe, navel; zehestonea mǎztahēva moxenxpoho, the shutter of the umbilical cord; tamškonēšea, pit of stomach; popoxpōhepestoz, the whole thorax (Ger. Rippenkorb); mazevax, os coccyx; vosešestoz, cavity below os coccyx; oxovoeō, where thighs meet; mǎzšeō, os sacrum; mazeoxpeva, anus; mapaō, the flat of the back, especially the upper part; mǎtatōn, the spine; mǎtazeō, shoulder blade, the upper, prominent part; zekǎkonepaonatto, the thin part of the shoulder

blade; mešenonsz, genitals; mavetōxz, penis; mataxevot, testes; macesta, vagina; heszhoto, one's vagina; zeénevecez, zistaénoenaešēnoz, zistōneoetto, zeēstone, words ref. to special parts of the vagina. Mātāp, the brain; máe, blood; mazhemaeme, blood circulation, arteries; mazhemaemenotov, aorta (throat artery); mhaestomohes-toz, pharynx; mǎzhestā, the heart; mǎzheponōz, the lungs; mǎzhee, liver; mavehēp, the gall bladder; maveceonišq, the intestines; mǎzhetato (or.), the kidneys; mazhēp, the ribs; mavezōhēp, false rib; hooxehēp, last rib, floating rib; xāenooxz, bladder; vehōsestoz, uterus (with child); matxpohanoxz, os or cervix uteris. Mavōxoz, flesh; hoevōxōz, meat; hoēva, skin; metaešq, skull; seozemetaešq, skull (of dead person). [Each one of the terms for body and names for parts of body will also find its place alphabetically in the Dictionary].

Proper names made from different parts of the body: I. Head and hair: Zēstāe, Longhaired; Kāgoeszeha, Thin or Flathead; Maxszeha, Largehead; Hāeszeha, Stronghead; Oeszeha, Shavehead; Atoeszeha, Mattedhead; Zeahe, Head; Tamszeha, Blunthead; Moxtavszeha, Blackhead; Ace, Littlehead; Mistaameq, Owlhead. [Rad.-szeha = headed, "sphered"; rad.-āe refers to hair, haired; meq refers to the part of the head covered with hair, the scalp; rad.-ovess denotes the "body" of hair, the hairs as they make up a whole of themselves on the head]. Seozemetaešq, Skull (of dead person); Haestoestaema, Many-lice; Zcemeq, Littlescalp (not ref. to scalp taken, but to the haired portion of the head); Hemekonemashane, Crazy or Foolish-in-one's-top; Nākoemeq, Bearscalp; Honokoxno, Point-pecking (Pecking-on-head); Maxhestāp, Bigbrain; Havsevovess, Badhair; Hestotonovess, Thickbraided-hair (-hestotōn = to braid + -tonovess = thick hair); Voxpāe, Grayheaded; Heovāe, Yellowhaired; Maovess, Redhair; Kaovess, Shorthair; Hāstāe, Longhaired (name given to Gen. Custer); Zekstāe, Shorthaired; Mamxkāe, Wavyhaired; Maoxcēna, this name is usually interpreted Red-feather-on-head; [hooxz emaoxcē, the corn is tasselling; emaoxcenetto = it heads, tassels on top (as barbs on ears of wheat)]. The fact that -maoxcēna = tasselling feather, is the usual suff. word added to other combinations, where there is no red color, shows that above interpretation of Maoxcēna is wrong, it must mean: Headfeather or Tasselfeather (rad.-maoxce always implying that the tassel is on top). Heovemaoxcēna, Yellow-tassel-feather; Moxtamaoxcēna, Black-tassel-feather; Sōenec, Small-depression-in-head (esoson, it is stove in); Hooxotxehe, Cuthair; Hooxtxhetan, Otto (Indians); Tamcoxtxetaneo, one of the Zunian tribes, Men-with-hair-cut-blunt; Momaxstāemaha,

Large-head-louse.

2. The face in general. Zeceovavene, Shortforehead; Paeoxq, Lumpforehead; Ešeoxtane, Baldforead; Tàpeox-tane, Largeforehead; Hešketotanez, Pointed-cheekbone; Tonovàz, Thicklip; Vavovàz, Sorelips; Sevàz, Drooping-lip; Kasàz, Shortlip; Nimàz, Twistinglip; Zceàz, Littlelip; the suff. -àz refers also to mouth. Maàzena, Red-lipped; Hehescene, Wrinkleface; Ceensz, Littleface; Maene, Redface; Moxtavene, Blackface; Kaene, Shortface; Havsevene, Badface; Soxkomene, Slenderface; Kàkoene, Thinface; Honehevōene, Wolf-whiteface; Moceene, Little-womanface; Tamene, Bluntface; Tamenehe, Bluntface-woman; Masavōxene, Foolish-crookedface; Vōxene, Crookedface; Voxkoxene, Bentupnose; Kocestona, Protruding-jawbone; Zēstoone, Longshinface; Tazene, Blasphemiousface.

3. The nose. The suff. -ēs ref. to nose formation, nosed. Oxeesē, Runningnose; Tameese or Tamēs, Bluntnose; Tamēsa, Bluntnosewoman; Vocxcemaevō, Crookedbeak; The rad. -maevo includes snout, bill and nose. Peēs, Flatnose; Kaēs, Shortnose; Sosoxc, Stove-in-nose; Mēnēs, Wormynose; Oaneēs, Pittednose; Maēs, Rednose; (the feminine form adds an "a" to -ēs, e.g. Maēsa, Rednosewoman). Aēs, Bignose; Mistaevōxen, Owlbeak; Nonomaevōxen, Thunderbeak (usually translated "Roman-nose-thunder"). [The thunderbird of the Indians has a sharp, crooked beak]. Heoveēs, Yellownose; Hekoneēs, Hardnose; Voxcēs, Crookednose; Hokoxcemaevō, Crowbill; Oetaneo-oxēs, Crowmen-nose (ref. to Crow Indians); Otāēs, Piercednose = Nezpercé; Otāēsetano, Nezpercés Indians; Esoxēs, Smoothnose; Oevēs, Scabbynose; Matteringnose; Kaēseheve, Short-yellow-nose; Voxkaēs, Crooked-shortnose; Hotoavoēs, Bull-whitenose; Oxeēsekass, Little-running-nose; Mista-oxvōxensz, Owl-crookedbeak; nose; Hoxeēse, Bandagednose; Kohēs, Crestnose (elevation on ridge of nose); Kohemaevō, Crested-on-bill; Ononevoxcēs, Well-bentnose; Onoēs, Straightnose; Cecēs, Pliantnose; Makseēs, Pugnose; Zēsēs, Longnose; Kaēsevovoasz, Shortnose-spotted-white; Ooenevoxcēs, Blind-crookednose; Maxeēseonon, Greatnosed-Ree (Arikara Indians); Ookae-maevō, Barebill.

4. Teeth and tongue. Vēs =tooth; -onen =toothed. Hokonene, Sharptoothed (hok- denotes pointed, incisive) or Fronttoothed; Kaonene, Shorttoothed; Tovokoene, Missing-front-tooth (Ger. Zahnlücke); Tostonene, Canine-toothed; Nàknōs, Peartooth, also Stomachtooth; Nàkoevitanov, Beartongue, Pointedtongue; Hotoavitanov, Bull-tongue; Mahāensz, Saliva or Tears; Maataevonene, Iron-tooth.

5. The ear. Suff. -esta =eared. Nocesta, One-eared; Momahaesta, Bigeared; Homāesta, Beavereared; Oneàta, Deafy; Niscesta, Prickingeared; Nišeesta, Twoeared;

body. In Cheyenne then this term is used figuratively to mean
ensemble, whole, unit of many but into relation, the
inf. - (h)öern - is better understood, meaning "of
one blood-relation"

One blood relation
how all parts of the body can be verbalized is exemplified
at bottom of p. 98b. There are such not given here.

mhaaxzi: tumazisto - body
mhaaxzerhöeme, counted a. a body, a man together
eixzheretovahestre, it is a b. o flesh; ^{or real} the whole stature mhaetao
mhaaxzi: tumazisto - body
mhaaxzerhöeme, counted a. a body, a man together
eixzheretovahestre, it is a b. o flesh; the whole stature mhaetao
mhaaxzi: tumazisto - body
mhaaxzerhöeme, counted a. a body, a man together
eixzheretovahestre, it is a b. o flesh; the whole stature mhaetao

following terms given as samples of suff. -oxz = body of parts
 nito'oxz, the very body, person: ma'oxz, the flesh parts together;
 ne'ece'oxz, clump, clot of soil; hoem'oxz, body of laws;
 mo'ce'oxz, knives as a body, an assemblage, pit; ma'he'oxz,
 property, things together; ren'oxz, the inside (cut ails);
 mha'ā'oxz, lump of parts; mo'ne'he'oxz, clot of blood; s;
 ba'ne'oxz, body of sin: em'ha'ā'zere, they form together a body
 body in the "assembler" of bones, flesh and members.
 could be rendered by "roctane-nitāotāz"
 or "roctane-mha'etāz" = the whole person, stature
 (see "one", p. 168b.)

suff. - ox3 indicates 'body' when it means, chunk, lump
 of something. Also a number of objects, things in a
 system, parts adorning together. Thus: pheema oxzeke,
 that which is a heavenly body; better heama zetoheta-
 oxzeke, all or (dit single) celestial bodies; zenonoce-
 oxzeke, the single (separ.) bodies. heama ox3. This
 - ox3 does denote a "set of things". - Haava zetoheta-
 fa oxzeke, terrestrial bodies. on earth the single
 bodies, all of them. See also plot, outfit. - set.
 enokoravo-oxzeke - they are one body, forming one
 enitoravo - "zero - they form one, common body
 enitoravo-oxzemota - he is one (common) body with it
 - mru - one

nineō nitarat arenon Jesus, we are thus one with Jesus
 " " *tā tōm* (ref. not to body)
 " " " " towards Jesus.
 {see under "one" p. 768c}

On "body" (objective, concrete materialization)

OX3 - is the suffix for this, as explained on p. 160 c. -

instances: e'e'vono'eve, or e'e'vono's'eheve, it is a plant (vi.
heoraz-ketox or heoraz-zetoxzetto, varied, all
of bodies (body): zetox^{stn}etto, the body of mine: zehet
rez, our body. - Heamox, heavenly body; cheve
oxore, it has a center body (as a tree, plant etc.). Am
nen ox, living body, corporeal life; omotomox,
spiritual b.; x amox, natural body: eoxce he
tozger: its own body, personal body: eoxcenita
raox, he makes it to have a different body. - For
some of these forms read 1. Cor. 15:35 and on.
see "flesh" p. 486. -

1606

Mazesta, Festeringear; Evoseese, Earring; Tovocesta, Indentedear; Mēnevoseesta, Feather-earring; Oxhavsevevoseesta, Bad-earring; Vehoeosees, Whiteman-earring; Evehokosees, Little-whiteman-earring; Sitoxvoseesta, String-earring; Hotoavōesta, Bull-white-eared; Nākoematovosz, Bear-ears.

6. The eyes. Rad.-exa =eye or eyed. When the eyes are taken to mean countenance of the whole face the suff.-ene is used (see face). Nāknotōene, Bear look (having the eyes of a bear); Ocene, One-eyed; Oenec, Littleblind; Vovèpotōene, Sunkeyes; Onōn-oxtocensz, One-eyed-Ree (Arikara); Heoveexan, Yelloweyes; Honeoxvōensz, Wolf-white-eye; Momahaexan, Bigeyes; Tozcemazen, Sliteyes; Maca, Redeyed (woman); Páevenoss, Lumpbrows; Hoxovevenoss, Crossbrows (when the eye brows meet above the nose); Voxpēexan, Grayeyes; Maataexa or Maataevexa, Ironeye (wearing eye glasses); Oesca, Scabby eyes.

7. The throat and neck. Suff.-hane ref. to the nape of the neck; suff. -eoxz denotes the exterior part of the throat; rad. -notov- designates the whole neck. Ehané, Nape; Po'shané, Lumpnape; Vóshané, Nape-cavity; Nekshané, Long or Tapering-nape; Kaenotov, Shortneck; Koehané, Prominent-nape, also Hindhead; Hotoxoxz, Bull-throat; Nākoehansene, Bearnape; Panxpoho, Adam's-apple; Mocenxpoho, Little-epiglottis; Maxenxpohona, Goiter; Honeheveestoona, Wolf-throat, pharynx; Nisenotovaoxnoka, Two-necks-in-one; Hekonaeoxz, Hard or Stiffneck.

8. The arms, fingers, legs and feet. Suff. -naeva refers to "armed, having arms". suff. -oxta =legged; suff. -āta =plant of foot; suff -os or -eos =fingered; Eénaeva, Brokenarm; Tamenaeva, Stumparm; Kokastatamōn, Hump-short-shoulders; Hemeeneva, Collarbone; Heszevoxkon, Hump-on-shoulder (of animals); Honehāesāta, Wolf-long-foot; Haešxasz, Going-far (not a long distance, but a long walk); Hoxkseoxta, Shortlegged; Maeoxta, Redlegged; Kamxeveoxta, Woodenlegged; Vsestsoheq, Craneleg; Hooxēnsz, Walkinglast; Caceá, Roundshin; Hohenaz, Achinglimb; Hokomenōne, Lamē-coyote; Seozethā-sāta, Longfooted-dead-person (ghost); Nōnika, Lamē; Nākoēāta, Bearfoot; Katōēāta, Bentupfoot; Voxcāta, Crooked-foot; Voxcātahe (fem. form); Nākoenōne, Lamēbear; Hoevaoxtamēnsz, Walking-on-earth (afoot); Voazevanōne, Lamedeer; Paeāta, Lumpfoot; Hossoetaeven, Barefooted; Seozevāta, Dead-one's-foot; Hénešeosae, Stiff-finger; Panstaneva, Lumpknee; Momaxenstane, Bigknees; Menoxcāta, Finefoot; Mahamocanoz, Bigshoes; Pevōhan, Wellshoed; Maheonenōne, Sacredlimp (Mysteriouslame); Esātahess, Sinewfoot; Hoevazevaēvēnsz, Living- (having one's whereabouts) on-earth; Tokseoxta, Shortlegged; Amevonēn, Crawling; Oxāta, Splitfoot; Xomōnāta, Spearfoot;

Mocceàta, Littlefoot (fem. form); Moehestatamōn, Elks-shoulder; Toszhetona, Longheel; Hotoavā, Bull-hump-on-shoulder; Oakseva, Roundcalfleg; Momešeoxta, Hairleg; Noceoxta, Onelegged; Poeseva, Lumpcalf-of-leg; Nišeoze, Twofingers; Naheoze, Threefingers; Mazeoze, Festering-finger; Homaeos, Beaverclaws; Tameškoss, Bluntfinger; Eeškosa, Broken-off-finger; Kaceeōs, Bentup-thumb; Amstōvo, Spreadnail; Mistaezeos, Owlpointingfinger.

9. The ribs, heart, entrails, belly, etc. Ehēpe, Broken-rib; Hooxhēq, Lastrib (Floatingrib); Hotoaheton, Bullham; Nākohesta, Bearheart; Homāhesta, Beaverheart; Heemazhesta, Womanheart; Evohonov, Diaphragm; Heszhetaz, Kidney; Hotoavšeona, Bull-os-sacrum; Nōnešeo, Dried-os-sacrum; Voxpas, Whitebellied; Tāpeas, Bigbellied; Nistapaas, Former-lumpbellied; Hekas, Softbellied; Okakas, Conebellied; Maxenom, Bigthigh; Heskess, Tapering-buttock; Hotoaeveess, Bull-buttock; Oeveess, Scabby-buttock; Meovavšeq, Little-hairy-os-sacrum; Maxetana, Bigbreasted; Nākoevax, Peartail; Maxepao, Bigback; Hotoaevox, Bulltail; Oevešks, Scabby-bowels; Votoneheve, Birdtail (masc.); Votona, Birdtail (fem.); Evaxeneō, Tailend (of human beings, referring to the coccyx, the very caudal end of the spine); Soxpšeona, Thru-os-sacrum; Hooxsēp, Lastrib; Hotoahēp, Bullrib; Amstōo, Lumbar-region; Hapaeō, Lumpstanding; Mesetta, Feces; Honeoxmazvosz, Wolf-dropping; Hotameveonešq, Dogentrail; Eveeonešq, Bowels.

10. Miscellaneous. Pavēnaeva, Feathered-arm; Pavēna, Sweetfeather; Pāvene, Powderface; Otatavēna, Bluefeather; Kākonita, Tapering-waist, Thinwaist; Hetone, Ham or Buttock; Zestonehe, Long-barrelled-trunk; Kakstāsz, Shortbody; Kakstahe (fem.); Xamosāz, Dropping-lip-with-saliva; HeszHEMAEM, His-blood; Tamahe, Stumpywoman; Hestameostōs, Her-mother-struck-her-over-the-small-back; Totoevetova, Bentbackward; Oneonax, Loose-bones; Voxtan, Skin; Hotoaevxtan, Bullskin; Epaesess, Lumpsinew; Koemaess, Instepsinew; Hestanemeāz, Side-whiskers; Voxpemeāz, Graybeard; Heškovemeāz, Bristlingbeard; Moxtameāz, Blackbeard; Hotoameāz, Bullbeard; Nākoemeāz, Bearbeard (Taperingbeard); Heovemeāz, Yellowbeard; Maemeāz, Redbeard; Tosemeāz, Longbeard; Mešeesevēho, Hairy-nose-whiteman = Mexican; Meāz, Beard.

bog, ōxenitamomaoxzeše, bog (place where there is nothing but slimy ground); hekōmaoxzeše, place of soft ground; ahanomaoxzeše, boggy, treacherous ground; eōxenitamomaoxzešeeve, it is a bog; zex-xenitamomao, where the ground is boggy; zexhekōmao, where the ground is soft; zexeahanomao, where the ground is treacherous; esaaōxenitamomaochan, it is not boggy ground. The rad.-ōxenitam (sometimes pronounced mxenitam) denotes slimy scum, semi-liquid mud; rad.-hekōm- = soft and watery; rad.-ahan- ref. to "be thrown, hurled"; the suff.

SOIL

ENGLISH-CHEYENNE DICTIONARY

BOL 1

Hekomaene
Magnific

See name

pierced (like clevis); tōnecheonoz zeotāesz honoc, clevises; tōnecheo zeonimotaoaneoneve honoc navešetō-eonoha, I b. it (lit. I nail it with a bolt. Emasóasetax, one bolts away (running); emhaesta, one swallows, bolts it; emasóhmaesta hen zexoxhomo, he bolted down, that which I fed him. Zeonimotaoemaensz šeon, a bolt of cloth, drygoods (or.). Etomsehoe, one stands bolt upright; etomōxtoe, one sits bolt upright; etomoxtotā, it sets bolt upright.

bonafide, onisymetanoxtovā, in good faith, without de-
ceit. *tōhevhoe = bond without*

bond, tōhestoz, b., fetter; tōhestotoz (pl.); etōhestov, it is a b., fetter; etōheo, they (or.) are in bonds; esaatōhestovhan, it is not a b., see tie. Zehetōhestov-etto vistōmāzistoz, the bonds of matrimony (lit. the ties which marriage has). Zetohetāevešetōetāzez, the bonds which bind us (lit. all wherewith we are tied to each other); zetōhessō, the ones who are in bonds; tōhemhayo, bond house (where one is tied), prison; tass tōhestovā eamevostaneheve, one lives a life of bond-
age (lit. as it were, in bonds one leads his life); havs niocxenxpāōenon tōhestovā, the evil shuts us in bonds; hetosemanistovā evešetōhe, he is kept in bonds by the drink habit; heovasz hešetōhestotoz nivešetōetanen-
onsz, we are tied with all kinds of bonds. Zeveštōetan-
nez emesaatonše-popooneeozenaneher's, the bonds (that with which we are tied) that tie us cannot break asunder. See bound, tie, hold, slave.

bondage, momōnehevestoz, b., servitude, slavery; emomōne-
vostaneheve, one lives in b.; momōnehevstovā na-
šexana, one delivered me from b., slavery. The word mo-
mōn ref. not to bonds, but rather to an abject ser-
vile condition. Etōhe havseveva, one is in the b. of
sin (is tied in evil); nahetōhestovetanotovo, I desire
one to be in b.; emomōneheve, one is in b., is a slave;
namomonaovo, I bring one into b.; namomōnaoto, I en-
slave one. The suff. -naovo denotes a longer process, a
keeping one in b., while suff. -naoto ref. to the one
act of enslaving. The first suff. has more indirect,
intransitive meaning, while the last has a direct, tran-
sitive value, similar to the Eng. pref. be- in such
verbs as befall, bedraggle, besing, bespeak, etc.

bondman, momōnhetan; emomōnhetaneve, one is a b.; zemo-
mōnhetanevsz, the one who is a b.

bone, mazhekonoz, the bones (also legs); mazheq, the b.,
also the leg; heq, bone; hekono, bones; nazhekonam,
thy b.; nszhekonam, thy b.; heszhekonam, one's b.; naz-
hekonaman, our bone; nszhekonamevoz, your bones; hes-
zhekonamevoz, their bones. The word heq is also ap-
plied to wagon wheels (wagon is or.). Seozehekonoz,
bones of a dead person; evokonaotansz hekono, they

lie (set) bleaching, whitening, the bones; evoonaoeha heq, the bone bleaches; evoonaañanz hekonoz, the bones are bleaching; evōahaoeha (sg.), evōahēñanz (pl.) hekonoz, the bones lie scattered (on the ground). All such expressions ref. to bones bleaching on the ground. Vostanehekonoz, bones of people; hovahekonoz, bones of animals; ehekoneve, it is a bone; ehekonevensz they (in.) are bones; emoceevezevoó, it is made of b. or horn; ehekonevoó, it is made of b. (both expressions ref. to handles of knives, etc., made of bone). The suff. oó is the same used to denote the growth of plants and the lit. translation would be "it bones" instead of "it is made of bone". When the whole object is made out of bone the suff. -ston is used; ehekonevston, it is made out of bone [ehekoneēšston, it is made, built strong]. Ehekoneveoz, it turns to bone; naheszhekonēva-āñ Maheo, God provided us with bones; eheszhekonēva-oz, one becomes provided with bones; naheszhekonameto-va, I am his bone; māzezeō, hip b.; hotoavō, the prominent part of the shoulder blade on top of the shoulder; māzšeō, os sacrum; mātō, chin bone; māzeō, bone of elbow; mātātāmō, shoulder bone (head of humerus); mātazeō, shoulder blade, scapula; maáo, shin bone; veoō, ankle b., malleolus; māzheešēēō, breast b.; sternum; māzhesto, heel, heel b.; hoxovoeō, pubis (bone); mātātōñ, spinal b. or column; mazēmēñ, collar b.; naēmēnevaoseš, my collar b. is broken. Hekoneēmāson, b. ornament worn as a neck band or hanging on the breast, like a breast plate, held together by leather strings. It is composed of slender white tubes made of bones, from about 2 to 4 inches long with a diameter of about 3/8 of an inch at the middle, both ends tapering from the middle. These tubes are hung close together transversally to the breast. Usually there are four rows of such bones, each row about 14" in length. Našexa, I clean, the bone (from the meat; ešenoxtano hekon (sp. of dogs, etc.), he eats the bone clean; esésenoxtano he is gnawing the bone; nasésenoxsan, I gnaw; nasésenoxta hekon, I am gnawing a b.; naáha heq, I break the b. (with instr.); naéomohe, I am breaking (bones), in order to get the marrow. An old Ch. told writer that the first tools human beings used were bones, or made of bones; this material being easy to supply. Ribs of larger animals were used to make cutting instruments and also to stir the ground where corn was planted. Writer saw an old woman using bones to draw pictorials on rawhides; bones were extensively used tot an hides. Sharp bones of birds or fishes were used as needles or tubes. The old Indian, mentioned above, laughed when writer told him that it was thot stones were first used as tools. "Yes", he said, "for hammers

When ref. to book of ancient times or in Revelation The
 term original manuscript should be used = scroll
 heristxeena toveo jeametanen (the written list of the living ones
 also heristxeena toveo jeametanen) = book of life

ENGLISH-CHEYENNE DICTIONARY

bonnet mxistō gēnoorne - ametanen and throwing weapons, otherwise such tools were too hard to make and were heavy. We were told by the grandfathers of the olden times that bones had been their tools before using any stones. Other people may have used stones, we used the tools that were naturally made for us and which we found lying where animals died, or were killed".

bonnet, hoxca; hoxcaom, name of the special lodge where the sacred cap or bonnet is kept. See cap.

bony, eotahekoneve, it is bony.

book, mxistō, b., paper (from -mxe = surface touched by instrument; namxea, I draw, write it; navxea, I hew, inscribe it; namxiston, I write, design by writing). mxistōnoz, books, papers, letters; emxistōneheve, it is a book; nistamxistō, ancient writing, old b.; maheonemxistō, the sacred b., the Bible; see write. Hoemanemxistō, law book; zistxistō, Ch.b.; hoevxistō, land book, deed for land; mxistōnemanstone (vəho), book maker (white man); mxistōnanevstonane, book maker; epōozess-ēs mxistō, one prints a b.; hepaon mxistō, the back or binding of a b.; nazetana mxistō, I turn the leaves of a b.; nahoxpoana or nahāpana mxistō, I close the b.; natataena mxistō, I open the b.; naasemaena mxistō, I turn over the leaves of a b.; naasemaena means also: I begin to roll up (to fold), and: I begin to paint it red; eēveha mxistō, the b. lies (is laid aside); ehe-xeche mxistōneheva, it is written in the b.; ametanomxistō, living b., b. of life.

boom, see sound.

boot, soxocanoz, slick, rubber b., or shoes (from -sox = slick + -anoz = shoes); tostoonono, boots (long or extended anklets); hoxovoetostoonon, hip boot (from ho-xo = across + tostoon); vokonono, lower boots, gaiters; vohonon, bracelet for the lower part of the leg, ankle; hevohonon, his ankle hair (said of buffaloes); evokononettons, they (in.) are short boots, gaiters, anklets; hevokononeo, they (or.) have low boots, anklets. See bracelets. nahexoxono naovo, I make a b. with ...

booth, hoveoom, when made of boughs (hoveo = shade + om = lodge, inside space [evēpeometta, there is nothing inside]); vehoeom, b., square tent. The suff. -om ref. to lodge interior. [See sundance].

booze, enonotovsešsz, one boozes, is drunk. See drink.

border, etoxenoe, it (or.) is bordered, sp. of a garment; zetoxenoesz, the one (or. sp. of garment) which is bordered; natoxenoto, I border it (or.); as when sewing something on the edges of a garment). Etoxehe, it is a border, it borders; inf.-toxe = close along the edge; toxeeohé, along the border of the river; natotoxesta, I b. it in speaking, talk about it; natotoxemo, talk about

naevha-vorhetō ēnetm, I am b. anew: evharohetō enoxzeveto, the being b. anew; eevha-broev-mone-vrozevō ēnetohē, he is b. again new in flesh: eomotoenoxzeve, this one b. by the spirit, breath, eutāsaamāv ēnoxzeve, ^{he is} b. out of flesh, eubestō enoxzevehuāv xozeva, he is b. out of flesh

BORE

ENGLISH-CHEYENNE DICTIONARY

BORROW

ehavvōetake mevē ēnetohē, he is b. a human, wild one, child of light; ead'noone-one (or.); etoxetan, one borders in thot, is thotful; toxšenātoz, the parading within the camp circle, "edging" the rows of lodges; etoxšenātove, the parade takes place; etoxšenanov, there was a parading. Eame-toxeeoz, it is bordered (roads, rivers, etc.); toxetto zēmhaōmoeha, border, edge of ocean; etoxeoxz, one (or.) goes along the b.; etotoxoeoxz, one goes along, from one place to another; hestō, in front of, before, bordering, close to the front side of; zexhoanoāzenatto, the b., rim, edge (of pail, well, gun; the rim of an aperture); zetoxeamhoesta zēmhaōmoeha (or nēhansheva), a line of bluffs, cliffs, bordering the ocean (or lake); toxenōheveeszehe, lace coat; toxenoestoz, lace, braid edging.

bore, naotāōn, I bore (with instr.); eotāōnestove, it is a boring; eotāēoz, it becomes bored; eotāō, it is a bored hole; (eotāēha, it is a hole); naotaeōno, I bore one (or., as stones, potatoes, etc.); naotaeōha, I b. it; naotāēmxešta, I b. it (as a pipe stem); eotāēmxe, it is bored; naotāēmaso, I bore one (or. sp. of finger nails or ears); naotāno, I b. one (or.) by fire, heat; naotāōha, I b. it by heat; naotāēsēno, I b. one's nose; eotāēsēnoxsan, it (or.) bores by gnawing; see dig; zeotāē, that which is bored, a hole; zeotaesz, the holes (made); zeotāēsozevatto, that which has a hole (bored) in the butt end a (as needles); eotāēsozeva, it has a hole (bored) in the thick end part. See hole, pierce. eoneztaevenōhe, one (or.) looks bored, annoyed; eoneztaevenōēn, one (or.) walks bored; zeotāēohe, that which is bored (by instr.). See -otan

borer, otāheo; otāōnehe, one (or.) who does the boring; eotāheoneve, it is a borer (instr.); eotāōneheve, one (or.) is a borer.

boring, zeotāōnestov, the boring. See reborn, vopovov. eotāēsozevatto, it becomes b. a ruler, leader
born, ēšhestaoz, one is b.; ehosohestaoz, one becomes b. a ruler, leader
backward; epevešeeoneve, one is well b., of good breeding, lineage; hestaozistoz, the becoming b.; zehestaozz, the b. one; zehestaozessō, the b. ones; zehestaozz mātasoomaeva, the one b. of the spirit. Notomson, first b. (of animals); notomoenoxz, first b. (child); notomoenoxz, second b. child; see child. Evhāshesta-oz, one is, becomes b. again; eevhāshesta, one is b. again, a second time. The Ch. believed that dead persons (especially young ones) would be born again in the body of another one, either in the tribe or some where else. esta-nanava-ovitavoēva-vōēnatōhōn, they were born of 3 diff. skin

borrow, navēstomevo zēvhanemezevaenas, I ask of one to just let me have; navēstananoz makātansz zetosevhaēnanomono, I b. monies (lit. I ask monies that I shall replace again). Nāvēstomeva nazetaneneon zetosevhanhozeoxto, one borrowed my tool (lit. one asked of

from these forms are derived nouns
167 and verb. forms as: menotōō, kītanōō, vortanōō, notomōō etc.
emenotōēves, evortanōēve etc. = born as human being etc.

BOUNDLESS

taking the string off at one end of the b.; nahestoe-na, I pull the b. string; našveonistoena, I pull the b. in trial, before shooting; see shooting. Voxkoeneo, wagon bow; voxkoaneono, bows or arches; voxkoecoeseono, bows (ending -seono indicates that the ends of the bow are inserted into something; so as to keep it standing); Nononó, rainbow; enononóeve, it is a rainbow. The part "nono" is also found in "nonoma" (thunder), while the suff. -nó denotes bow, snare, trap. The Ch. believe that a great monster serpent, called Axxea, is the enemy of the Nonoma (thunder) and spues out great streams of water to hurt the latter. Nonoma then sets his trap or snare and catches the Axxea, so the rain stops. Hence the name nononó for rainbow, snare, trap or fishline. The suff. -ó, for bows provided with strings, is no doubt derived from the days when animals were caught with snares and traps made with a withe or a sapling by arching them. Nononósz are the bows of which the altar of the Sundance is made.

*emanito-
seos, lui
b. gush out
dis. in bowels*

bowel, matonš; matonešsz, pl.; venoocköz, bowels, stomach; evenooxzeve, it is a stomach, b.; maveeonešsz, intestines; natonš, natonešsz (pl.), my b., stomach; naveeonešsz, my b., intestines; niveeonxanoz, our b., intestines; niveeonševoz, your b., intestines. Natonš nahā-mata, my b., stomach hurts me; naveeonešsz nahāmatanoz, my bowels hurt me; natonševa, in my b., belly; naveeonševa, in my b., intestines. The word venoocköz ref. more to the stomach part of the viscera. Matonešsz ref. to the viscera as a whole, while maveeonešsz denotes the intestines. Vee = hollow + -one- = cylindrical body + -š- = horizontal posture. See entrails. Nakokoōmoxta, I feel rumbling (of b.); nakokoōmoxtaaveana, I feel rumbling (in b.) from hunger. See belch. *epaosta, lui b. is swollen; all entrails a. r. a.*

bower, hoveoó, b., booth, shade, arbor; nahoveoóstonaovo, I make a b. for one; hoveoeóm, b. made for summer dwelling. See shade. Hoveoeómē, in, at the b.; zexhest-hoveoeómenetto, where I have my b.; zexhestoveoóetto, where my b., arbor is; Vonáeóm or Vonáóm ref. to the b. of the Sun tent. See Sundance.

bowl, hetō or vetō; menevetō, large chinaware b.; menevetoxq, small b.; vetōnoz, large bowls; hetoxkonoz, small bowls. The word ref. to vessel, q.v.; etetoxkoneve, it is a b. *veet, b. bowl.*

bowstring, matanó; matanósz, bowstrings; ematanóeve, it is a b.; ematanóeva, it is provided with a b.; matanóeva navešenonovoto, I catch one (or.) with a b. (made into a snare). See bow.

box, vèpemax, hollow wood, wooden b.; vèpemaxsz, boxes (of wood); evèpemxeve, it is a b.; evèpemxevston, one makes boxes; vèpemxevstonehe, box maker; vèpemxevea, in, at, thru, on the b. Naštana vèpemxevea, I put it into a

blankets (or) are braided in
so, they are well braided, provided with nice braids,
braided
wavy, has
in braided hair
30mersheet of areas
the frizzly br. over
30mersheet of areas
The, the, br. to under 72
30mersheet of areas
chacharova - who told
she is over braided
(ref. to her hair)

(this is said of woven fabrics which are or. in Ch.); zemahotonassô, the ones braided or woven in red color; zeososemakotonassô, the ones braided or woven in brown. When the braiding is done without any instrumental medium the verbal form is: nahestotoena, I b. it; nahestotoenomovo, I b. it one's; nanishotoenen, I b. in two strands; nanishotoena, I b. it in two strands; nananhotoena, I b. it into three strands; nis-hotoenomohestoz, lock braided in two strands; nanhotoenomohestoz, lock of three strands; enisôtnova-vhotoene, it is braided in seven strands; enisôtnova-vhotionhe, one (or.) is braided sevenfold; nanohotoena, I b. it in with; nanohotonoha, I b. it (c. instr.) in with; the imper. of -nohotoena would be nohotoenoz = braid it in with; the imper. of -nohotonoha would be nohotonoxz = braid it in with. Naonehahotoena, I unbraid it; naonehaovess, I unbraid the hair; nasévae, I am not braided, have my hair loose. See hair, plait. *Weave, interweave*

to be, like, lifting head
brain, mazthâp, the b.; hesthâp, brain; nazhesthâp or nazhstâp, my b.; nszhestâp or nszthâp, thy b.; heszhesthâp or heszthâp, one's b.; nszhesthâpan or nszthâpan, our (incl.) b.; nazhesthâpan or nazthâpan, our (excl.) b.; nszhesthâpevo or nszthâpevo, your b.; heszhesthâpevo, their b.; naheszthâp or naheszhesthâp, I have b.; emazthâpevo or ehesthâpevo, it is b.; esaahesthâpevhan it is not b. Nahestâpan, I b. (has ref. to a mixture of brain, liver and fat which is rubbed on hides previous to tanning. See tan). Noavóxôz, brainless, senseless, also shiftless, without backbone.

hènešeo- trucker
brake, hènešeoxtanohamestoz, wagon b. (rad. hén = holding from + -eš- = continuing + -eoxta- = wheel, legged + -nohamestoz, ref. to horses); tōeoxtanohamestoz, (inf. -tōe = bind, tie, hold); nahènešeoxtano amoeneo or natōeoxtano amoeneo, I set the b. to the wheels of the wagon (or.); ehènešeoxtane amoeneo, the wagon b. is set; etōeoxtaenohamestove, it is a wagon b.; ehènešeoxtanohamestovensz, they are wagon brakes; ehènešeoxtanohamestovatto, it acts as a b. Naevhapevana tōeoxtanohamestoz, I repair the wagon b. - Brake, in the sense of a thicket, is rendered by suff. -eše, which denotes covered with, full of, e.g.: šistatōeše, thicket or brake of pines; matāeše, wood thicket; heškovoeše, brake of brambles, thorns.

bramble, heškovósz, b. bushes; heškovoeše, b. thicket; eheškovoešeeve, it is a b. thicket; heškovhestaâzemenoz, b., black berries; heškovhestaâzemenósz, b., black berry bushes; eheškovóhestaâzemenóeve, it is a b., black berry bush; heškovohestaâzemenóeše, b. berry thicket.

bran, zemahoxomohamestoz; ze = that which + -ma- = reddish + -hoxom- = to feed + -ohamestoz denoting "stock".

zethanhestasonerstaenatto, 'under' branch, shoots, no real b.
 zehestoerstaenatto " the branches (which suck).
 Zeno wastaenatto, dried branch. Above suff. refer to the branches.
 While the following ref. to the tree: or in the above the br. are subjects,
 while in the " the tree is subject.

BRANCH

ENGLISH-CHEYENNE DICTIONARY

BRANCH

chenetstaenao, it spread, its br. (radiat.) / chemonoustaenao ramif.
 branch, v. ehénevonēha, it branches, ramifies; ehénevonē-chaams-

šenaō, they (or.) b. out; hēne- designates a radi-
 ation, ramification from a point. These expressions do not ref. to tree branching, but have the sense of "radiating from". Nevertheless the inf.-(v)on- ref. to a branch shaped body, like pipes, thread, tendrils, blood vessels, ropes and water courses. See radiate. Ehénevonatto, it b. out from; hestāenoz ehénevonatonsz, the branches b. out from each other. The inf.-(v)ona ref. to the gradual tapering of cylindrical objects. Ehénevonoeoz, it b. from (of water courses); nahénevonēšename, we b. out into different directions; ehénevonēšena, it b. out (as arteries, tendrils of plants, etc.; spoken of as or.); ehénevonēšennatto, it b. out (in.); hēnevonēšennatoz, the branching out; hoxzz enisoona, the tree b., forks into two branches; enanoona, b. into three; enivoona, b. into four; ehénevoona hoxzz, the tree sends out its b.; zexheshénevonēha, where the branching starts from; zexheshénevononatto, where it b. from. (ref. to a branch). Ehénevoonsz meonoz, the roads b.; the same expression would be used for water courses (ohesz); ehénevoonaosenz hestāenoz, the branches become ramified. *see p. 702 - number*

branch, n. hestā, b. of tree; hestāenoz, branches (in.); hestāenov, the branches (in a body. Fr. branchage; Ger. Astwerk); hestāenovā or hestāenoveva, in, within the branches; hestāenoz eoxceatokonsz, the branches are entangled, matted; vokonaekamaxsz, dried, bleached branches; pecononoz and peoxkononoz, broken branches or twigs on the ground; enokstaenatto, it has one b.; ehaestohestaenatto, it has many branches; enahestaenatto, it has three b.; eniv(he)staenatto, it has four b.; enisōtohestaenatto, it has seven b.; tass nihestā-enovheman's, as it were we are branches. In religious terminology the branches are used metaphorically to designate families, while the trunk is the nation. An old woman told writer that the old people in the family were the trunk of the tree, their children were the limbs or larger branches, while the twigs were the grandchildren. Naoehestaenāno hoxzz, I prune (cut off) the branches of the tree (when done by striking); naoehestaenaso, I cut its (or.) branches (when done with knife); nakahestaenāno, I cut its b. short; nakokahestaenaso, I cut its branches short; nahoxehestaenāno or nahoxehetaenaso, I prune its (or.) branches; napopohestaenaso, I cut off its (or.) branches with a knife (Fr. ébrancher); zeto hoxzz epopohestaenax, this tree has its branches cut off, (Fr. il est ébranché; Ger. er ist abgeästet); hestāenoz zeēšēsz, the branches which are cut at the end; naēxomovo hesztāenov I cut its branches; epopoēšenz hestāenoz, the b. are cut off; hoxzz, one cut the br. off the tree

naovokhtāenāno, I cut its branches short lengths
 naēx, mng. 174
 evorokhtāenahē, it (he) its br. are cut in short lengths

chei/enoveo
 hey br. (out)
 nakehtāenao
 ovō

under
 the
 the

see p. 702
 see for grafting
 175a
 sepo-ovda
 eppo-ōua
 it is broken

off, a tree
 with br. off
 zepo-ovnaz
 with b. off
 (figur.)

napo-ovnaso
 "ébranché"
 cut off, lop off
 a branch.

cut
 he's the br.
 is dry.

popōpōevēpa
 fallen b. leaf

exaēpētāmo
 stand with br.
 extending out in
 a straight line
 etaxotāe-
 naevotome
 made several br.

What is called brass in the Bible branze should be term branze, as it was an alloy of copper and tin not copper and zinc (and tin)

nāztā, m. br. nāzhestānoz (pl.) ezetōēstāha, it is bent by wind, e. i. struck by

BRANCHY

ENGLISH-CHEYENNE DICTIONARY

BRAZEN

hestānoz zepoešēsz, the branches which are cut off zehehestaenovsz, its branches (Ger. sein "Geäst", sein Astwerk); hesztānoz, its (the single ones) branches; hesztāvoz, their branches; zeto nāa nahestāenotto, this my son is my b.; nahestāetova, I am one's b.; epavhestāenov or epavhestāena zeto hoxzz, this tree has good branches, is well branched. See tree.

branchy, ehaestostaenatto, it is b.; haestostaenatto, the being b.; eatohestaenatto, it is b. and entangled.

brand, v. namxehóno, I b. one (or.); namxehoha, I b. it; emxehoe, one (in. and or.) is branded; emxehoeo, they (or.) are branded; nasaamxehoho, I do not b. it; nasaamxehóno, I do not b. one (or.); nanēhcv zemxehohom, it is I who brands it; zsaaešemxehohoetto, before I had it branded.

brand, n. mxeovátov, b. on animals; hoestaonoz, fire brands; makāt zevešemxevátove, the branding iron.

brandish, naōmstahāz, I b., wave it; naōmstahamo (or., as flag, blanket, etc.); naōmstahasen, I b., wave; ōmstahasenistov, the brandishing, waving; naōveōstahāz, I b., wave it with one sweep. See shake. Xovatov naōveōstahasenetovo, I b. a sword at one. Xovatoveva navešemenāōstōno, I b. a sword at one, I challenge one with a sword.

brandy, vèhoemāp, the white man's water; evèhoemāpeve, it is brandy, whiskey. See whiskey.

bran-new, etó-mona, it is bran-new. See new.

brass, heovemakāt, b., yellow metal. [Makāt is the diminutive form of mahaeta which is generally applied to iron. Originally it referred to the "red one", i. e. copper]. Eheovemakātaevston, it is made of b.; eheovemakātaeve, it is b.; eheovemahataeve, it is b. (when sp. of a large piece of b.).

brassard, hōetoseo zevešohonaevaoxtov, badge "brace-let" on the arm. See badge.

brave, ehātamahe, one is b., considered so; ehāe, one is b., valiant; hātamazhetan, b. man; hohāhetaneo, very

b., courageous man; hātamahestov, the being b., brav- b. intrepid; ery, ehāekasgoneve, it is a b. child; zehātamahessō, the b. ones. Namenāno, I b., challengd one; nahestatamahe, b. the danger, run the risk. See bold. Esaahezevane, one is not afraid, is b. *ehēesta, b. i. e. courageous*

brawn, hekoneozistov, strength; ehkoneoz, one is brawny.

bray, see sound.

brazen, etóvahe, one is b., insolent, impudent; tóvahes- toz, the being b.; etóvahestov, it is brazenness; zetóvaesz, the b. one; zeto hetaneo natóvahetō, these men are b. towards me; etóvaheoneve, she is b., arrogant; tóvaheonevestov, brazenry.

esaahezevanevane, they are b. bold

exxenoeta keen, harsh sharp and cuttaeta have a similar meaning

Valorous hēznetan chespenoeta b. intrepid dauntless Valorous Valiant

exahacikocue, has a b. face, froward.

breach, nasoxpax, I make a b., break thru; naēseoxevooha, I make a b. into it; rad. ēs =into + -eox =break in two + -vo =asunder; zexēseoxevooha, the b., where it is broken in; zesoxpxe, the b., where it is broken thru; zesoxpxehestov, where the b. is. See break.

bread, kòkonhō; (from -kokonōn =to tap, knock; kokono-he, woodpecker); ekòkonhōneve, it is b.; nakòkonhō-onam, my b.; hosz kòkonhō nīmezz, give me some b.; ze-kòkonhōnevešš, the "bread ones", expression used by the peyote men to designate the christian Indians, having ref. to the symbolical bread of the Lord's Supper, in contrast to the peyote. Nakòkonhōnan, I make b.; kòkonhōnanistoz, the b. making; kòkonhōnanehe, b. maker; kòkonhōnemanevēho, baker (white man); ekòkonhōnaneheoneve, one is a b. maker; ekòkonhōnemanevēhoeve, one is a baker; nahonoxta kòkonhō, I bake b.; ehonoe kòkonhō, the b. is baked; kòkonhō zevešepapanohe heoveamsceva, b. and butter, (lit. b. which is spread over with yellow grease); kòkonhō navešepapanoa amsceva, I spread the b. with fat (when using instr.); kòkonhō navešepapanoena amsceva, I spread the b. with fat (when using the fingers); kòkonhō epohahota or epohāta, the b. raises (swells by heat); kòkonhō epevnāta, the b. raises well; kòkonhō ehosphāta, the b. fails to raise; eoshāta or eoehota kòkonhō, the b. does not raise; nahoxomo kòkonhō, I feed one b.; naséasen kòkonhō moxtavhōpeeva, I soak b. in coffee; naséomesz kòkonhō, I dip the b.; eotōva or eexōva kòkonhō, the b. is soaked, wet; Esaahēkòkonhōnamé, one has no b. *ekòkonhōnevešš, they are accounted as bread.*

breadstuff, zetohetāevešmane kòkonhō, all that with which bread is made.

breadth, zehetāeoz, its b. (sp. of water courses or roads); zehetāo, its b., sp. of in. obj.; zeamsetto, its b., width across it; zehetāomao, the b. of the land; zeoxtohetāomao, all thru, over the b. of the country; inf. -amse- =across the b. of; zehetāeōmoeha, the b. of water area; zeoxhetāeōmoeha, all over the b. of the water; naamseēna, I tear it across the b. (done by hands); naamseēxa, I cut it across the b.; eamsetto, it has b., capacity; eamshae, it is long across the b. See wide, width, size. *inf. -māe- =broad, wide.*

break, naēna, I b. it (by hand); naēnanoz, I b. them (in.); eēne, it is broken; eēae, it is broken (state); eēeoz, it becomes broken; eēeoxz, it is breaking; naeēna, I b. it in parts, pieces; naeēnanoz, I b. them (in.) in pieces; eēeoz, it becomes broken in parts, piece; eēeozenz, they (in.) become broken in pieces; nappena, I b. it off; nappēnanoz, I b. them (in.) off; napopēnanoz, I b. each one of them (in.) off; nappēnomovo, I b. it, one's off; (see tear); naēnomovo, I

The ē here refers 176 to length of object broken in its length.

po. ref. to sudden tear from where it adhered.

niēēnanonau, our 4 sons, + breakings

zehetāeōmoenau, our 4 sons, + breakings

} see p. 176a

see bread at break

see broken pieces, verb.

*eēēhokona
verb b. his
neck (in falling)*

break, *na'otovo* never, I b. a tooth "out" of him.
na'taxe-d'otovo, I b. it upon me (as the outlet of oil, perfume)
oxaotovo

coxahāz, he b. it (by dashing, throwing)

nio'eneonauz = our breaks, fig. transgression: *zehet o'eneonegezoz*, the
 transg. of ours: *zehet o'eneonethonoz*, the transg. of mine (pl.)

branch. When grafted following terms can be used (see also under graft)

panhoned' o'seo, scion, the grafted in twig.

zehoue-taxoōtohe " that which is on top of (in grafting word

noxstāenaosco, the branchlet, twig added to

maxeo, "
hestā zepandione o'iche, the branch grafted

break

cheotomstor, he is long winded
 eōēnoretom, he holds out his breath

b.it one's; nááenomevo, I bit for one; zeéeno, the one (in.) one breaks; zeéenom, that which I b.; zepoenomevaz, that which I b. for thee; heto kòkònhô napoenomenon, this bread is broken off for us; zeéenomotâ, that which I b. for (substitutive) one; namamepoena, I b. it off (in chunk); naamseéna, I b. it across; eamseéne, it is broken thru the middle; zeééozz, the one who or which becomes broken; zeééozessô, the ones (or.) broken; zeééoxzessô, the ones (or.) breaking; zeééoxzész, the breaking ones (in.); amoeneo zeééáessô, the broken wagons (or.); éóstaha, one is heart broken; napéena, I b. it by crushing; napeéenanaz, I b. each one (in.) to to pieces, by crushing; epééoz, it is broken in pieces; epepééozensz, they, each one (in.) are broken in pieces; napeñôn, I b., pound to pieces (by crushing with instr.); napeñono, I b. one (or. instr.) to pieces; napepenôô, I b. them (or.) all to pieces; napéoha, I b. it in pieces; napepéohanoz, I b. them (in.) all in pieces. The inf. -pé- denotes breaking by pounding, crushing, down flat pressure. Zepenônsz, the one who breaks in pieces; nanēhov zepéénomono, I who b. it in pieces; nanēhov zepéénomono, I who b. all of them (in.) in pieces; nanēhov zepéénon, I who b. them (or.) all in pieces; nanēhov zepéohom, I who b. it in pieces (instr.); nanēhov zepéohomono, I who b. them (in.) in pieces; nanēhov zepepenônon, I who b. them (or.) all in pieces (instr.); napeñoxta, I b., chew it (with teeth); napeñomo, I b., chew one (or.) ninēhov zepenosoxtomossôz māhoz, thou who breakest by crushing the arrows' points. See chew. Naéa, I b. with the foot; naéoha, I b. it with an instr.; naéohanoz, I b. them (in.); ninēhov zeéohomô, thou who breakest it; nâtone-šëaton naéoha, I b. it with the sole of my foot; naéoxta, I b. it with the teeth; naéomo, I b. it (or.) with the teeth; nanēhov zeéoxtom, I who b. it with the teeth; naéxapen, I b. in two; the inf. -ôx = half, in two; naéxana, I b., split it (by hand); naéxoxta, I b. it (by teeth); naéxoha, I b. it (by instr.); naéxâha, I b. it (by heat); naéxano, I b. one (or.), by hand; naéxomo, I b. one (or.) with the teeth; naéxono, I b. one (or.) by instr.; naéxá, I b. it with the foot; naéxax, I b. it (with knife); naéxaso, I cut one (or.) in two. Éóxeoz, one (in. and or.) is broken in two; meneevetô éóxeoz, the pitcher is broken; eamseéxeoz, it is broken thru the middle; see tear. Naévooha, I b. it asunder, apart (with instr.); nanēhov zeévoohom, I who b. it apart; naévoohono, I b. one (or.) apart; évooxz, b. it apart! évoohoha, let him b. it apart! Naévoohomovo, I b. it one's apart; naéxevohena, I b. it apart (by hand); éxevoheno, I b. it (thou) apart! Inf. -ôxe- = b. in two; when the "o" is long (ô) it implies "break open". Naéxe-

macomax-
 str. No ground
 micomelito
 mesetoto
 Sculicite
 Pamp. potatoes
 excéota
 a hole, break
 is br. More
 o. str. it and
 b. there more
 i'cota
 a down space

- "rocha" and
- "igôus" denot.
"off" 7

1--12

napo notavarooha, ¹⁷⁷ b. off its neck
 na'inotavarooha, b. off its " (head)
 napo azenavarooha, b. off its lip (astop of bottle glass)
 { na'e'aze

vooha, I b. it apart (by instr.); naēseóxevooha, I enter by breaking it; naoxevoehaz, I b. it asunder by throwing it; naóxevoešemo, hohona (or.), I b. the stone by throwing it (or.); napopoeahaz, I b. it ^{chop} off in pieces by throwing; napopoešemo, I b. one (or.) off by throwing; napopoaház, I b. it by pulling off; napopoahamo, I b. one (or.) by pulling off; epopooneez, it becomes broken, (sp. of cylindrical bodies pulling asunder); napopoo-neohaovo sitoxc, I b. the rope by pulling. Inf.—one-refers to cylindrical bodies; sitoxc = rope and is or., like dry goods and thread. Natataoha, I b. it (instr.) open, ref. to lids, stoppers of jugs, etc. Naeš-koxtano, I b. one's leg; naeškokxtano, I b. each of one's leg; naēškokšeocho, I b. one's finger short; naeškokšeocho, I b. one's fingers short; nha zeoškokxtanas, the one who broke my legs; zeēškokšeocho, the one who broke my finger short; eškokxtanae, one has a leg broken; eoeš-kosae, one has his fingers broken short. The "k" sound is a diminutive form and implies "short off" or "the point off", here in these examples. Eššeosae, one has the finger cut (state); eoešeosae, one has all the fingers cut off; napopoēstaōstōno, I b. off one's ears (at one sweep); naemēnevaoseš, I have my collar bone broken; eššēatae, one has the foot broken; eoešēatae, one has both feet broken; eēpeoahe, one has a rib broken; naēoneevokōno šišinovož, I break the snake apart (with stroke); nanoose-sohetováz, I b. my way thru (Ger. hindurch); naēsxsoxpeš, I b. thru into; na-soxpax, I b. thru; naáz eévoeha, my arm is broken; namo-nomax, I b. the land (by plowing); esoxonatto, it breaks apart by drying, shrivelling (by weather process), said of branchlike, tapering objects; esoxonāta, it breaks from heat; evohovonatto, it breaks apart (said of spokes of wheels, from weather process); evovohovonā-tansz, they each (in.) b. apart, from heat; eōxonatto, it breaks open, cracks (from the weather); eōxonāta, it breaks open, from heat; eōxtāta, it breaks open from heat; eōxomaeoz, the ground breaks open; eoxomaehóta, the ground breaks (from heat); eōxomaoxta, it breaks, cracks open (said of ice on water); naatoēta, I b., transgress; naeēena hoemanistoz, I b. the law. Nahoxee-to mohēnoham, I b., train the horse; ehoxeetahoetoe, it is (or. horse) broken to the saddle; eonšēostahā vóe, the cloud breaks up (at one sweep); eonšēoz vóe, the cloud dissipates, becomes broken; eonixahā vóe, the cloud breaks up. The inf.—oninx—=shatter, demolish, disintegrate, dismember. Enešepoeōstahā vóe, the cloud is breaking apart; epopoeōstahā, breaks into several parts; eóseoz, it breaks open (of an abscess); epoē-settonsž zepevszeavóesz, the flowers b. open; (see blossom); eaveoz, one breaks down (in health); esxse-

veoz, one breaks down, becomes exhausted; emeèn, one breaks forth, comes into view; ešehe oxmeènēsz, at the breaking forth of the sun; easetax, eamemeohe (stronger term), one breaks out by running; naasethoāoz, I b. away (running); naasethoāozetovo, I b. away from one; rad. -ase- =start + -hoa- =to run + -eoz =become; inf.-masó- designates "break" whenever an action or condition has an abrupt beginning; emasóaxaameoz, one breaks into tears; emasóohaz, one breaks into a laugh; emasóhāmoxtaeoz, one breaks sick (where we say "falls sick"). See broken, crack, tear, piece, shatter.

breakable, eoxceoxeoz, it is b., will break; eoxceoxeoveoha, it is b.; eoxceéoz, it is b.; eoxceonšeoz, it is b. See break, breakage.

breakage, (breaking), zeox, the break; éenenistoz, the breaking; oéenistoz, the breakage (pl.); oéeneo, the break, also transgression; nioéeneonan, our breaks, faults (not to confound with óeneo =the blind one); nioéeneonan nioéenenaenon, our faults, breaks, transgressions blind us; [in Ch. the first "o" denotes reduplication, and thus makes the noun pl. in Eng.]; éeozistoz, the breaking, becoming broken (quick process); éeoxzistoz, the breaking (slow process); éeasestoz, the breakage (state, condition); péenenistoz, the breaking by crushing; péeozistoz, the becoming broken; penōnestoz, the breaking by pounding; óxeozistoz, the breaking in two; ōxeozistoz, the becoming broken open; óxanenistoz, the breaking in two (acting); éškoxtanazistoz, the breaking of a leg; éšksehazistoz, the breaking of a finger; mohēnoham hoxeesehestoz, the breaking of a horse; popooneeozistoz, the breaking by pulling apart (ropes, etc.); zetohetāeoxane, all that is broken, the breakage; zemāoxeoveoha, all the breakage (shattered apart by throwing); ēsxsoxpšēnātoz, the breaking thru (Ger. hindurch), making a passage thru; soxppestoz (soxpaxestoz), the breaking, breach by stepping thru; zeto hohona zehešeoxeovešems, the breaking of this stone (by shattering). As many nouns could be formed as there are words for the v. "to break" in all its modes and ramified derivations. The Ch. gr. explains how all these noun forms can be made and combined.

breakdown, esxseveoz, one has a b., is exhausted; eaveoz, one has a b. (in health); sxseveozistoz, exhaustion, b.; aveozistoz, b. in health.

breaker, zemasó-onovōmeōstahā hohonaeva, the breakers, (lit the oncoming billows dashing inshore over the rocks); hooxcemasó-onovōmeōstahā hohonaeva eaāzenistoneva-veoeotōmaha; when the breakers dash over the rocks they (at the same time) roar in heaving waves.

breast (mammary) chetana she has milk, eesahetanaheo, they have no milk (in breast)
chovvovetanao, she has dry br. opovvovetanao, pl. of need.; etozeehetana
the small breast; nitzechehetana, me...; eoxvotanao, hair full
rounded breast; eoxvotanao, pl. of need.; etvapehetana, she has
large breast; etozeehetana, her breast protrude (rel. esp. to nipple)
hetanao eoxvotanao, her breast protrude natan eoxvotanao, my (sg.)

BREAKFAST ENGLISH-CHEYENNE DICTIONARY BREATHE

maataevhana breakfast, meovvna zeoxcemesestov; meo = early + -vna
maatevhanv morning (when the light comes); namee, I eat; eoxcemesestov, it is eaten. Meomesestov, early eating; namecmese, I eat my b. or I eat early (in the day); zeezemeesemes, after one had eaten b.; nahomos zetosemesestov, I cook for the early eating. Esaa-
meomesestov mecmese, mecmesehaana, one had no b. therefore one is hungry. eovvma, mallaev, hee, na, a b. of given
breast, mazheeeon, the b., chest; mazheeeon, my b.; hes-
namechabeten, zheeeon-one's b.; nazheeeonan (obs.), our b.; zemamovshenetto, b. bone, sternum (where the chest comes together, the middle); vecevshenestov, cavity of b. (at lower part of sternum), lit. depression in chest; napoesheneno, I strike one's b.; napoeshenesh, I smite my b.; emeshheeeona, one has a hairy b.; epavheszheeeona, one has (is provided with) a good b., chest, one is well chested; nanchoenoz, I hold one to my b., bosom; nahoxssena heszheeeon, I lean against one's b.; omotomaxestov, the heaving and sinking of the b.; eomoto-
max, it heaves and sinks (breast). Natan, breasts (or, mammary region; hetanan, her b.; ninozeoto mata-
regxz, thou usest her for nurse. See nurse. Nanenotamo-
hetanan, I suck her b.; naneho, I give one the b.; nio-
seha or nheheha, give (thou) one the b.; see milk.
breath, omotom; omotomaxestov, the visible heaving and move, it is b.; zeomotomevz, the one who is b., the living one; eomotomevess, pl. The word "omotom" also means "inspired word"; Maheoneomotom, God's inspired word. Naomotom, my b.; niomotoman, our b.; niomotomevo, your b.; eomotomeva and omotomeva, by, with, thru, in the b.; eomotomeva Maheo navešemanhanheme, by b. his last
the b. of God are we made. Naheomotom, I have b. eomotomev
breathes, naomotom, I b.; niomotomhemā, we b.; eomotomeo, they b.; naomotomeoz, I become breathing; omotom-
hestov, the breathing (also a gentle movement of the air; see air; eomotomhestove, it is a breathing; na-
omotomaovo, I impart one breathing; eahanomotom, one b. hard, is panting; zehetaeomotomevess, all who b.; na-
omotometan, I want to b.; naomotomeseho, I cause one to b.; namaxeomotom, I b. freely, relieved, draw a long breath; namaxeomotomeoz, I feel relieved, draw a long breath; naomotomšena, I lie breathing; nahessā, I b. it in, inhale it; nahessātovo heomotom, I inhale one's breath; napeosematōtomovo heomotom, I dislike the smell of one's b.; -peose- =to dislike, loathe + -ma-
tōto (from namatoxta =I smell it) + -cmovo =it his. Naomotometovo, I b. upon one; naomotomeztovo, I am breathing to one; nahōtoxta, I b. out something (spue out); naaneyooxta, I b. it (blow) down; navenevooxta, I b. (blow) away. See blow. Eoxemeāz, one has an

breast plate (of just)
no ena-hevenis
to vazehevenis
ehoanenevshena
breast plate
see chest
I have a
b. chest of
wide breast
namechabeten
we stand
with proud
chest.
Natan my b.
hetanan
my breast
nitarag-
neo, our breast
nita vavv-
yau v.
hetangen
their b. we breathe
see p. 176
breast
mammary
made of long
cylindrical
cyberical
scales
see p. 178
constrictor
former, he
cause b.
ninozeoto
tomōerson
he causes it
b. into us.
ninozeoto
to cause
cause, vantage
he sits up
like into us
(see viny)
anotamene-omotom
or eomotom
one living
b. upon
to vazehevenis
hoestacomotomēsestov - evavvnaetavvnaeomotomēsestov, b. murder
the breathing of fire thru nose
omatamahāzistov, drill for b.
enaxvatom
enaxvatom, i. out of b.
choestave-omotomēsestov, b. fire, b. ant fire
enomatae - "be b. violence
fire nostrils

7 *ēikax-zetomeo, is used to breathe*
breathe emaseomotomstaha and eusepeomotomstaha
when inward feeling (against one) is not expressed by word, but shrouded
of breath, or snortlike gasp.

ENGLISH-CHEYENNE DICTIONARY

BREEDER

offensive breath (mouth); (oxem =rotten + -āz = mouth). Omotomeozistoz, the occurrence of breathing; emasó-omotomeozeo, they (or.) abruptly become breathing; naomotom eamšeme, my word (inspired) is written (having more ref. to the saying than to the writing). Namxevčmotoxta, I sweep, clean it with my breath. See explanation under "blow". Etosevonevomāesz Maheon, he is to be blown away by God's (breath). The words "omotom, osotom" and "hekotom" are related. The first ref. to "moving up and down", to "heave and sink", while the second (osotom) means the "allaying, not heaving" or "rest", and the last (hekoton) designates the "calm"; Nanxpotomeoz, I suffocate, have my breathing shut, stifled; esšeomotom, one is still breathing; epaveomotomhestov, there is a good breath, it exales fragrance or good air (also metaphorically); ehavsevomotomeoz, one breathes bad; esaapaveomotomehan, it is not good breath, air; eevhapaveomotom, one breathes well again; eénomotom, one ends breathing; zetohetšeomotom, all that breathes. Zepevszeavoósz emāpaveomotomhestovensz, the flowers b. fragrance, (lit. the nice headed grasses are all well breathing).

bred, epeveššeeseoneve, one is well b.; ešhestovoozene, one has ears, is well b.; eonisyomhekonēstata, one is ill-bred (is hard of ears). Among the Ch. the piercing of the ears is attended with ceremony, for it symbolizes the opening of the understanding, the time from which the child is to hear and learn. Children whose parents are dead or which have no one to bring them to have their ears pierced at certain ceremonials are "onisyomhekonēstata", their ears are still hard. As a rule such children grow up without any decent training (as the Ch. used to have) and become ill-bred. The younger the child has its ears pierced the less it suffers and the better it is for it. This was the symbolical teaching: the sooner children hear and obey the more and the easier they will learn. The pain when the ears were pierced, together with the present the parents had to offer for the occasion, would show that obedience and learning cost something.

breeches, veššeēsenostoto (or.), b., pants; nxpsoestoto, breech-clout; nanxpsoestonaovo, I make b. unto one; enxpsoestove, it is a breech-clout. See pants, leggings.

breed, nahestoešého, I b., beget, bring forth one; ehešhestovoeo, they (or.) raise, b. children. Naešého, I raise, b. one. Zehestoešeessó, the bred ones, progeny. See bring forth, grow, raise: *emaseomotom, or serpent*

breeder, zehešhestovoessó, b., progenitors, zeešeesohesz, the one who causes growth, of people or animals.

breeding
breed
breach
breach

etāsetova-vōien, br. for the purpose

→ breathe: suff. -ēš, -ēšetš, -ēšez pref. to nose or nostrils
when breathingly inward is implied -omotom, -omotomeoz
emaseomotomeoz he b. hard
emomata-omotomeoz, b. violence
emomata-omotomeoz, b. murder
emomata-omotomeoz, b. murder

enxheszestanam it is the morning breeze: a light blowing just before sunrise. the break, breeze of dawn, (morning) Zephyr, mild, gentle breeze

BREEDING

ENGLISH-CHEYENNE DICTIONARY

BRIDGE

breeding, hestoešhesto; evešhestoešhesto, thereby is a b.; hestoešhesto, that which causes growth in people and animals, the breeding.

breeze, see wind. Hovèn eesta, there is a light b.

brethren, zehevis'onemon, they, my b.; zehevis'onemaess, the ones who are my b.; ehevis'onemazeo, they are b. (with each other); ehevis'onetovazeo, they are b. (unto each other). Nis's, my brother or sister; nis'on, my b. (Ger. Geschwister); es'on, thy b.; hevis'on, one's b.; nis'onaneo, our (excl.) b.; es'onaneo, our (incl.) b.; es'onevō, your b.; hevis'onevō, their b. This expression is the equivalent of the Ger. Geschwister, but also designates cousins and half brothers or sisters, or all together. When a Ch. man has several wives, their children will say: nahevis'onetovāzheme, we are "Geschwister". Nahevis'on, I have b.; nahevis'onenotto, I have them for b.; nahevis'onenoz, I have one for cousin, half brother or half sister, etc. See brother. Nis'onasz, brethren! This expression has come into use among christian Ch. The old address used by a speaker was usually: vehonász na notxész, chiefs and warriors! Also: hetanász, kasovāehasz, men and young men! Writer heard the Messias teacher (Porcupine) addressing a crowd by saying: navōhestonász, my blood relatives! The expression "nis'onasz" will be understood by christian Ind. as meaning them only and not others, altho the latter be present. The proper way of addressing a mixed audience of Ch. would be either: Mahaehász, Friends! Or: Hetanász, heész na kašgonasz, Men, women and children! *see appease, satisfy*

bribe, naemōseovóho, I b. one; emōseovohazisto, the b. (emōs = secret + -vóho, to ransom, pay for; see ransom); eemōseovehe, one is bribed; zeemōseovóhasz, the one who bribes me.

brick, maheše, (ma = red + heše = dust); emahešeeve, it is a b.; mahešensz, bricks; mahohonao (or.), bricks, (ma = red + hohonao = stones); emahononaeveo, they are red stones; emahononaeuston or emahešeevston, it is built of bricks; maheše evešemane, it is made out of bricks; epavemahešeevstoona, it is beautifully brick-ed.

hemonheam, his br.
bride, monhé (newly married) (mon = recently + -hée = woman); zemonhēvsz, the one who is b.; emonheēve, she is a b.; zetoshēhyamsz, the one about to be married (sp. of woman); emonhēhyam, she is newly married (hēhyam = having a husband).

bridegroom, monheta (mon = newly + -heta = man); zemonheszheemsz, the one having recently a woman; emonheszheem, one is a b.; see *zemonhevsz, note, bridge*.
bridge, hoxovoo, b., the one set across; ehoxovooneve, it is a b.; hoxovohesto, the bridging; ehoxovohes-

zehevis'onetovos
he br. similar
Geschwister
zehevis'onetovos
our in family
or
gemingona stalk
3 or 4 ever
associated in
hair

tove, it is a bridging; nahoxovoona, I make a b. The expressions are also used in the fig., especially in the religious terminology, thus hoxovoonaisto denotes b. making, mediation; zehoxovoona, the "pontifex" or mediator. Such expressions were especially heard during the "Messias" movement, but they were not new then. See crow. Zenškoveoetto, b. of the nose. See nose. Hoxovoo emakātaevston, the b. is built of iron; hoxovoo ekamxevston, the b. is built of wood; mahataameo hoxovoo, railroad b.; ohe ehoxovoona, the river is bridged, provided with a b.; nahoxovoonaoxz ohe, I b. the river. See cross.

bridle, hoxzenāeseo, b., bit (from hox = bind, tie around [see bandage] + -zena which ref. to mouth "end" of animals); ehoxzenāeseoneve, it is a b.; nahoxzenāeto ham, I b. the horse; suff. -oham is from mohēnoham = horse. Hoxzenāetohamesto, the horse b.; ehoxzenāetohamestove, it is a horse b.; naonehahoxzenāetoham, I take the b. off of the horse, unbridle the horse; naēstāzenano ham, I b. the horse, I put into the horse's mouth; nanitāzenano ham, I take off the horse's mouth, unbridle the horse; nahoxeēsetoham, I b. the horse (when tying around nose). See halter. *na. t. ch. d. e. z. I b. check it*

brief, ekaoan, one speaks briefly; kaoanisto, b. speech, utterance; kasexov, b. space of time ekasevostanehevstove, it is a short duration of life; ekasexov netto, it is for a b. time; see short. *na. ka. ox. i. sto. v. I b. briefly*

brigand, šēnovahe, b., robber, despoiler; ešēnovaheve, one is a b.; ešēnovavostaneheve, one leads the life of a b. See rob. *ka. ox. i. sto. v. br. word*

brigandage, šēnovahestoz; ešēnovahestove, it is a b., robbery.

bright, eoāsetto, it is b., shining; amōmāzistovea ehoxovōenov, it is b., dazzling, (lit. mirror like it has a look); eoāsenōhe, one (or.) looks b., luminous, shining, also eoāsevenōhe; eoāsevenono, it is b., luminous; naoāse na, I make it b. (light, fire); -oās- denotes flame; see burn, fire; naoāsevoaena, I make it b., furbish it; eoāsevoaeha, it is b., furbished; eoāsevoaeoe, it is made b., shining, is furbished; nanhovaena, I wipe it b.; epevatamano, it is b. (sp. of the general outlook, appearance); zepevszeavoōsz echāpevatamanoensz, the flowers are very b.; emaatamano, it is b. red (of the atmosphere or general appearance of objects); echeovatamano, it has a b. yellow appearance; esaavotōenové, one (or.) cannot be looked upon, is dazzling b., pure; esaavotōenovhan, it is dazzling b., cannot be looked upon. See shine. Eotoxovae, one is b., intelligent; otovastoz, brightness, intelligence.

brighten, naoāsevoaena, I b. it; nahetotaetanoho, I b. one (or.), make him cheerful; enamepevatamanoez,

it is brightening (of the weather, sky); emasópevhotō-eoz, one's sight brightens; emasópevotōene, one's face brightens, (or emasópevotōeneoz); eneamhotōenov, it gradually brightens, becomes sight. See sight, look.

brightening, emāvovasešena, it is b., resplendent; emā-oáseōstahā, it is b., flashing; eoásevoaeōs-tahā, it is b., shining; emāoáseōstax, one is b. in a flash, shining. See resplendent, shine.

brightness, zeoxchešeoásevoaeha, the b., that which is brightening; oásevenōhestoz, the b., in look, appearance; pevatamanohestoz, the b., appearance; zehe-oásevoaeha, its b. See shine.

brilliant, eohāvovasešena, it is b., very shiny; eohāvo-oasetto, it shines brilliantly.

brim, heszeneva, its b., lip (see lip); hetoxq heszeneva, the b. of a cup; zekāgoeō, its crests, edges; zeškāgoeō, b. (where it ends, thin, tapering); zehēpeō, its outer b., rim. Eoxenōvatto, it is full to the b. (of liquid); eoxenoene, it is full to the b. (of dry substance); eoxenoenae, it has been filled to the b. Na-xenoena, I fill it to the b. (with dry substance); na-xenoenoto, I fill one (person) to the b.; naoxenoe-noxz, I fill it (anything) to the b.; naoxenōvana, I fill it (with liquid) to the b.; naexa eoxenoešen na-hāen, my eyes are brimful of tears.

brimstone, heovhohonaevhoesta, yellow fire stone.

brindled, esōkovotavova, it is b. (animal, fur), is striped, barred, streaked.

brine, mǎp zeohāvoxbomaoxzevane, water which is made very salted. See salt.

bring, nahoeoztsan, I b. (generic term); nahoeozész, I b. it; nahoeozého, I b. one (or.); nahoeoztomevo, I b. it for one (or.); nahoeoztomovo, I b. it, one's; nahoeoztomevonotto, I b. one to, for one; nahoeozamo, I b. one's (or.); heq'sām nihoeoztomevazevonotto, I b. to thee one's sheep; nahooztovo, I b. it to a place for one; heto nahōoztomon, this is brot upon me; nahōoztomotāz, I b. it upon myself, for me; nahoox, I b. game (from the hunt); nahoeoamaovo, I b. one (or.) by driving, (as cattle); nahoeoamaovoham, I b. in the stock, by driving; nahoaovō, I b. them (or.) in; nahoeoavō, I b. them in (fast); nahoaovoham, I b. the stock. Naēseozesz, I b. it in; naēseozého, I b. one (or.) into; nataēseozesz, I b. it into (speaker being outside); nanxēseozesz, I b. it into (speaker being inside); nahōeozesz, I b. it out; nanxhōeozesz, I b. it out from; natahōeozesz, I will b. it out to; nahooxoveozesz, I b. it across; nahooxovéo-zého, I b. one (or.) across; nahoenemotoxta, I come bringing it in my mouth; hotam ehoenemotomo kōkoa, the dog brings a quail in his mouth; etahōenemotoxta, one brings it out in his mouth, toward; enxhōenemotoxta,

nahoxe'e'e'sau, I br. up, raise (train, discipline should have ref. - vovoxpone -
 narovoxpone hoxe'e'sau, I bring up in disciplin
 nahoxe'e'sau, nahoxe'eho; nahoxe'e'e'eho

BRINK

ENGLISH-CHEYENNE DICTIONARY

ene'ie'e'ta, ^{BRINK} he b. it up, ^{cause it-}

one brings out in his mouth, from. [The Ch. inf.-ta- implies the going forth of an action, from the speaker onward; when the action is reversed, not from but towards the speaker, inf.-nx- must be used. Whatever is behind or past, when referred to, has the "n" or "nx" infixed, as a rule after the pronominal pref.]. Naho-oxtooneanoham, I b. the horse to the place (by leading); mâevehoeno nanxhooxtoneanoham, I b. the horse from town (leading); natahooxtoneanoham mâevehoeno, I b. (lead) the horse to the town; niszetooxzesz, b. it hither, to this place! Nixêseoetom maxsz, b. in (ye) wood; naêseoetanoz maxz, I b. in wood(s); nimenîmeta, thou shouldst b. to one (or.), in the sense of fetch to give; namenîmeta, he might give me. The -nî- implies that the one of whom the giving is expected will have to come from some place to bring the gift to the speaker. A sick Indian may say to a visitor: nahevêho namenîmeta esêoxz, the white doctor should b. me medecine, or, let him send me medecine. [Toneš nime-nivehômô, some day you should come (from where you live) to see him]. Inf.-me- =appearing forth, coming up to view; nameenen, I b. to view, reveal; nameena, I b. it up; nameeno (or.); nameenomovo, I b. it one's to view; zemonemeene, one will be brot to view, revealed (-mone- =newly, recently, only then; Ger. erst); nameena, I b. it to view, set, invent it; nahestoemeoena, I b. it to view from out of. The difference between nameena and nameoena is the "o" in the second word, and that implies "place, set", thus: I b., place it in view. Nameovôea, I b. it up (from a liquid substance); namen-ôn, I b. to view with instr., I mine; namenoha makât, I mine iron; see dig; nameeôstôno, I b. one (or.) to view instantly (instr. m.); nameeôstoha, I b. it to view in a flash; emeeôešeš, one is brot to view instantly (instr. m.); namehesta or namêsta, I b. it to view by words, I explain, reveal it; nameemo, I reveal one (or.), b. one to view by words. See come up. Inf.-hestoe- or -hestô denotes "from out of"; nahestoešešho, I b. one (or.) up, raise, breed him; nahestoešeész, I b. it forth from out, (implying growth, development); zeto hoxzz eoexchestoešeeszzenoz maxemenoz, this tree brings forth apples; nha zexhestoešeehaezêe, the ones who brot us forth, our progenitors. Ehooešeme, one is brot up in a lying posture (on travois or horse); nahooešemo, I b. one, lying. Navešeamha, it b. to me, I receive something by it; tox-to makâtanzz nivešeamhaenoz, how much money did it b. thee? Nahoemetaenon hovae, he brot us something, (lit. he came to give us something. See carry.

brink, toxea; [ometoxea, at the verge; niotatoxehoe, thou standest at the b.; etostôenêe, one (or.) is at the verge of death.

ezheko (ezhekouy) it is b. friable, breakable
ehacemencousz, they are b. friable (pills)

BRISK

ENGLISH-CHEYENNE DICTIONARY

BROKEN

brisk, enonahaxczhesta, one is b. (from nature); enonahaxkae, one (or.) is b. (state); inf. -nonahaxce- = briskly; enonahaxceoxz, one (or.) goes briskly; enonahaxcèn, one (or.) walks briskly; enonahaxchozeche, one (or.) works briskly; nasaaevhanonahaxczestahe, I am no more b., agile; evavàkae, one is b., jerky, brusky; evavaneta, one (or.) is b., quick, rash; see rash, fast. Nonahaxczestàtoz, briskness, sprightliness, vivacity, agility (from nature or disposition); nonahaxkastoz, briskness, the being b.; vavàkastoz, briskness, jerkiness; vavanetàtoz, briskness, rashness. Zevavanetass, the b., rash ones: *etane'rohacoxz, he gets onto a b. going; see*

brisket, hešeonòneva, breast part of beef. See beef.

bristle, enepoováo, one (animal) is bristled, from anger, fear, sometimes used fig. of people; it ref. to hair "raising" or standing erect; ematáovao, one (or.) bristles, ref. to actual bristles [matá = prickly pear, cactus]. Ematáoó, it is bristling, pricking (said of growing plants; mataósz, bristling, prickly plants. Heškovotto, porcupine quills. See thorn. Heškovezeneco, hair brush made of the porcupine's tail; zematáovatto, the bristles from a fur, also brush made of such material. Zematáovaz, the one (or.) provided with bristling fur; *enepoovao, he b. up. (of animals, when fur is raised*

brittle, ehac or ehcotax, it is b., see 'soft; emataq, it is b., breaks easily; ematakonsz (pl.); ematace-oxz, it is getting b.; emataehóta, it is b. from heat. broad, see breadth, wide. The "m" implies b., expanded as in the words: maxe, great; maha, big, wide. Inf. -votta- before "maxe" and "maha" denotes "b., very wide, great". See abroad. Evotamahaeoz meo, the road is b.; evotamahaoz' heszhesta, b. is his heart.

broadcast, nahéneāzenoz mazemenoz, I sow the oats b.; ehénehamensz, they (in.) are thrown b.; nahénevhōesta, I spread the news b.; namónhōesta, I spread the news abroad, make them generally known. [See spread, choose and provide].

broadcloth, see cloth.

brocket, hotoxpevaoveza, stag in the second year. See deer.

broil, nahonoxta, I b., roast it; nahonoto, I b. one (or), as bird, rabbit, fish, etc.; ehonoe, it is broiled; honovoxkōz, meat to be broiled (usually sirloin); hoonō, broiled meat; hoonō namese, I eat broiled meat, roast; naséoxtano hoestavā, I b. it (or.) on the spit. Homōozistoz, broil, turmoil: *nahoonovonota - for him*

broken, epoevoešena, it is b. off; epoevsevoeš, he has a horn b. off; eésetto, it has the point (of blade) b.; etameésetto, it is b. blunt; etameésevota, it is b. in, nicked; etovoeoeseha, it is b. in, indented, nicked in; tovosešehoe, saw; etovoneneoēšeha, it is indented

see potsherd
ehāexxewekame, ¹⁸⁶ b. in many parts
ehāepsevoekame
eōāēšepseoz, broken asunder

(gap between teeth); see indented; eéeo, it is b.; eéae amoeneo, the wagon is b.; naáz eévoeha, my arm is b.; eépeoache, one has a rib b.; eéévoeš, it is b. in pieces; eoninševoeš, it is b. in pieces, apart, disintegrated; eoninxéoz, it becomes b. as under; eoninxoeš-tahâ, it is b., demolished instantly; hoe eôxane, the earth is b. open; eoxeo, it is b. in two; eoxevoeha, it lies b. apart; eoxevoešeme, one (or., as rocks) lies b. apart; eoxeôstaha, it is b., torn by wind; eoneevavensz, one (or.) speaks brokenly; eoneevavâtomon, one understands brokenly. See break, crack, piece: *tataxkiz broken*
 bronze, zemsîškanemae-makât, brown reddish metal. *cut up, as land*
 brooch, sénohaseo; see pin. *is the term for brooch in the Bible*
 brood, enhohona, she is brooding, setting; naheomêveôhe-tanona, I b. too much (over something); naëveota-tataxk-
 ôhetanona, I am brooding. See hatch, child. *broken up, rough*
 brook, ohevahe; ohec, brooklet. *inherent, inter-*

broom, mxevomaoheo, ground sweeper; mxeheeo, sweeper; em-xevomaoheoneve and emxeheconeve, it is a b.; mxe-vomaoheonoz, brooms, also broom corn; see sweep.
 broomstick, mxevomaohevhoôtô, broom handle; mxeheoonev-hoôtô, broomstick.

brother, the Ch. has four different words for b.; a common one used by male and female to designate a younger b. or sister, e.g. nisima, my younger b. or sister, said by an older b. or an older sister. Another common word for both sexes to designate "co-brother" or "co-sister", half b. or half sister, or cousin (first, second or remote), e.g. nis'is, my b. For brevity sake we use the simple Eng. word "brother" with the understanding that it implies all the other meanings, (for the word nis'is). For older b. the Ch. has two different expressions, the one used by the men and the other by women. The word used by men can be used by a woman only when she speaks of the man's b., e.g. your b., his b. The word which a woman uses for older b. can be used by a man only when he speaks of the woman's b., e.g. your b. or her b. - Nisimâ, my younger b. or sister; nisimao, my younger brothers or sisters; esimâ, thy y. b. or s.; esimao, thy- (pl.); hevasem, one's y. b. or s.; hevasemo, one's- (pl.); nisimahan, our y. b. or s., (excl.); nisimahane, our- (pl.); esimahan, our y. b. or s., (incl.); esimahane, our- (pl.); esimaev, your y. b. or s.; esimaevô, your- (pl.); hevasemevo, their y. b. or s.; hevasemevô, their- (pl.); esimahâsz, ye y. brothers or s.; zehevasemetovaz, thou my y. b. or s. Nahevasem, I have a y. b. or s.; nahevasemenoz, one is my y. b. or s.; nahevasemenotto, they are my y. b. or s. (pl.); nahevasemenon, one is our y. b. or s.; zehevasemetto, I who have a y. b. or s.; also one who is my y. b. or s.; zehevasemeton, the ones who are my y. b. or

s.(pl.); nahevasemetova, I am one's y. b.or s.; zehevasemetōsz, I who am one's y.b.or s.; nahevasemeton, I am a y. b. or s.; zehevasemestovsz, the one who is a y.b.or s.; zehevasemestovessō, y.b.or s.(pl.); ehevasemetto, it has y. b.(pl.), said to mean: it yields interest (of money). Hevasemestovestoz, the being y. b. or s. Nahevasemetan, I want to have a y. b.or s.; nahevasemetanotovo, I want one to be my y. b.or s.; nahevasemevōemo, I count one as a y. b.or s.; nanēhov zehevasemevōemanetto, I, who am counted as a y.b.or s.; hevasemetovāzistoz, the being mutual y. b.and s.(pl.); nihevasemetovāzhema, we are to each other y. b. and s.(pl.). Writer thinks that nisima denotes "the one born, issued after one". The relationship m. explains all these forms, q.v. in Ch.gr. As above terms imply both younger brother or sister, it appears vague who of the two may be meant. The difference is recognizable in the sentence connection, or by adding the name, or sex of the one mentioned. E.g. nisimá hetane-kašgon, my y. b., (boy); nisimá heekašgon, my y. s., (girl); nisimá kasehe, my y. s. (young woman); nisimá kasovā, my y. b. (young man); nisimá hetan, my y. b. (male); nisimá hee, my y. s. (female).- Nis'is, my b.; nis'son, my brothers; zehevis'onetto, the one who is my b.; zehevis'onetton, (pl.); es'is, thy b.; es'on, thy brothers; zehevis'onétto, thou who hast a b., or the one who is thy b.; hevis'on, one's b.; nis'onan, our b., (excl.); es'sonan, our b., (incl.); es'onaneo, our brothers; es'sonevo, your b.; es'onevō, your brothers; hevis'onevo, their b.; hevis'onevō, their brothers. This term is understood to mean "co-b." and "co-s.", half b. and half s., cousins of all grades. Nahevis'on, I have a b.; nahevis'onenoz, one is my b.; nahevis'oneton, I am a b.; nihevis'onetōen, we are one's b.; nihevis'onetovāzhemā, we are bretheren to each other; nihevis'onemāzhemā, we are brethren; nis'onász, brothers and sisters! Zehevis'onetovaziss, you, my b.; zehevis'onestovsz, the one who is b.; zehevis'onestovessō, the brothers; hevis'onetovāzistoz, the being brothers to each other; hevis'onemazistoz, brotherhood; nahevis'onetan, I want a b.; nahevis'onevōemo, I count one as a b.; oxzhevis'onestovstovēsš, when b. relationship occurs.- The following with rad.-tatanem are the expressions used by women for older b. But whenever a male speaks to or of a woman concerning her b., he uses the term used by women. Natatanem, my older b.; natatanemō, my- (pl.); nstatanem, thy ol.b., (woman addressed by man or woman); nstatanemō, thy- (pl.); hestatanem, her ol.b.; hestatanemō, her- (pl.); natataneman, our ol.b. (excl.); nstatamaneman, our ol.b. (incl.); nstatanemaneo, our- (pl.); nstatanemevo, your

ol.b., (woman addressed by man or woman); nstatanemevō, your- (pl.); hestatanemevo, their ol.b. (of women); hestatanemevō, their- (pl.); nahestatanem, I have an ol.b.; nihestatanemhemā, we have an ol. b., (incl.); ehestatanemēo, they have an ol.b.; nahestatanemenoz, one is my ol.b.; nihestatanemenotto, they are my ol. brothers; nahestatanemeton, I am an ol.b.; nahestatanemōemo, I count one as my ol.b.; zehestatanemetōez, the one, our ol.b.; zehestatanemetovata, the one, thy ol.b.; zehestatanemestovsz, the ol.b.; zehestatanemes-tovessō, (pl.); Hestatanemestovestoz, the being ol. b. Nahestatanemetan, I want an ol.b.; hestatanemetanox-toz, the wanting an ol.b.; zehestatanemetovaz, thou my ol.b.! This however is very rarely said, as sisters do not speak to their brothers. Hestatanememazistoz, the being ol.b. (to a sister) with each other; nahestatanemo, I am ol. b. with him (to a sister); zehēstata-nemsz or zehehestatanemsz, the one being her ol.b.; oxhestatatanemestovstovēs, when the "being an ol.b." occurs, or: where there is a relationship of ol. brothers to a sister; nihestatanemetovstovaz, thou art my ol.b. in relationship. The following with rad.-néh- are the expressions used by men for older b. But whenever a female speaks to or of a man concerning his b., she uses the term used by men. Nanéhā, my ol.b.; nēhe, thy ol.b. (man addressed by man or woman); henēs, one's ol. b.; nanēhan, our ol. b. (excl.); ninēhan, our ol. b. (incl.); ninēhevo, your ol. b.; henehevo, their ol.b. Writer never heard the pl. of above, except in the sub. f. of the v., as: zehenehetton, the ones, my ol. brothers; zehenehetoss, the ones, thy ol. brothers; zehenehess, the ones, his ol. brothers; zehenehezē, the ones, our ol. brothers; zehenehessē, the ones, your ol.b.; zehenehevossē, the ones, their ol. brothers; nahenehe, I have an ol.b.; nihenehemā, we (incl.) have an ol. b.; nahenehenotto, they are my ol. brothers; nihenehenoneo, they are our (incl.) ol. brothers; nihenehetova, thou art his ol.b.; nihenehetōevo, you are his ol. brothers; nihenehetove, I am thy ol.b.; nihenehetovaz, thou art my ol.b.; nahe-nehevōema, he counts me for his ol.b.; nihenehevōema-neo, they count us for ol. brothers; nihenehetovāzhemā, we are ol. brothers to each other; nahenehemo, I am ol. b. with him; henehetovāzistoz, the being ol. brothers to each other; henehemazistoz, ol. brotherhood; zehenehe-stovsz, the one being an ol. b.; zehenehestovessō, ol. brothers; henehestovestoz, the relationship of ol. brothers, the being ol. brothers; ehenehestovstove, it is an ol. b. relationship; oxzhenestovstovēs, when there is a relationship of ol. brothers; nihenehestovstovaz, thou art my ol.b. by relationship; zehenehetovaz, thou my ol.b. (addressing); zehenehetovetto, thou,

unto whom I am an ol.b.; nahenehetan, I want an ol.b.; henehetanoxtoz, the wanting an ol.b.; henehevōemazisto-
toz, the counting each other as ol.brothers or the mutual relationship of ol.brothers.

brotherhood, hevis'onemazistoz; ehevīs'onemazistove, it is a brotherhood.

brother-in-law, the Ch.has two different words for b., one used by the men and the other by the

women. Following are the expressions used by men for b.: nitov, my b.; etov, thy b. (man addressed by man or woman); hevetov, his b. (m. or f. sp.); nitovan, our b. (excl.); etovan, our b. (incl.); etovevo, your b. (being addressed by man or woman); hevetovevo, their b. (m. or f. sp.). The pl. of above writer never heard except in the sub. f. of the v., as: zehevetovetton, the ones, my brothers-in-law, etc. Nahevetov, I have a b.; ehevetoveo, they have a b.; nahevetovenoz, I have one for b.; nihevetovstove, I am thy b.; nihevetovstovaz, thou art my b.; nahevetovetan, I want a b.; nahevetovemo, I am b. with him; hevetovemazistoz, the being b. with one; nahevetovetovāzhema, we (excl.) are b. (pl.) to each other; hevetovetovāzistoz, the being b. (pl.) to each other; nahevetovevōemo, I count him as my b.; hevetovevōmazistōz, the counting one for b.; zehevetoves-tovsz, the one being a b.; zehevetovstovessō, b. (pl.); hevetovstovestoz, the being a b., relationship of b.; oxzhevetovetovstovēsz, when a relationship of b. (pl.) occurs. See relationship m. in Ch. gr. — Following term, "nitam" is used by women to designate brother-in-law, and by men to signify sister-in-law. Nitam, my b. (f. sp.) or my sister-in-law (m. sp.); etam, thy b. (woman addressed) or thy s. (man addressed); hevetam, her b. or his s.; nitaman, our (excl.) b. (f. sp.) or our s. (m. sp.); etaman, our b. (incl.) or our s.; etamevo, your b. (woman addressed) or your s. (men addressed); hevetamevo, their b. (sp. of women) or their s. (sp. of men). Nahevetam I have a b. (f. sp.) or I have a s. (m. sp.); nihevetamhemā, we (incl.) have a b. (f. sp.) or we have a s. (m. sp.). The following terms imply the same dual meaning as above, but only one is given for brevity. Nahevetamenoz, he is my b.; nihevetametovstovaz, I am thy b. (sp. to a woman); nahevetametan, I want to have a b.; nahevetametan, I want to have a b.; nahevetamevōma, she counts me as her b.; zehevetametto, I who have a b.; zehevetamezē, our b. (pl.); zehevetamestovsz, the being b. (to a woman); zehevetamestovessō, b. (pl.), (to women). See sister-in-law.

brow, veenoto, the brows, eye brows. *max*
brown, zeneamanemoktav, coffee b., seal b.; eneamanemok-tavonsz, they (in.) ar coffee or seal b. All the endings given to -moktav can be adopted by the above

See b. 8/66
also "gate"
and p. 156
under "body"

from heat
saban

chōpuaēva
of brown skin

term. See black. Zemôziskan, b., leather b., ref. to old leather color, similar to oak finish; emôziskanemenoensz, they (in.) are b., amber-gold, (sp. of grain shaped obj.); zemsiskanema, reddish b. (terra-cotta); emsiskanemaeta, one (or.) is reddish b. (see red, for endings added to -ma); namsiskanemaena, I stain it reddish b.; emsiskanemaova, it (animals) is reddish b.; examanovaevovoass, it is b. white spotted (of horses). See color; under this word special examples of combination and suffixes will be given. Eheovocova, it is b. furred (sp. of horses).

browse, mohênoham eêvenoz, the horse is browsing; tato hotoa zeêvenoxzz, yonder bull who is browsing;

q'san eoxcêvenozeo, the sheep are browsing. *chêvotomanogeo, b. quick.*

bruise, naoxkosôvoto, I mark one reddish blue, maroon;

having ref. to the spots caused by the b.; -oxkos = maroon (color) + ô denoting blood flow + oto, suff. = to one. Naonšxox, I am b. from a load on the shoulders, also used otherwise. Oxxkosôvotazistoz, the bruising "blue"; onšxoxistoz, the b. on the shoulder; onšeoizistoz, b., hurt; naonšeo, I am hurt, bruised. See hurt, wound. Napenôn, I b., pound, crush small (with instr.).

See break. *coxkose-neuše, he broke br.; eoxvôcha - ôvotageo*

bruit, see noise.

brume, anstaeš, light fog or mist trailing in the depressions of creeks and gullies.

brunt, nisâzistoz, nonahahestoz, b., encounter, fight; enisâzistoz, it is a b.; pœovâzistoz, b., clash, poehoeotovâzistoz, b., mutual clash. *see rub and touch*

brush, ôvhôo, b.; eôvhôoneve, it is a b., from rad. ôvo = b., shake off, [eôveoz, he shakes, said of horse or other animal, shaking itself free of dust or water. This

is used tropically by older Ch. to say that one has "turned a new leaf"]. See shake; ôvhôoneva navešeôvoha, I b. it with a b.; ôvhôoneva, with, by a b.; naôv-nôn, I b. (c. instr.); naôvôno, I b. one (or., as a coat);

ôvhôoneva navešemxena, I sweep it off with a b.; ôvhôoneva navešemxevomaocha heto mhayo, with a b. I sweep the room. See sweep. Naasevoocha, I b. it off (by blowing); naasetoha, I b. it off; heškovizeeneheo, hair b.

(formerly the tail of a porcupine; heškoviz, the bristling one), the bristling comb; [zeeneheo, comb].

Heškovizeeneheoneva navešezeenehesz, I comb myself with a b.; hahênôo, paint b.; ehahênôoneve, it is a paint b. (nahahéana, I rub it); nahahaénoha voxpestoz, I b. the paint, implies the brushing and rubbing at the same time. Zetoktoósz, brushes, small shrubs; zeasetoevessész, vines, b. of vines; menoeše, willow brushes, bushes; emenoešeeve, it is a willow b., growth of willows.

eh oxo-mrecha, it brush (brush against); ehax omnešeme he - b.

brutal, esaananoné, one is b., implacable; [nananovo, I

*h'ovaevoitauevestoz } see animal.
h'ovaevestoz }*

BRUTALITY

ENGLISH-CHEYENNE DICTIONARY

BUCKSKIN

recognize one, am civil to one]; esaananoneheonevé, one is brutal.

brutality, saaanonehestoz, b.; esaananonehestovhan, it is not b.

brute, emasháne, one is a b., devoid of sense, stupid, ignorant; emashavoēta, one (or.) is brutish, carnal, lascivious; eohāesenova, one (or.) is a b., villain; eahansenova, one (or.) is a b., cruel, bestial, sensual.

brutishness, mashanehestoz, mashaneheonevestoz, the being brutish, stupid, wicked; mashavoētastoz,

act of b., bestiality, lasciviousness; ohāesenovātoz, b., villainy; ahansenovastoz, b., wickedness, cruelty.

bubble, ehemocamōmeoxz, it bubbles, ref. to b. in liquid, effervesces, also soap bubbles; moca from moksa,

calf, the bubbles resembling the fluid of the placenta; epopcesevota, it bubbles up with noise, seethes;

evoxceonsevota, it b., seethes (of cold or hot liquid).

buck, hotoa, bull, is used for the bovinæ, see bull. For smaller animals the word "hetan" = male, is prefixed, e.g. hetanekokoeax, rooster; hetanehomā, male beaver;

at other times the term "zehetaneamsz" = the male one, is used. Hotoavaczeva, stag, b. deer. See jump.

bucket, māpevetō, larger water pail; māpevetoxq, smaller water pail; emāpevetooneheve, it is a b., pail.

Māpevetoxq zemakūtaevston, iron b. (made of iron); māpevetoxq zekamxevston, a wooden b. (made of wood); hōneanatto, bucket handle.

buckle, naēst'taena, I b. it (by hands); naēst'taoha, I b. it (with instr.); naēst'taenamo heeszehen, I b. or

button his coat (or.); naēst'taenomovo hemocan, I b. or button it his shoe; eēst'taeoneva, it is buckled (adj. meaning); epaveēst'taeoneva, it is well buckled or

buttoned; ēat'taeneo, b., that which is inserted. Nani-taena or nanēst'taena, I unbutton it, unbuckle; naēsta-

enoham, I b. the horse, harness; naēst'taeno, I b., harness one. See harness.

buckshot, zemomahaemenoesz šešemāhoz, coarse, large grained shot. See berry; šeš = duck + māhoz =

arrows, the word šešemāhoz = shot.

buckskin, vokaevōz or vohāevoz (large), b.; vokaevotoz, (pl.); vokaevsanistoto, b. dress (for men most-

ly); evokaevsanistove, it is a b. dress; navōmo zemoo-

nasz vokaevsanistoto (or.), I see a beautiful b. dress, (man's dress); vohaenōstoz, b. dress, (for a woman); evohaenōstove, it is a woman's b. dress; vohaevovevōhes-

toz, woman's b. dress (made of b.); vohaenocanoz, b. shoes; navohaenān, I have b. shoes (on); evohaenocaneoz, one

is shod with b.; vohaēszehe, b. coat; evohaeszehena, one is provided with a b. coat; vohaenōxtoxz, b. leggings

for men; vohaenoxtohononoz, women's b. leggings (because they are more like gaiters; see boots); Zevōēšez, the

*see float
eonef(a)
b. v. hotoa,
it b. up
(from heat)*

^{see under}
 brood - can be rendered with suff. - ōēn, - ōēnax (see under
 child; haetx usvōēnaxgerutq, br. of many children;
 xīīīnoroq vōēnaxgerutq, br. of rattlers; kōvōēnax-
 geruta, etc. see child, brith. pema-sha-eēkers, evil br. also
 vōēnaxgerutq, br.; anōnervōau, he breeds serpents, brazen, inōnervō-
 au, serpent br.

exēlōtōk anovetana, it is; he cannot, obj. of his brooding.

roēhāz, br. (by it) in a box, himself in a box.

enēnōvōēn enēnōvōēnūitana, they breed as serpents.
 enēnōvōēnaxgeres, they are serpent br.
 xīīīīnoroq-e-shistānōvōēnēa, they engender serpent brood
 eahansenōvōēnaxgeres, a b. of villani, wicked one.
 etā-tōtōnōvōēnaxgeres, they are a b. of depraved ones, huge
 enēnōvōēnaxgeres, they are serpent brood.



cuttings of b., fringes; zezexoetto, fringes of a b. dress. See deer, hide, skin.

bud, mxeomätotoz, buds of cotton wood trees; hoxzezemenosz, bud, small green capsules of cotton wood trees.

There is no Ch. equivalent for the Eng. "bud" as a general term. See bloom or blossom. Zeoxchénevoësetto, that which is budding. *éihō ésetto it h. ant*

budge, see move.

buff, zemōsiskan, brownish yellow color. See brown, color. *éihō-ésoz. it has bec. budding (ref. to print.)*

buffalo, ésevon, buffaloes (as a herd); hotoa, b. male, bull; mozeehotoa, b. sire; moksa, b. calf; hetanevoksa, b. male calf; heevoksa, b. female calf; heovoksa, newly born b. calf, (heov = yellow + -oksa from moksa = calf; at that time the b. calves are more yellow); moxtavoksa, black b. calf (about one year old); moncess, b. heifer (about two years old); hotoxpass, b. bull, between one and three years old; hotoxpeōeva, scabby young b. bull; hotoxephoēva, young b. bull's hide; hotoxpa, b. bull, about four years old; hotoxpaess and hotoxpaceess, small b. bull, not four years old; ~~hestovo-~~ *éihō Hapenotoa*

nenehotoa, b. with side teeth (ancient animal, which differed somewhat from the bison and was fierce; ~~Ma-~~ *un-Thisal*

penehotoa, ancient mythical b. [mentioned in the Ch. *animal*

tale of the Pleiades]. Monemehe, young b. cow; mone = young, recent + -mehe = cow (expression used only for buffaloes, elk, moose and deer); mehe, b. cow; vōsta, white b. cow (sacred animal to the Ch. The term "vōsta" was also applied to other such "albinos"); ookoe-

nemehe, late bearing b. cow (in the fall); zemonhosēs, b. cow with first calf (bearing); ehosē, she bears; *menoksa b. heifer*

matamamehe, old b. cow; voēšemehe, fat b. cow; mamehe, poor (lean) b. cow; maheonemehe, mysterious or sacred b. cow; ooenhotoa, bliud b. bull. Hotoaxemistoz, b. wal-

low; escemoz (sg.), escemoto (pl.), either half or less of a b. robe, which children used for bed covers; ho-

toavoz, b. skin (male); hotoavotoz, (pl.); esevoneoz, b. skins (general term); esevonoēva, b. hide with fur; hoeá (or hoeaā), freshly scraped hide, used for the lodge cover; hoeanoz, hides; this word was applied mostly to b. hides, but is now extended to other hides. Mosesk or mosešq, tanned b. leather (now also applied to other leather); msiskan, old b. leather; [hence: zemsiskane, buff color]; msiskaneom, old lodge made of tanned b. hides; naēševsemsiskanoxta, I had also old leather breeches (pants). The old skin cover of a lodge was sometimes used to make breeches for the boys or old men. It is said that even the poor boys were not elated at wearing the old buff colored pan-

talets. Mōseskoneon, lodge made of b. skin; mōseskonō-

estoz, woman's dress of b. skin; mōseskanocanoz, shoes

epahoxetrona, it is well b. together e. i. close fitting
epavatamaestrona, magnificently built.
emamovstona, it is b. meeting together
emhaheretostona, all well, closely, tightly, all
epere-mamovstona, it is well, all b. together

BULGE

ENGLISH-CHEYENNE DICTIONARY

BULL

b.my house larger; nahoxsemhayonan, I b.a house addition; nahoxsemanisz, I make, b. it against, leaning on; napâemanisz, I make, b. it parallel to, close along; napâemhayonan, I b.a house close along; mhayo sâexaota, the house is built, finished, stands ready; heto mhayo zemonhoxsthota, this house wich is just built in addition. Nahoxovoonan, I b. a bridge; suff.-an designates the making, building; nameonan, I b. a road; nahekonano, I b.up one's strength, strengthen one; nanietam, I b., lean upon, trust, rely; nanietamenoz, I b.upon, rely on one.

bulge, epaoene, it bulges, (as from a pocket, satchel);
napâenxsan, I make buldge; napâenoha, also napâen-
oxz, I make it b.; napâenôno, I make one (or.) b.; na-
pâena(?), I make it b.; eniseexaneche, one's eye is
bulging out; eoniseexaneche, one's eyes are bulging
out; epaonen, the tooth is bulging, protruding.

bulk, rendered by inf.-mam(e)-, -momame- (in reduplica-
tion) =bulk, block, broad, large dimension; emamhota
vehooseo, the trunk sets bulky; emamemeaeo, his bulky
head was raised (of animals); mame =bulky + -me- =to
come up + -aeo ref.to head; zeto hotoa emameta, this
bull is bulky; emomametao, they (or.) are bulky, each
one of them; emamemanoôn maxevostano, he made a
great, bulky statue. Honoxista, the bulk, majority, most
great number; honoxhestxez, most of us, the b. of us;
nixhonoxtxez, the majority of our member; honoxista
etaešemese, he has eaten the b. of it; -honoxe- =the
b., majority, most; honoa, the greater part.

bull, hotoa, said of buffaloes, moose, elks, stags, rams
and cattle; mozeehotoa, b. (male of domestic cattle
used for breeding purpose); hotoa alone refers to
buffalo b.); [for names of young buffalo bulls see
buffalo]; hotoavoâe, antelope buck; hotoavaozeva, buck
deer, stag; hotoamoe, b.elk; hotoamâpemoe, b.moose; ho-
toakós, ram. The name has evidently ref. to butting
animals. Ehemotoham, he serves as sire; ehemotohameo,
they serve as sires. Following are proper names in
which the word bull appears: Hotoanonoma, B.thunder;
Hotoaoxhâstaesz, Tallb.; Hotoaoxvoton, Tailfeather-b.;
Hotoaoxmoxtavaesz, Blackb.; Hotoaoxhâeôs, B.standing-
high; Hotoavoôs, Whiteface-b. (-vo =white + âs =nosed);
Hotoavitanov, B. tongue; Hotoaoxsthōmosz, B.robe. [The
inf.-ox- is much used in names and denotes "said,
called so"]. Hotoaoxnhēsz, B.standing, (enhē, one
stands); Hotoavenooxz, B.stomach; Hotoanamosz, B.sinis-
ter (namosz =situated at lefthand, lefthanded); Hotoa-
oxhaaxceta, Smallb.; Hotoxpe, Youngb.; Htoaoxvokomaesz,
Whiteb. (evokomae, one [person] is white); Hotoxpeôeva,
Young-scabby-b. (hotoxpe, young b.+ -ôeva =scabby); Ho-
toameên, B.-emerging (emeên, one comes to view); Hotoa-

heman, Thirstyb. (heman, he goes to drink); Hotoah-
vess, B. buttocks; Hotoaheton, B. ham (see beef); Hotoa-
vō, B. hump (heszevōn = his hump); Hotoavōsta, Albinob.
(vōsta or voesta = shining white like crystals); Ho-
toavōe, B. cloud or B. sky (vōe = cloud or sky); Hotoxp-
nohess, Youngb. -anus; Hotoaeevax, B. tail (heszevax, his
tail); Hotoanasé, B. killing (enasen, one kills); Hotoa-
naseona, fem. form of preceding name; Hotoahē, B. woman;
Mistaahotca, Ghostb. or Owlb. (mista = owl, ghost); Ho-
toaoxhózeohās, B. unable-to-rise (hóze = cannot, eohāe,
one rises); Hotoaoxzevhamsēs, B. coming-back-to-eat);
Hotoaoxhohonaevs, B. stone (ehohonaeve, it is a stone);
Hotoxpēva, Youngb. hide; Hotoxkaam, Littleb. shooting;
Hotoxka, Littleb.; Hotoaahame, B. shooting; Hotoaxhāche-
staeme, Lousyb. (see louse); Hotoaocene, One-eyedb. (eo-
cen, he is oneeyed); Hotoameāz, B. beard; Hotoanāko, B.-
bear; Oxhotoa, Halfb.; Hotoaoxzevhotōene, B. eyes or B.-
look (ehotōene, the way one looks, the appearance of his
eyes; eohāotōene, he looks scared); Tāxem, Buffalowal-
low (has ref. to the holes made by buffaloes in roll-
ing); Tāxemeō, fem. form of preceding name; the name
Tāxem does not ref. to the animal but to what it does
by rolling; Hotoanistō, B. bellowing (enistōhe = one is
heard, makes himself heard; this is said of most ani-
mals and also persons); ōevhotoa, Scabbyb.; Hotoama-
heo, Mysteriousb.; Hotoanāoz, Sleepingb. (enāoz, one
sleeps); Hotoahemās, B. chips (-mās = feces); Hotoaxhāe-
ohōs, B. high-sitting-still; Hotoaxhoesz, Sittingb.; Ho-
toaveka, Lameb.; Hotoavekahe and Hotoavehae is the
fem. form of Hotoaveka; Hotoaoxnistxess, All-of-the-
bulls (zenistxessō, the whole of them); Hotoavoevehē,
Married-to-b. (uncertain meaning); Hotoaoxzešvxtōs,
B. breeches; see leggings; Hotoavxtan, P. skin; Hotoava-
ko, Bobtailb.; Hotoahotoxpa, Mature-youngb.; see
young buffaloes; Hotoxpress, Youngb.; Hotoavevass, B.-
with-a-tail; Heovhotoa, Yellowb.; Hotoaexama, B. blad-
der; Hotoaoxtavōneōs, B. starving; Hotoaoxtohās, B. ris-
ingb.; Hotoahehess, (?); Heškovizehotoa, Porcupineb. or
Bristlingb.; Hotoaeniševaz, Double-tailb. or Bigamous
b.; Hotoamenāvo, Challengingb.; Hotoaehōtahan, B. nar-
rating; Nistaahotoa, Ancientb.; Šemoz, Effeminateb. (eš-
emoto, he abuses his health with women); Hotoaešeo, B.
os-sacrum; Hotoanoèn, B. walking-less, or stooped; Vōs-
ta, Albinobuffalo; Esevona, Buffalowoman; Esevoneam'ne,
Buffalo-walking-woman; Esevonemeo, Buffaloroad; Esevo-
nemeona, fem. form of preceding name; Hotoamasea, Brut-
ishbuff. See pr. names under cow.

bullet, véhoemā, véhoemāoz (pl.), the white man's arrow.
See shoot.

bullrush, vitanōsz, bullrushes; vitanoēše, a patch of b.;
vitanoēšesz, patches of bullrushes.

See Need

Bully, see hectoring, domineering

bumble-bee, moxtavehànóm, black bee; zetâpetass hânoma, the chunky bees.

~~see knob~~ bump, nakôeniš, I b. my face; nakônaeš, I b. my head; nakô-naéovo, I b. against one; nakônaéovazheme, we b. our heads together; nikoeneovazhemâ, we b. our heads together (face); nakoeseax, I b. my head (upper part); nakôenstaneš, I b. my knee; nakôesežnax, I b. my elbow; nakoeaxtax, I b. my foot; nakôeaxtaxenanoz, I b. my foot against one (or.). The rad.-ko- designates a part of the surface, usually a salient part; inf.-poe- on the other hand ref. to the whole surface, as: napôeniš, I b. my face (the whole, by falling flat against); napôeseax, I b. my head, by falling headlong; napôenstaneš, I b. my knee, by falling flat against something; see fall flat. When the bumping occurs against, endwise, as the foot, fingers or one's seat against an object, inf.-tš- is used. Natôeneveoseš, I b. my toes; nitôeneveosešena-mâ, we b. our toes; natôeneveostôno, I b. one's toes; natôenevâtax, I b. my foot against; natôenevâtaxenanoz, I b. my foot against one (or.); nitôenevâtaxenatovaz, I b. my foot against thee; natôenevâtaostôno, I b. one's foot; natoxpoeš, I b. the fingers' end (by poking); natôeseš, I b. my seat (as in falling with a thump); naéonax, I b. my shin. Nouns and part. forms can be made with all the above terms. Ch. gr. explains this formation. See swelling.

bunch, rad.-ako = b.; naakoesan, I, b.; akoesanistoz, the bunching; naakoesz, I b.; naakotana, I set it in bunch (as corn, hay, etc.); mōesz zeakotaesz, bunches, piles, stacks of hay); zemanokoósz, b. of grass (mano = together + -ko- = b. + ósz = grasses); nokov, one b., cluster (nok = one + ov = in a body); nokov hôpâehemen-oz, a b. of grapes; nokov panôonoz, a b. of shingles; emomenoakotanensz, they (are set in several bunches); eakoensz, they (in.) are bunched; nahoxpohoesz, I tie it in a b. or bundle. See tie.

bundle, nahoxpohoesan, I b. (by tying, packing); nahoxpo-hoeto, I b. one (or.); see bind. Hoxpohoeseo, the b.; hoxpohoeseo neva, in, with, etc. the b.; zemehavoneš-zetto naevhaméa hoxpohoeseo neva, that which I had lost, I find in the b.; nathoxpohoeseo, my b.; nathoxpohoeseonoz, my bundles; see sheaf; navevôn, my b., pack, load; vevôn, pack, bundle; naonimotaemaena, I b. it (by rolling up); namanohoxpoanen, I b. up, pack together (does not ref. to the tying); namanohoxpoana, I b., pack it all up. See pack, gather together, collection.

bung, nxpohéo, b., stopper; vèhoemax henxpohéo, the barrel's stopper. See stopper.

bungle, see blunder.

bur(r), hânovos (pl.), burs, all prickly seeded grasses; hânovâeše, patch of prickly seeded grasses;

nakônaeš
I b. my
head
I b. my
knee
I b. my
elbow
I b. my
foot

ezetohao
I b. my
head
I b. my
knee
I b. my
elbow
I b. my
foot

I b. my
foot

natôeneveoseš
I b. my
toes
natôenevâtax
I b. my
foot
natôenevâtaxenanoz
I b. my
foot
natôenevâtaxenatovaz
I b. my
foot
natôenevâtaostôno
I b. one's
foot
natoxpoeš
I b. the
fingers' end
natôeseš
I b. my
seat
naéonax
I b. my
shin

naakoesan
I b.
akoesanistoz
the
bunching
naakoesz
I b.
naakotana
I set it in
bunch
mōesz zeakotaesz
bunches
zemanokoósz
b. of grass
nokov
one b.
nokov hôpâehemen-oz
a b. of grapes
nokov panôonoz
a b. of shingles
emomenoakotanensz
they (are set in several bunches)
eakoensz
they (in.) are bunched
nahoxpohoesz
I tie it in a b. or bundle

nahoxpohoesan
I b. (by tying, packing)
nahoxpo-hoeto
I b. one (or.)
see bind.
Hoxpohoeseo
the b.
hoxpohoeseo neva
in, with, etc. the b.
zemehavoneš-zetto
naevhaméa hoxpohoeseo neva
that which I had lost, I find in the b.
nathoxpohoeseo
my b.
nathoxpohoeseonoz
my bundles
see sheaf
navevôn
my b.
pack, load
vevôn
pack, bundle
naonimotaemaena
I b. it (by rolling up)
namanohoxpoanen
I b. up, pack together
(does not ref. to the tying)
namanohoxpoana
I b., pack it all up
See pack, gather together, collection.

bung
nxpohéo
b., stopper
vèhoemax henxpohéo
the barrel's stopper
See stopper.

bungle
see blunder.

bur(r)
hânovos (pl.)
burs
all prickly seeded grasses
hânovâeše
patch of prickly seeded grasses

(nan(h)otae, I am loaded (with
nanhotaohetoo, I load. Load before him & quickly

with
 uasaaōzetanusohetano for the
 zéroōmitchas, do not want to be
 a b. to me in his caring for me
 uāōzetanusohetano } here }
 hetovo }

nauphōtāoneho, I b. one more
nauphōtāoneho, causative
BURDEN ENGLISH-C

BURDEN

ENGLISH-CHEYENNE DICTIONARY

BURN

*na makiox
burden under
e go mox - he is
carrying with sorrow
e me toxo -
he stooped
walk, stooped
with b.
e me toxox
is stooped from
b.
na toxox e uaxox
make him
take it. f.b.*

hanováéšesz, patches of prickly seeded grasses. I make one to be burdened, give him a load; (was usually said of the loading of the horse or travois); nahoox, I come home with a b. of game; ehooxenov, they (collective) come home burdened with game, packing game; emamevox, he packs a bulky b.; zemamevõxessô, the ones with a bulky b.; eo-hānāox, one has a heavy b.; zeheanāoxz, the heavy burdened one. [The suff. -ox ref. to a pack or load on the back or shoulder]. Whenever one or more syllables follow the "ox", the "o" becomes evanescent. Namame-nóxta, I carry it, am packing it; nanōxena, I am with a b. (adj. form); nanēhov zenoxenatto, I the one burdened loaded; nanōxevomotâ, I am b. for one; nanōxenož, I am b. with one (or.), pack carry one; enševõksešenov, they stand b., loaded with it; ninōxetovaz, I pack thee away; naohāōxenož, I drop one (from carrying him), also said fig. to signify abandon; nichāōxetovaz, I drop thee, abandon (when he depended on me); naēnox, I am unburdened; naēnīxexz, I become unburdened.

unburdened (state.); naēnōxeoz, I become unburdened.;
 nahehānāēveoxēa, I am burdened, loaded with it
 (dragging the b.); zeheanāēvosoxtošs, the ones dragg-
 ing a b.; naheanāox, I am heavily burdened (see
 weigh); navēpanāxena, I am eased (adj. form) of b.;
 navēpanāox, I am eased of my b., or: I am lightly bur-
 dened. Naōneztaēvōnēn, I walk in a burdened manner.
 See bear, carry, load. *can here - uoxez, they have no before*
 burden, n. vevōn, b; vevōnsz, (pl.), also vevōxistoz; ohā-
 nāoxistoz or heanāoxistoz, intense, heavy b.;
 ēheanāoxistoz, it is a heavy b.; ēnōxistoz, the unbur-
 dening; vēpanāoxistoz, easy of burden; hevevōn naveše-
 vevōxevo, I am loaded with one's b.; navevox, my b.,
 load; navevōxistoz, my b. (part. noun); hevevōxeva, by
 one's b. See load.

burdening one's ... See load.
work burdensome, eohānāñ, it is heavy, b.; evešeheanāoxisto-
chānaoxistove, it is b. (by its means there is burden);
it is a heavy painful eheanāevosoxzeve, it is b. (dragging burden); zeheanē-
grinding vosoxzevatto, that which makes burdensome; -kana and a
see funeral burglar, see trigand, robber. — momegtorc = *plaguing, harassing*
 burial, ātchohestoz, b., the burying; zexetchohestoze,
 the place of b.; niveoxtašstoz, scaffold for t.
 See bury. — esachokxoxcesake

See entry. barly, etâpetâ, one is b., large of body; zetâpetassâ, the b. ones. burn, navonhâno, I b. one (or.); navonâha, I b. it; evonâta, it burns. The suff. -âno (or.), and -âha (in.), and -âta (impers.) have ref. to fire and heat and require the Instr m. (see Ch. gr.). Inf. -von- denotes destruction, loss. Navoneostâtâno, I b. one instantly; navoneostâha (in.); evoneostâtâ, it burns instantly; evonâo- eo they (or.) b.; evonâeo, they (or.) are burned, con-

naōzetan on are-hosereho I ^{assign} leave the burden to him (also responsibility) 198 → the -ōzetan on are-ho
naōtux taro - I am a charge (burden to one (living at his expense) implies the G. worry

all the inf. onix should be -ONIX-

nahoeataatahāo, it came my heart to burn, to
(stronger) acts my heart afire

BURN

ENGLISH-CHEYENNE DICTIONARY

BURN

sumed; Vonáhee, consecrated woman, priestess; Vonáhetan (Vonáetan), consecrated man, priest; Vonáeom and Maxevonáeom, lodge of consecration, purification. Vonáeom is the small lodge (of the so-called sweat lodge kind), while Maxevonáeom ref. to the great lodge or what white people have called "Sun tent", (see Sun dance). This ceremonial appellation has ref. to the ceremonial burnings and propitiating done by the priest. Vonáexa ref. to charm and talisman. Evonáexaeve, one is a sacred or consecrated person, endowed with a certain power. Evonáova, he is a ceremonial burner, whose office is to do the ceremonial burning; zevonáovaz, the one who does the burning; zevonáovassó, the priests whose office is to do ceremonial burning; esaavonátahan, it does not b., is not consumed; evešhóovátove hevetov Maheo, it is burned for God; enoóásen, he burns in connection with; hóaseonoz, ingredients burned as incense in ceremonials; hesthóaseonoz, one's burning ingredients; hocestoocen, ceremonial burning; enšhestovó, it b. very hot; eohāhō, it b. intensely (ref. to heat); naonixāno, I b. one (to hurt by fire); naonéxāha, I b. it; naonixēōstāno, I b. one instantly (to hurt); naonixēōstāha, I b. it instantly; naonixāe, I am burnt (hurt by fire or hot object); eonixāe, they (or.) are burnt (state); zeoxceonixāestove, that which is burning (suffering); eonixxaova, one burns, has the faculty of hurting by heat, as: zeonixxaovass mescess, the burning worms, the worms which cause burning; onixāestoz, the burning (active); onixāestoz, the burning (state); naonixāe, I suffer burning; naonixāe, I am burnt (state); naohāe, I am in a state of burning torment; naohāe, I suffer intense burning; eahanāe, one is burning to death; eahanāe, one is burnt to death; naēszeōstāe, I am burnt (any place on one's person); naoexōsena, I b. it, peel, skin by means of fire; hoesta eōs, the fire b.; zexexōs, where there is a fire b.; eexōs, it is started burning. The suff. -ōs = refers to flame, fire; q.v.; nahoeaz (nahōhaz), I fed the fire, make it b., by adding wood; emonhōhaz, one has just fed the fire; emonhōešeme hoesta, the fire has just been made burning; nahōhaztomevo, I, garden make it b. for one (or.); hōhoovátov, burning of rub-bish; nahōehéno, I make one b., set fire to one (or.); nahotxāe, I b., from being bareheaded, exposed to the sun; evonszeaōstāe, one's head gets crazy from heat, one has a sun stroke; von = to lose + -szea = head + -ōstāe = one burns instantly; naonixēātāe, I b. my foot; naonixēātāōstāe, I b. my foot instantly (also scald); naanōhe, I have my foot burned; naanōosta nahesseva, I b., scald my foot; when the burning is done dy hot liquids suff. -ōmāno (for the or.) and -ōmāha

(with fire)

sho's sure
he's burned

zahaata
is destroyed
killed by
heat

chorahau
ata, it is
no more
there heat

garden
stiff, burned
dry the sun

naperoōtomeo

chas
inf. to flame
dine

phetola's
burning
flame
fire

Vonka implies heat, purification by applied heat (fire) or suffering.

Turnish eohaseroaoro-^{te-hon}
^{na} eohaseroaetha
 eohaseroaetha hoochava, it is
 b. by Re fire (a. gold)

BURY

burning, nanšhóe, I am b., am hot, have fever; nšhóestoz,

haecetam-
oacitoz
The b. depth

burr, see bur.

burro, see ass; vohokoxta, b., donkey.

burrow, see dig; heszevox, its b. (of animals). *inf-masod*

burst, eoxxoz, it b.; see break; ^{oia ek} ecseoz, it b. / open (sol, break-

in cook that it flows out); eoxaomeoz, the ice b., breaks; /

naoxoxta, I b.it (with teeth or mouth); eoxevohôhóta, *quail* -

303 it b. with a blast; naóseotovo, I b. it (the abdomen)

one's open, so the contents flow out; epopooneez, it

b.apart,as ropes,cylindrical objects; eoxszeax,one b.

his head: epéevoeha, it is b., shattered.

bury. -àto- =under, covered by: eàtoeoz, it is buried; eàtōeo

see cover: naàtohoño, I b. one (or instr.); naàto- *il Buena...*

oha.I b.it: àtohohestoz.the burying.grave; eàtohohe-

tove.it is a grave.a burying: esaaàtohoehan.it is not

der buried: zexeàtohohestove, where it is buried, grave- *me lin. b. can*

yard where the grave is: naàtoaovo. I make one to be

buried: naàtohōva. I am buried under water: eàtohōva- *ehōes*

oz. it is being buried under water: eàtohōvatto. the *kaq'vava*

water covers, buries: naātoēna. I am buried under snow: *he 2. 16. 01*

naàtoēneōstàno I b. one (or-) under snow. in a moment: *a tree*

naatoeneostone, 1 bone (or.) under snow, in a moment,
eatoēneoešeš one is instantly buried under snow: naa-*restoration*

toēneōstoeoz I get buried under snow, in an instant:

naàtoēnaovo I make one (or-) to be buried under snow: *maleox*

naatoenaovo, I make one (or.) to be buried under snow, *become*
naatoóeno I b one (or.) under grass: naatoóena I b-it *3*

naatooeno, I b. one (or.) under glass, naatooena, I b. it
under glass: naatoomaena I b. it under ground: naatoo-

under grass; haatoomaena, 1 b. 1 c under ground, haatoomaena 1 b one (or) under ground: eàtoomaeōenoyoz *ground*

maeno, 1 bone (or.) under ground, eatomacsenovoz
 mayonoz they (or.) are buried under the houses. lit. *as cities*

they are covered under by the houses

they are covered under by the houses. *Deshauch-...*
...

201

201

franz und frau

*-toth-
but in sense
of just, only*

just newly) becomes "-moneetótš-", as: emonetotšhoe-oxz, he had but come; "but" in the sense of "very recently" is rendered by the term "moxheze" =but awhile ago; moxheze nāvōmo, I saw him but awhile ago; heǎse, but, on the contrary; oxtaetto and oxtovaetto (and inf.-oxtova), but otherwise, however that may be; ōvoxbonetto, but, denoting concession, (Ger. dennoch), in spite of the fact that, relenting from previous purpose; natosemehanaho ōvoxbonetto nasšivatamo, I was going to kill him, but I pitied him; onitāz, but, just the opposite, on the contrary; onitāz ǎnǎe, but he died; this would be said in the case the doctor had given a certain medicine which he claimed would heal, but instead was ineffectual and therefore (in the Indian mind) kills the patient. Hótaz, but behold; etosaamehahoeoxzehesz, hótaz ǎšhoǎn, he was said not to be coming, but behold he has arrived! Ootō, but considering; ootō zehešetotaxoštavoss, but considering the fact that they have transgressed; hoxkse niva, but who? (sc. no one); hoxkse t'sa, but where? (sc. nowhere); hoxkse toneš, but when? (sc. never); óha ve-, but if; óha vehovahan, but if it is gone; óha venšooko, but if it is raining

butcher, nanaton, I b. (ref. to the killing); enatoneo, they (or.) b.; naanǎn, I b. (ref. to the cutting up of the parts); natonehe, the one who butchers; nanatonevǎho, b. (white man); natomemhayo, b. house (slaughterhouse); hoevoxzemhayo, meat shop; zenatons-tov, when the butchering is done. This expression was used in the days when the Government issued beeves on hoof to the Ch. Monday being appointed for this, the term was applied to designate the day of the week. The present generation has dropped this use.

butchery, natonestoz; esaameotazistovhan onitāz enatonestov, it was not a battle, but rather a b. (or butchering).

butt, natamosǎn, I cut off the end, blunt with instr.; natamosoha, I b. it, cut off its end. Eotǎesozeva, its thicker end, butt, is provided with a hole (as needles); hestsozeva, its b., the thicker end part of an obj.; ehesozeve, it is a b. end; hesozevész, stubbles, thicker ends of plants (the feet). See foot, bump.

butter, heoveamsc, yellow fat; eheoveamsceve, it is b.; heoveamsc navesepapanoha kǎkonhǎo, I b. the bread; lit. yellow fat I spread the bread with; this implies the use of an instr.

butter-fly, evavaxcemǎ, the jerking, brisk one (horizon tal); evavaxcemaó, (pl.). -UAVXCE- (inf.) = jerky, butterfly like, erratic.

buttocks, see parts of the body.

button, naǎst'taena, I b. it; eǎst'taeneva, one is buttoned, buckled, harnessed; honikomón, b. (usually, lagit áted

the round ones); moceesz, buttons (of horn); moceevet-to, button of horn; ēst'taeneo, b., clasp, frog, buckle; eēst'taeneve, it is a b., that which is inserted.

buy, nahòtova, I buy or sell, trade, exchange for; nahòto-vanoz, I buy one (or.) for me; nihòtovatovaz, I buy or sell thee, trade; nahòtovoto, I buy or sell of one (or.); nahòtovotonotto, I buy one (or.) of one (or.); nihòtovotaz, I buy of thee (or sell to thee); nihòtovotāzenotto, I buy one of thee (or sell one to thee); naoxceanavhòtova, I buy or sell cheap; nahotoanavhòtova, I buy or sell dear. The above shows that the Ch. have no special term for either buy or sell, the word "hòtova" =to trade, exchange. See sell and trade.

buzzard, see eagle.

by, hahetto, by, in close vicinity; inf. -oom- =by, up to and beyond; eoomeshetto maatameo, the train passed by; eoomèn, one passes by and on (slow walk); inf. -āe- =by in the sense of apart, by itself; āe ehota or eāeshota, it sets apart; other forms of this are inf. -āeš- and oāeš-; the first means to be by itself, apart; eāešhistanoveo, they live by themselves, a part; when the "o" prefixed to "ae" it denotes reduplication; eāešhistanoveo, they live apart from each other, by themselves. See apart. Nxpemeo, by, close to the road; nxpotam, by the entrance; see shut. When agency is to be expressed inf. veše =by, with; -vešhesse- =thereby, and -hesse- =by, thru, are used; heto mātameva navešhā-moxta, by this food I am sick; oftentimes the noun agent is suff. with -eva in addition to the inf. -veše- in the verb. Nouns ending in "-toz" become "tovā", e.g. heēszistovā navešepevetanooz, by his word I was made glad. This form with the suff. to the n. agent denotes "thru". When the suff. -eva or -ova is not used, the -veše- =with. Inf. -vešhesse- =thereby, and requires the suff. -eva or -ovā; vónhanistovā nahesseēszèn, by the window I came in. In passive forms the word "by" is rendered in three different ways: 1. By suff. -o to the appellative noun, which becomes the "noun agentis", e.g. kašgon emehotā hetano, the child is loved by the man. [The same suff. -o will be added to such nouns when they are accusative objects in the active form of the v., as: zeto kašgon emehoto hetano, this child loves the man]. 2. Suff. -eva is added to pr. names which have not a subordinate form (see sub. cj.); evōmā Petereva, he was seen by Peter; eonōmā Maheoneva, he was called by God. This is only the case when Maheo is considered a pr. name, otherwise it is Maheono instead of Maheoneva =by God. 3. In pr. names formed with the sub. cj. the "by" is rendered with suff. eziss, e.g. emetā Ešeoxmahaesziss, he was given it by Redmoon (Ešeoxmahaesz =Redmoon). -Above forms

*eaconeveo
Buy are by
themselves,
separate*

*niēniā ve-
tovaherov
by themselves
(see alone)
nito-tā-
niēnoceve-
tovaherov,
each and all
by themselves*

of "by" are only used in the 3rd.per.sg.or pl. of the passive. But in all the verbal forms where a 3rd. pers.is subject the Ch.incorporates the "a" in its suffixe to designate "by", e.g.navōma,I am seen by one,or one sees me; nivōma, thou art seen by one,or one sees thee; evōmā,one is seen by one; nivōmaen, we are seen by one,or he sees us; nivōmaevo,you are seen by one,or he sees you,and evōmāevo,they are seen by one. Nšhoestova enahā,he was killed by the fever; maheveva enahā,he was killed by an arrow. When "by" denotes relation of time,"during",suff.-eva is used,as: tāeva,by night; ešēva,by day; heto zexoveva, by this time; nexoveva, at that time. The terms "by me,by thee,etc." are rendered in this wise: nitovā,by me; etovā, by thee; hevetovā, by one (writer has also heard: nitoveva,etoveva and hevetoveva); nitovan (excl.),etovan (incl.) by us; etovevo,by you,and hevetovevo,by them. Inf.-pa- =by, parallel to,close along; napāeōtovo,I am close by one. When "by" expresses relations of quantity,it is rendered by inf.-no-; noniš,by two,two at a time; nonive,by four,or four at a time; also in the sense of "together with,in addition to,along with", as: nanomxea,I write it along. See along. In the sense of "multiplied into" the Ch.express "by" as shown in the following: nixa tōevhatto nix,two multiplied by two; lit.twice again two; niva tōevhatto noho, four multiplied by five.- Hozamo,by the by,incidentally,apropos; in the sense of "at an end,gone by" the verb -hēp'netto is used,e.g. ēšhēp'netto,it is by,passed away,over; nonohono,by and by, gradually; ano,by and by,before long.

bystander, zepashoesz,the one standing close by; pāetto zehoessō,the bystanders.

byway, pāameo,side,parallel road; inf.-ahā- =from,keeping from; eahāeoxz,one makes a byway,round about way.

C

C, is pronounced similarly to the Eng.-teou in the word "plenteous",or like the "quiet" in the Fr. word inquiet. "C" is most always a soft "k",followed by an "e" sound. See "k". It denotes a diminutive form, something concave.

cab, moxtave-amoeneo,black wagon,also used for buggy.

cabbage, voxpōe,voxpōsz (pl.); evoxpōeve, it is a c.; voxp =white + óe =grass,plant.

cabin, mašk,small house; emaškoneve,it is a c.

cake, words, anomeōmahaynor, they c., chew it (by shading); anomoxtoea
hanor, by nor, tramping it; eheōscahanor, make it coagulate, with feet
blood, milk

Painable. Kā-a-vas congeals

CABLE

ENGLISH-CHEYENNE DICTIONARY

CALL

cable, sitoxc zetāpeonēs, a rope which is thick.
caboose, hooxe-amoeneo amhovxtoene-mahatameoneva, the
last wagon on a freight train.

cache, nahooōs, I cache; hooōshetoz, the cache.

cactus, matá; ematáeve, it is a c., prickly pear; xamae-
matá, red c.; matáo (or.) eheškonao, the c. are
pricking.

cadaver, seoxz or eseoxzeve, it is a c.; naseotam, my
c., dead one; see dead. *car cass*

cage, vekse-hemašq, bird's cage; see prison.

cajole, see blandish, flatter.

cake, zavecekōkhñō, the sweet bread; veehanō, cake or
pie; *menes-veceano fruit cake.*

calamity, mhaomeozistoz, great misfortune; veoomenhes-
toz; see misfortune. *horat he*

calculate, see count.

caldron, maxemoxtavetō, large black kettle; see kettle.

calendar, mxistō zevešheneenohevoss ešeheo, paper (book)
by which moons are known. *Grand cake, corn moon*

calf, moksa; emoksaeheve, it is a c.; moksao (pl.). See
under "buffaloes". Zehetaneamsz moksa, male c.;
zehēamsz moksa, female c.; mazevonaeva, calf of leg.

calico, kagoešon, thin cloth, from kago = thin + šon =
cloth. See cloth. *xumacka boieom, c. see dry good.*

call, naonōsan, I call; naonōmo, I c. one (or.); naonōxta,
I c. it; eonōstaneva, one calls (as a crier); eonō-
setanevaeve, one is a caller, crier (n. agent.); naox-
seonōmo, I c. one by mistake; zeonōsansz, the calling one
(or.); zeonōmsz, the called ones; namohēonōmō, I c. them
(or.) together (to gather together); enistōhe, one
calls, sends out a cry; zeo natāsenistōe, I will c. from
this place; zenistōsz, the one calling; zenistōhetto
tāpen, the trumpet shall c., resound; ehōxeve, one
calls, heralds; nahōxevoxta, I c., herald it; zehōxevaz,
the one who calls, heralds; evevhoeševa, he calls for
removing the camp; namooto, I c., invite one to eat;
nanehevamo, I c. one back; nanehevavenāno, I c., order
one back; naasenēnaōstōno, I have one called (sent)
away; nanoheēvenēnāno, I c., order one in; nahōenēnāno,
I c., order one out; see order; navého, I c., name one
(or.); navésta, I c., name it. [Navīsta, I promise it;
navhesta, I am with one, of the same kind; navésta, I
ask it; navésta, my temple (of head)]. Naheševésta, I
c., give it the name; nioxctonševésta heto, how doest
thou c. this? Evehe, it or one (or.) is called, named;
eheševehe, one is called, has the name; eheševetotto, it
is called, has the name; navéhan, I am called, named;
naheševéhan, I have the name; eoxceoxhestohe, how is it
called, named? Etonševéhé, how is one (or.) called, nam-
ed? Nitonševéhané, how art thou called, what is thy
name? Nahevehestōnaovo, I c. one (or.) with a name; na-

see p. 208a

naax-kōkon-
xuo, I c. him
(by name of a
bell)

see under
herald p. 99a

nauxce atam
to hi atam
bring him to
mind.

naheševavāno
I urge him to
come by voice

naheševavāno
I call
him back

naheševavāno
I prevent
him from

naheševavāno
I prevent
him from

naheševavāno
I prevent
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I prevent
him from

xoveneševe, he does it with skill, he can do it; eotoxovae, one is able, can, is skillful; otoxovastoz, the being able, skillfulness; natoneōsan, I can prevail; natoneōeto, I can prevail upon one (or.); natoneoesz, I can prevail upon it; these forms are used more in the negative to say: I can do nothing against it, cannot prevail; nasaatoneōsané, I cannot prevail; nasaatoneō-etohe, I can do nothing against him; toneōsanistoz, the being able to prevail; toneōsanehe, the one who can prevail; zsaatoneōsanēsz, the one who cannot prevail; see prevail. inf.-noze- denotes "can" in a questioning sense, when connected with "tah", e.g. tah emenzevostanevēs, how can one (then) be saved? See cannot.

can, n. tomsevetoxq, tin can; tomsevetoxkonoz, (pl.); tomsevetō, larger tin can; tomsevetōnoz, (pl.); oxoheo or oxōo, can opener; oxōonoz, (pl.); eoxōoneve, it is a can opener; hekomōne-vetoxq, oil can. *stosenenonau, she will can fruit.*

canal, zemaxeamotō zevešeamessevo mǎp, a large ditch where water flows; zemaxeamotō zevešsoxpōmoeha, a large ditch, making out a narrow strip of a body of water.

canary, heovevecess, small yellow bird; heovevekseo, small yellow birds.

cancel, naevhavonana, I c., wipe it out.

candid, se frank, open.

candle, sōkomene-vohokass, slender light; vokome-vohok-senaniostoz, white light giver; *vohoksenenonau, maxonovito, great c.*

candour, see frankness.

candy, vecemāpsz, candies, sweet waters; see sugar; vecemāpevensz, they are candies.

cane, hokto, hooxtō; ekoktoeve, it is a c., see staff. *nahohivon, wash*

cannibal, mevavēho. The Tonkawa Indians are called Cannibals by the Ch. They were supposed to eat their prisoners, and would relish children, which they would steal from neighboring tribes. Mevavēhoa, a fem. c.; emevavēhoeve, one is a c. (or Tonkawa).

cannon, maxemahaatanano, large gun; maxemahaatanosz, big guns. See shoot.

cannot, hoxks namehetonševe, I c. help it; inf. -mesaa- = c., (not willing); inf. -saatonš- = c. (not having the means, not able); inf. -éze- = c. (fail to, does not, deny); inf. -saaéze- = cannot not; esaaézevōmehe, one c. not be seen; inf. -hōze- = c., unable to, not possible to; ehōzechāe, he c. rise; ehōzetanonov, it is impossible. *-saatonš- = ca but*

canoe, semo; semonoz, (pl.); esemoneve, it is a canoe. See boat. *tāevavhoema, tāevavomas (previ)*

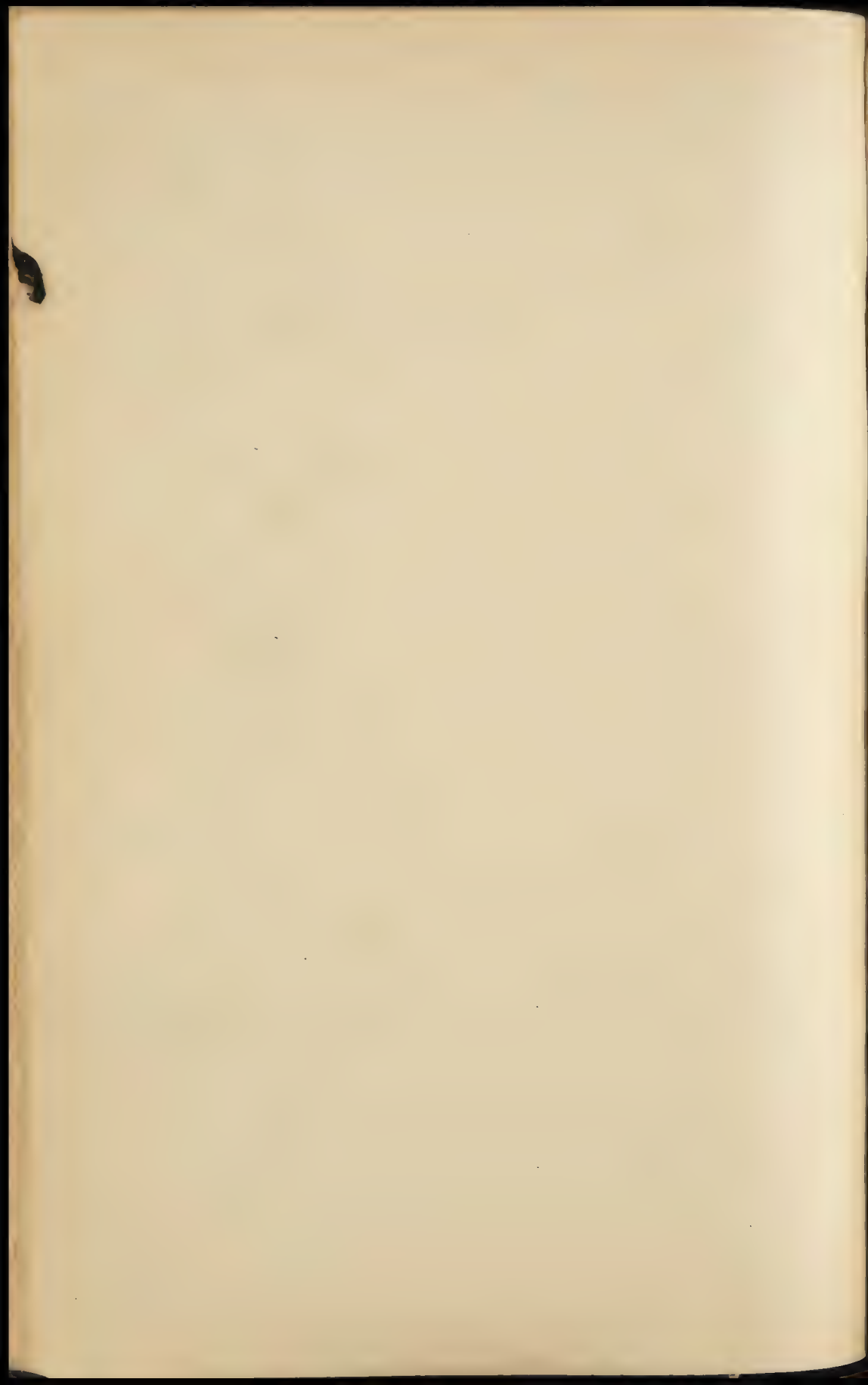
canon, tāevavhoemanistoz, c., regulation; etāevavhoemani-stove, it is a canon; see law.

cant, see bevel, tilt. *Rotōo, c. hook (for legs) nahohivon*

cantaloup, see melon.

called. nanotho^{um}cohessevanan, I am c. to such a work, some
 also nahogeorce^{um}vaman, I am c. to wive; nakamuxetone-
 hessevanan, to be a carpenter; navotaneuxseon-hesse-
 vanan and — vanuxheoness, the latter an objective
 form (= a, a sark, redeemed me): ending — onoseoness
 also exp. called, more in sense of actual being called
 than the former exp. The "drawing by winging, speaking":
 vootanevha^z-hessevanuxseoness-stavetiz, the state of
 being a called one.

namch^{er}amio, I call ^{group} ~~some~~ together to gather.
 namano. eramio
 nahetee. mch^{er}evan, I am called out, I am
 hetee - mch^{er}evanuxseon, he called out, etc.
 hessevanuxseo and from me



canter, see gallop,lope.

Cantonment, Zèmamovó, Where-the-woods-meet. Cantonment is the name of a Ch.and Arapaho Agency in Oklahoma. The name was given to the place from its use by the U.S.troops who had their quartering station there,in former days. The Ch. name however has nothing to do with the above meaning; it refers to the coming together of the black oak woods from the south east and south west with the strip of the woods from the north and north east,closing in together at the North Canadian a little northwest of Cantonment.

canvass, tonovšeon,thick cloth; etonovšeononeve, it is c.; see ducks.

cap, mastoxca, cap; nastoxca, my c.; also voxca, c., hat; navoxca, my c. or hat (head cover); voxcasz, caps, hats; nivoxcaanoz, our hats; nivoxcaevoz, your hats; nahetoxcaena, I am with a c. or hat; hoxcaóm or Voxcaóm, lodge of the medicine cap. This maheonhoxca (mysterious cap) was given to Tomseveess (Erect-horn) who came out from a high mountain peak (vós). The name "Tomseveess" was given him because of the horns with which the cap was supplied and which would stand erect when he wore the cap. The "mysterious cap" was believed to have the power of bringing out the animals which the Ch. needed for their food. Writer saw the Voxcaóm erected only once at the occasion of a Sun dance. Then the Maxevonäóm (Sun tent), the Maheoneóm (Arrow lodge) and the Noceeóm (One lodge) were also erected. A tale is connected with this Voxcaóm, relating how a young medicine man and the wife of a chief went up a high mountain peak which formed a great natural lodge, into which they entered and where they received ceremonial instruction for four days. The rad. -vc- is found in mountain peak, cloud, sky, headcover and also in footwear and ref. to something standing or set vaulted, implying the further meaning of "cover, protection" (Ger. Schirm). The erect horns on the cap no doubt implied "protection by animal food", sc. from starvation. An old form for cap or hat is: navcea, my head cover; voxca is the diminutive of voea. See hat.

capability, nòxtovastoz, the being able; nòtovetanoxtoz, c. (mental).

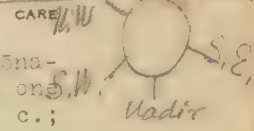
capable, nanòtovae, I am c.; nanòtovazesta, I am able to comprehend it; nanòtovano, I enable one, make one c.; inf. -nòtov- = capable of; see can, able.

capacity, zehetāeneota, its capacity, inside volume; eto- *zhetāeneota anisseto its c. across*
nitāeneota, how much room, c.? Eniveneota, it *(as a ship)*
has three rooms (a house); ehaestoeneota, it has many *etotāeneota*
rooms; emahaeneota, it has a large c.; ezceneota, it is *what s. has*
of small inside volume; henhōo, measure of c., bushel; *what s. has*
also tāevāeneo; natāevāvoënsan, I measure the c., the *it has*
has that length c.
inside the

- enitotāoena, it has that c., contains as much
suff. -oena = hold inside, holding in*
- contents; natāevávoënota, I measure its c., contents; natāevávoënotomovo, I measure it one's (as with a bushel). Enitotāoena, it has that much c., volume, contents. Zehenōtovheneeno, the c. one has to know; nōtov-emesestoz, the c. or ability to eat; nōtovheneenovas-
toz, c. of understanding; eohā-henōtovhozohestov, one has a great c. for work; esaahenōtovahestové, one (or.) has not the c., capability.
- cape, zenahomaceha, point of land projecting into a body of water; see promontory, project. Hōma, c., robe; nathōmā, my c., robe, cloak resembling a robe.
- cap, ekokaax, he capers, hops; ekokaexz, one (or.) walks capering, prancing (as a horse); ehetotaeko-
kaax, one (or.) capers about joyful; ekokaaxetan, he wants to c.; ekokaexzetan, he wants to prance.
- capital, enitāestov, it is c.; see important, chief; na-
nitāzesta, I deem it of c. importance; zenitāetto
or zenitōeme māvehoeno, the capital town (not in use,
but understood to mean that said town or city is the
most important); enitōeme, it or one (or.) is of c.
value [zenitōemsz, the headman, captain]. Makāt zeoxc-
hevasemetto, money which brings brothers, capital.
- capitalist, zehaestoemakātaemaz zeoxcohēhevasemettoz-
esz, one who has a large amount of money
bringing interest.
- caprice, senomastoz. See fickle, wind. *shiftless 9.v.*
- capricious, esenomae, one (or.) is c.; foxksenomaeoxz,
one is fickle, walks with any wind; esenoma-
vostaneheve, one (or.) leads a c. life; tass esenomaho-
zeohe, one works wit caprice, irregular, without method.
- capsize, eoxsevōeoz, it or one (or.) capsizes; naoxsehaz
semo, I c. the boat; eoxsešeme, it lies c.; ehotā-
vōeoz, it is capsized, overturned (as boats or anything
floating).
- capsule, hovae zeoxcevehota esōoxz, something in which
medecine is contained.
- captain, notxeveho, warrior chief; enotxevehōneve, one is
a c. [not to confound with notxevehō = white sol-
dier]; zenotxevōemsz, c. of soldier, officer; zenitāesz,
the one who is c., leader. See leader, ruler. Enitōeme,
one is regarded as c., headman; enitāenotax, chief sol-
dier; enitāenotxeve, he is c., leader of soldiers, war-
riors. See game (base ball).
- captaincy, notxevehonevestoz, c.
- captivate, nahessetanotovo, I c., attract one; momeheme-
mazistovā nahessetanotovo, I c. one (or.) by
flattery, blandishment; mesestovā, mehosanistovā, peva-
tamahestovā nahessetanotovo, I c. one by food, love,
beauty. Ehessetanotoe, one is captivated, attracted by.
See attract. Heexa navešhestōmehan, I am captivated by
one's eyes.

sovo, sovota = south, ref. to "lower region" opposed to "high"
 believe it implies a prehistoric idea regarding south
 is antipodal to Zenith. In their ceremony, the pipe is pointed
 straight up and down the latter more frequently. The 4 directions
 correspond not to ours, but South-west - 3 - east, North-west - west, etc.
 ceremonial symbol was the turtle figure

ENGLISH-CHEYENNE DICTIONARY



captive, momō; emomōneheve, one (or.) is a c.; namomōna-
 ovo, I make one to be c.; namomōnaoto, I take one
 (or.) c.; namomōnam, my c.; nahemomōnam, I have a c.;
 nahemomōnamenoz, one is my c.; namomōnevostaneheve, I
 lead a life of a c.; namomōoého, I treat one as a c.,
 slave; namomōhēstoneheve, I descend from a c.; zemomō-
 nehevessō, the captives; zehemomōnametton, the ones who
 are my captives. See slave, prisoner.

captivity, momōnehevestoz; momōnezhestatōz, condition of
 a captivity.

captor, nha zemomōnaotsansz, the one who takes captive;
 zemomōnaovsansz, the one who makes one to be cap-
 tive.

capture, v. namomōnaotsan, I c.; namomōnaoto, I c. one; na-
 nhaeno, I c., catch one; nanhaena, I b., catch it;
 see catch.

capture, n. momōnaotazistoz, the c.; nhaeneo, the c.,
 booty; nhaenistoz, the capturing; momōnaovsanis-
 toz, the capturing, making one to be captive.

car, amoeneo, wagon; mahatameo amoeneo, rail road car;
 taomeamoeoxzistoz, car, motor car, (automobile);
 carbuncle, xamá, c., boil.

carcass, honeonahestoz or honeonaxestoz, c.; ehoneonax,
 it lies as a c. (just the bones); ēvepotaxe
 na, it lies, emptied (the carcass); this is also said
 when the abdomen is flattened and sunk; zevēpepešena,
 the c. (with flesh dried on the ribs); see corpse.

card, monšemonō; namonšemoto, I gamble one (or.) with
 cards. See games, gamble.

cardinal points, nivstanevo, the four directions; notam,
 see margin - see also bottom of p. 422

notamota, Non, sovota, north; esen, esenota, east; sov-
 ovota, S, terms, especially the second one of each, belong to ce-
 edenota, E, remonial expressions. Commonly notam is used for
 onxsovota, W, north; ešehe zenxhessemeēnsz for east ("where the sun
 rises"); nomhasto for south and ešehe zistataēnsz for
 west ("where the sun sets"). See the single names in
 their order. Besides these four cardinal points, the
 Ch. have "sitovoom" to designate mid zenith. See zenith

notamota, North - four
ovota, West - East - W
edenota, North - four
onxsovota, West - East - W

Hestāota, Nadir
 are believed to have their abode. See quarters.

care, v. inf. -vovōn- denotes care, solicitude, with fond-
 ness. Navovōnešetovo, I care for one (or.); navovō-
 nešeta, I c. for it (or.), dower unto it; navovōnetan-
 en, I c., prepare with c., nurture; navovōnetana, I c.
 for, nurture it; navovōnetano, (or.); navovōnethoeo-
 he, I c., take c. of by working (Ger. pflegen), tend to;
 nurse; navovōnethoeohetovo, I c. for one's needs; na-
 vovōnethoeoheta, I take c. of it; navovōnethoeohetomo-
 vo, I take c. of it one's; navovōnešého, I bestow c.
 upon one; navovōnešéhan, c. is bestowed upon me; na-

care, top of page 423: suff. -uxta = at ease,
 content, satisfied, placid, untroubled, free of care

Hestāota refers to navel, but it is a dispute term
 among the present Indians, they simply have porz otan.
 One denies, the other affirms

notamota
 ovota
 edenota
 onxsovota
 North - four
 West - East - W
 Hestāota
 Nadir
 Ešeheom
 Ešehetas
 Zenith
 these
 last terms
 are dispo-
 sable:
 Ešeheom
 the sun's heat
 may refer to
 the sun's oblique
 position.
 the term

see corner
 navxpotxe
 said of man
 said of a
 woman
 navxpotxe
 na, it
 hollow from
 decay
 moriema, card, ticket
 notam
 notam
 off the north
 side of east
 a pointed
 zetitovavetta
 zenith (Yavote)
 eciēbekkōsh
 he c. only
 for: - for
 nothing but
 care in sense
 of desire, want

CAREFUL

CARE

vovònit¹maena noe, I take c. of the land; napaveta, I take good c. of it; napavetovo, I take good c. of one (or.), I am good towards one; nanoâta, I handle it with

(or.), I am good towards one, nanobata, I handle it with ceremony; naonesta, I c.for, pay attention to it; naonemo, I c.for, pay attention to one (one's); na-

napapaesta, I c. for, heed it; napopaemo, I c. for, heed one (one's); napopazeta, I c. for it; napopaatamo, I c. for

one; nasaapapas-hessetamohē, I do not c. a whit for one
(or.) or: papas nasaahessetamohē; navovohessetamō, I c.

first for one, prefer one in my judgement, estimation;
navovo~~x~~hesseztá, I c. first for it, prefer it; suff.-tan

denotes "wanting, caring, desirous"; nasaaneoxzetan, I do not c. to go; nasaameetanohne, I do not c. to eat;

nasaavōmatanotovohe, I do not c. to see one (or.); na-
saaonoaztohe, I do not c. for it, do not honor it, not
do not c. it well. See careless. Nahetosepevatamo

deem it well. See careful, careless. Nahetosepevatamo
or nahetoxtatamo, I deliberately c. for one.

are, n.vovonestoz, c., regard, interest; vovonetanenis-
toz, c., busy caring for (Ger. Pflege); vovonetomae-
nestic, c. of the soil, ground: vovonetovazistoz, c.

nenistoz, c. of the soil, ground; vovonetovazistoz, c., well doing to one; vovonethozechestoz, work of c., kindness (Ger. Pflegearbeit); pavetovazistoz, good c. to

ness (Ger. Pflegearbeit); pavetovazistoz, good c. to-
wards one; pavonistomohestoz or pavonemazistoz, good
c. attention (to one's utterances); popaemazistoz, po-

c., attention (to one's utterances); popaemazistoz, popastonohestoz, c., heed; vovozhesseztastoz, first c. for, preference (in judging, deeming); ôzetanoxtoz, c., soli-

preference (in judging, deeming); ozetanoxtoz, c., solicitude, worry; heomstanoxtoz, c., anxiety, preoccupation; neevaybsanistoz, c., the watching. See careful.

neevavōsanistoz, c., the watching. See careful.
careen, eešxovaoz, it careens; eešxovaamōesz amōeszis-
 toz, the boat careens; see tilt.

career, inf.-heše- expresses course, run, progress, extending; heševostanehevestoz, the course of life;

enahanez' zeheševostanehevstovs, thus was the c.o.
one's life; zeoxchešhozechestove, the course of work

zeoxchešhòtovàtove, the course of trade; zeoxchešemo-
màtavoëtastov, the course of ceremonial doings; hesz-

broken, as it were. ...

careful, māōhan, I am c., cautious; zeōhansz, the c., cautious one (or.); inf. -tāos- denotes c. in the 2. "singul.": netāoszheva I am c. saying with m.

sense of "saving"; natāoszhova, I am c., saving with my
property, belongings; natāosexan, I am c., saving with
care, anxios in a c. manner carefully (Ger. bedacht

my eyes; aninōs, in a c.manner, carefully (Ger.bedacht
sam); machoomeetan, I am c., cautious (fearing some
thing); See careless. Inf.-che- =careful, with counsel

thing). See careless. Inf. -čhe- = careful, with counsel
deliberation; eōhetan, one thinks carefully, with de
liberation; načhešz, I speak carefully; inf. -nonaax

liberation; naōheēsz, I speak carefully; inf. -nonaox
or nonaos- =each for itself, and can be used to mean
"carefully", as in expressions like: enonaoxtoan, on

"carefully", as in expressions like: enonaotxan, en
utters carefully, by cutting each syllable; enonaose
as one speaks carefully, distinctly. Naheomstōtan,

in sense of "take care of, tend to, handle, manipulate"

in sense of Γ case of 212 is, however,

farnal, expressed by inf. - liovae = animal (see animal) also
- mavxozet : emavxozet : hetietanoxzeva om otho
see flesh, emavxozet : zexa. m'avxozet : tanchevefz - Re
camel, swan, T. indicus, round

ENGLISH-CHEYENNE DICTIONARY

ONARY *discreet, judicious, down*
CARRY

negligent, haggard

careless, nassaōhaetan, I am c.; ssaōhaetanoxtoz, care-
lessness; nasaāohane, I am c., not cautious; ze-
hešsaāōhaheonevēs, as one is c., takes no precaution;
esaaonokotahe, one is c. ~~spend~~thrift; nasaavovozheše-
tan, I am c., do not think beforehand; nha zsaavovozhe-
šetanoheonevēsz, the c. one, no does not think before-
hand; see rash. *nasaonokozetōhe rovac, am c. ab.*

caress, inf.-vovoneš- denotes "with tenderness, fond-
ness, interest, regard". See stroke, fondle. *name*
caretaker, zevovethozeoesz, the one who takes care *of*
(by working); vovonetanehe, caretaker.

cargo, see load, burden. *see foster, tutor.*

-carnivorous, mevavovân, c. beast, animal. *meva-velies*, c. animal.

carol, nanonononon, I c., sing trembling, trilling; nano-
nevéhoenoz, I c., sing exulting concerning
one, lit. I carol "one"; nahonienon, I sing the wolf's
c.; namaheononon, I sing a sacred c.; nazessenon, I
sing a Ch. carol. See sing. Nonomenonistoz, c., trill,
warble; voyónéženonistoz, c. of praise affection, bless

ing. See serenade.

carouse, see revel; carousel, see merry-go-round; carousal, see pe'estakeone

carpenter, kamxevstonehe, the worker in wood; ekamxevstoneheve, he is a c.; kamxevstonestoz, the carpentering; ekamxevston, it is made of wood; epavekamxevstoona, it is well built of wood. Mhayonanehe, c., house builder.

carpentry, kamxevstonestoz; zetohetāekamxevston, all the
c., that which is built or made of wood.

carpet, honoq, c., rug; ehonokoneve, it is a c., rug; mhayo
12013 epavhonokoneva, the house is provided, furnished
with a fine c.; honoon, floor; honokon, quilt and rug;
honoon evešeamhoonevenotto hōmao, the floor is carpet-
ed with robes, blankets; zeotatavoó evešeamhooneve hoe
mazeomeva, with green grass the earth is carpeted in
spring; šeonon zesòkomoeneziss evešhotopstotohenotto
honoq, the c. is woven with stripes of rags.

carpetbag. kaemestoz, small bag.

carriage, see buggy.

carrion, hovàn zeēxeozz, animal which has become rotten.

carry, suff. -ox implies the carrying on shoulder or

back, see bear. Napaovoxta, I c. it on shoulder;
 20 napaovoto, I c. one (or.) on shoulder or back; napaōmo
 I c. one (or.) on back with blanket; nahoox, I c. home
 from the hunt; nahooxeomo, I c. one (or.) home from the
 hunt; nanóto, I c. one (or.); nanóxta, I c. it; nanox, I
 I c., pack; tahetoxsz honovonoz, c. thou the meat! Na-
 hoxezeena, I c. it (in a sling); nahoxezeenov, I c. it
 (collective) in a sling; nanaèn, I c. along; nanaènè,

nanotau
9 c. water
along (in
a waterbag
see under
water
vehogenotami-
to, waterbag
/m adic out /
of pericardium

carry on, implying line of action, behavior conduct is expressed by particle *-to-*
see under *deal*; *act*

middle-lower I c. me (riding on my shoulder)
see add - imply

CARRY

ENGLISH-CHEYENNE DICTIONARY

CASE

noz maxemenoz, I c. apples along; nahoënenon màp, we c. water along; nahooxtanova, I c. food home (from a feast); hena zenoënsz, what does he c. along? Nanoeoxz, c. along, in going; nanoeozesz, I c., bring it along; nahoz, I c. with me, wear; nahozenoz makätansz, I c. mo- nies with me; nasaahozé akavanemozc, I c. no knife with me (Ger. Ich habe kein Messer bei mir); naakozëhesto- vâ nahoz, I c. in my girdle; hotam etaseöestoha kôkon- hão, the dog carries off the bread; easetoeöstaha, the wind carries it off; easetoeöstax, one (or.) is carried off by wind; see blow; naaseöhetovo, I c. one (or.) off; naaseöheta, I c. it off; naevhoneno, I c. one up- ward; suff.-naenoe ref. to the carrying with arms or hands. Naamaenaenoe, I c. with the arm (as a pail, etc.); nahestovenaenoe, I c. in both hands, on each side; naha- estoenaenoe, I c. much in my hands, I have my hands full; nameto-nitaenaenoe, I c. instead of, for; hemaxeo- sâzistoz nametonitaenaenoe, I c. one's punishment; na- heomhëpenaenoe, I c. more than I can stand; naomomenae- noe, I c. with weeping; naomomenaenheme, we c. with weeping; zeamaenaenoessô, the ones who c. with their hands or arms. In the sense of "involving, implying, comprising" inf. -no- (=along with, together with) is used; enoa, it implies, carries in itself; enooëtastov, it carries also a ceremonial with (it); enovovistomo- hestove, it carries a teaching. This -no- cannot al- ways be translated by "carry", for it implies also "in relation, holding with, in addition to, in connection with". See support. Natahoha mohënoham, the horse car- ries me; hovae zeveštahohestove, the thing by which carrying, transport is accomplished; etahoeta, it or one carries, bears it up; eveštahota, it rests upon (by the means of), is borne up by; zeto hohona etahoxz mhayon, this rock carries, supports the house; mhayo etahohā hohonaeva, the house is carried, borne by the rock; etahoetoe, one (in. or or.) is carried, borne up; suff.-eztovo (for the or.) and -ezta (for the in.) denotes carry in the sense of behaviour, conduct; na- pevaeztovo, I c. myself well towards one; našënovaezto- va, one carries himself patient towards me. See move, remove, take away, connection: *see accomplish, c. thru: carry on, su- course etc.*

cart, zeniseox taz amoeneo, the two legged wagon. *see*
carve, namxeaxova, I c.; namxeaxā, I c. it; namxeaso, I c. one (or. as a stone); mxeaxovātoz, the carving; na- oesova, I c. the meat, cut it in slices: *navxeōno, -vxeōha, c. cut*
cascade, zeanhoneo màp, falling water.
case, naveana, I c. it; eveane, it is cased; vehaneoe, case; evehaneoneve, it is a c.; see bag, envelope. Ve- haneoe, ref. to smaller cases, vehoseo to larger ones; vëpemax = wooden c., box; "heva" either detached or pref. and followed by the sub. c. j. denotes "in the case

none/onaomakesh
carried away to
enooëz
bec. c. away
by water, flood
enomaax
he is c. away
by wind
blown away
enooëstastov
knows also
it.
enomaao
etahonaoam
hey (ou) are
c. away and
lost (by wind)
ello - sorpa
falls to c.
thru.
navacevo
young I c. one
with his head
covered.

-naenoe
carry in
arms or hands
enooëz
he carries
with him
in his hand
also
enooëz
on his
c. when
riding
about
-no-
is
preixed
see "hold"
with such
forms
see support

cataract, zemaxeanhoney map, a great falling of water.
 naoxzevanu, 1 c. one: zeoxzevanuz, the c. one: naoxzevanoham, 1
 c. a horn or hull: zeox²¹⁵zevanonevz, a bunch
 etaome-oxzeva-noeneto ~~here~~ horn c. i: oxzevavhoeme,
 counted as c. etaome-oxzeva-noenoxzevo, they are horn c.
 or are a generation of c.

emaso-taeasetōo, suddenly caught away. *Ger. entückt.*
 etāxavoeseeme, he is being transp. transferred across
 etāxavoeseeme, he is transp. transferred, caught up a.
see mids

catarrh, hēahestoz, coughing; nahēa (or -hēya), I cough.
 catastrophe, see calamity.

catch, nanhaenen, I c.; nanhaeno, I c. one (or.); zenha-

ensz, the caught one (or.); zenhaenessō, (pl.); nanhaena, I c. it; nanhaēna, I am caught by snow; zenhaēnaz, the one caught in snow; nanhaōva, I am caught in the rain; zenhaōvaz, the one caught in the rain; nanhāe, I am caught by fire or fire catches me; nanhaōno, I c. one (with instr.); nanhaoha, I c. it (instr.); nanhaoxta, I c. with the mouth; nanhaomo, I c. one (or.) with the mouth; inf. -nha- =to center to with speed; [nanhatovo, I come to one; nanhaēovo, I clash with one; nanhāxzevo, I come to one]; nanhaōxta, I c. a glimpse of it; nanhaōmo, I c. a glimpse of one (or.); nanonovoto, I c. one by snare; nanhaonoto, I c. one (or.) with a snare or trap; nanhaonotsan, I c. (habit) with snare; naekotōno, I c. one (or.) by trap; nashovanhaōno, I missed catching one (or.); nashovanhaeno, I miss catching one (by hands); naonohōno, I c., land, bring one (or.) to shore with net, instr.; naonōhasen, I c. out of water in fishing; naonōhaz, I c. it, land it; naonōhamō, I c., land them (or.); naōhasen, I make a draught; naōhaz, I c. it; naōhamō, I c. them (or.), sc. fishes; nancena, I c. it (something falling or flying); nanoeno, I c. one (or.); naatōno, I c., hit one (or.); naaxevaeno, I c., hit one (or.) in doing something else; naaxevaenā, it caught, struck, hit me (as the branches of a tree, while going thru a forest); see strike. Nahoxtamosan, I c. up with, attain; nahoxtamista, I c. up with, attain it; nahoxtamo, I c. up with one (or.); nahēaeoz, I c. cold; napohetova, I c. fire (from the sparks); nhaeneo, catch, booty; nhaenenistoz, the catching; nhaōnistoz, the catching by instr.; nhaonotsanistoz, the catching, taking with snare (as a habit); novotazistoz, the catching by trap; onohōnistoz, the catching, with net, out of the water; onōhasenistoz, a catching of fishes (ref. to the doing); ōhaseo, c., draught of fishes; nhaōmazistoz, glimpse; nhaōxtoz, a quick look; noenazistoz, the catching something falling or flying; hēaeozistoz, the catching of a cold; hoxtamestoz, the catching up with. Zenhaomās̄z hotameva, the one (or.) caught by the dog; zenhaōmās̄z heta-no, the one (or.) who is caught by the man (sc. by look); nanhaenetan, I want to c.; ehotoananāz, one (or.) c. himself in difficulties; etotahoponeoz, one is caught in the rope, or thread, is entangled; nanhaoneano, I c. one (or.) with a rope; nanhaoneaza, I c. it with a rope; ranhaonotatanotovo, I desire to c. one (or.) with trap; *enxeant c. is a look under when taking h. old in water*
 catechism; mxistō zenovovistomōsz nha zetoseēōstaesz, or vovistomevazistoz zeoxceveševovistomoes ze-

*nanhaōmo
I c. right of him
nanhaōto
I c. me
I c. me
saying*

*Caught up
see left
top of p. 655
also meet*

*nachanaovo
I c. me, 2. i.
surprise me
dang smells
see surprise*

*nahoxtame-
ohetovo, I
c. up with me
running, will
hate*

*nahoxtamistoz
I c. up with me
corner him with
inst. or by so
will catch him
hoxtamestoz, to corner
not by, for
fact, try*

This term is not in common use: it means 'comes from, has its origin in; etovv's enhesse - oonoaōevō, by you are they caused to... you are the occasion for them: ehesse liā aatō evō, by it they are caused or it is the sequence for them result
 → C.-occasion. Nasaa ghesetristāto heto zehessō, I gave no cause that m. he so, am not the occasion of it.

CATECHISE

ENGLISH-CHEYENNE DICTIONARY

see also suffix -man under suffixes p 1126 e

toseōōstaesz, the teaching taught to the one who is to be baptized.

catechise, naoxceenōzta, I am catechising, asking questions; naoxceenōztovo zenoōhatamo zeto kašgon, I c. this child, lit. I ask questions of (or.) this child, thereby judging it. Naoxceenōztovo zeto voston eo zenoōhatamon eoōōstahevoss na mo hovahan, I c. these people, thereby finding out whether they are christians or not.

category, nhestavono, that c. (alluding); enhestavono eve, it (or one) is of that c.; see class, kind.

cater, see provide.

caterpillar, mešemèn, the hairy worm; mešemèneo, (pl.); emešemèneve, it (or.) is a c.

catfish, moheāzenanoman; see fish.

cathartic, zevešoom'nistov esōoxz; zeoacemenoesz zevešoom'nistov, round pills to purge with.

catholic, zemoxtavōstassō, the black robed ones.

cattail, vitanōsz, (pl.); vitanoēše, a patch of cattails.

cattle, vēhoehotoa, (pl); navēhoehotoa, my c., (vēho(e) = white man + hotoa = bull, buffalo).

cause, inf.-hesse - =because, for the c., in behalf; nahessepevetanooz, for a c. I rejoice; nahesseōzeta-

notovo, I am worried for one's c., in one's behalf; nahessēho, I c. one (or.), or I have c. against one (or.);

nahessesz, I c. it; nahesshaenon zexhāmox taz, it is the c. of our sickness; hessāzistoz, the c.; hovae nasaa-

hesshāhenov, they have no c. against me; heto ehesseneševe, he does it for this c.; zeto zehessāzistovsz,

this one, who is the c.; suff.-esēho (or.) and -esész (in.), sometimes only -sého and -sész, is a causative

ending; see causative m. in Ch. gr. Nanaozesēho, I c. one (or.) to sleep; nameetanosēho, I c. him to remember;

naheznessesz, I c. it to go forth. The nouns of this causative in -sého and -sesz are of two kinds, the

n. agent and the v. n.; naōzetanosēho, I c. one to worry; ōzetanososhe, the c. of worry (n. agent.); ōzetanososhe-

toz, the c. of worry, the causing of the worry; eōzetanososhetto, it is causing worry (n. agent.); eōzetanosos-

hestov, it is a c. of worrying. Suff. -sého denotes "cause one to be agency"; when the "s" is not used

and the suff. is only -ēho, the action is direct, e. g. nahāmoxtasēho, I c. one to be sick; nahāmoxtaēho, I make

one sick. Suff. -pho has practically the same meaning as -ēho, only that the last implies result, effect;

without medium, while suff. -oho =actuate one to. See gr. chotx osh ose shājeo, they blame the c. upon each other. Hotxosheshājeotz.

caution, naōhaevātōe, I c., warn admonish; naōhaevamo, I c. one (or.); naōhaevāta, I c. it; hanahevamo, I

c., urge one to beware; naōhaetan, I have c.; ōhaetan, the c. itself; ōhaetanoxtoz, the c. in thot; ōhaevātomo-

he, the cautioner; ōhaevâtomohestoz, the cautioning (act in on); ōhaetanoxz, that which cautions; naōhaetanoxzz, my cautioning, that in me, which cautions, warns; nahevevâtomohe, the one who cautions, urges to beware (predicative meaning) nahevevâtomosanehe (n. agent.); nahevevâtomosanistoz, the urging (agency) to beware, the cautioning; zenahetanz, the one who takes c., precaution, is wary; zenahevevamsz, the one cautioned, made wary; zeōhaevamsz, the one cautioned, admonished, warned; zeoxeš-ōhaevamevoss, altho they had been cautioned; aninōs, with c., carefully. See care.

cautious, navesōhaetanoxzevenon, we are made c. by it; ~~epopaetan~~, one is too c., too slow; inf.-ohoomē-
=with caution, care, watch; naohoomēevōsan, I look c.; naohoomēetan, I am c., wary; heto eōhaetanoxzeva, it is c. (predicative meaning); zeto hetan zeōhaetanoxzevaz, this man who is of c. character (predicative); heto mxistō zeōhaetanoxzevatto, this book which cautions, makes c.; eōhan, one is c., prudent; zeōhansz, the c., prudent one; eōhaēs or eōheēs, one speaks cautiously or cautioning, with counsel. See careful.

cautiousness, ōhaetanoxzevestoz; ohoomēvōsanistoz, c., watchfulness; nahetanoxtoz, c., wariness; ōhetanoxtoz, c., consideration; ōhanestoz, c., prudence. See care.

to a lower level
cave, eanhomaeoz, it caves (ref. to ground falling under, down); eēstomaeoz, it caves in (of ground); evosōetam, is caves, hollows out (water); vox, hole, c.; evoxetam, it is a hole in the ground, a c.; heszevox, one's den (sp. of animal); zexhoazenatto heszevox, the mouth, entrance of c.; maxevox, a large hole, c.; maeonox, mysterious, sacred c.; emaheonoxevensz, they are sacred caves; maheonoxeva, in the sacred c.; voxsz, caves; evoxevensz, they (in.) are caves, holes in the ground; navosōn, I hollow out, dig in the ground; hoemhayo, I dig a c., cellar; hoemhayo, cellar, underground house, c. (under a house). [Two old Ch. told writer of an enormous cave in the North, where they took refuge one day and where they found an immense flock of mountain sheep; they could see, far into the recesses of the cavern, countless eyes shining in the darkness. However the sheep odor was so strong as to be unbearable, and the two rushed out into the open, believing the "sheep's breath would kill them"]. Hōevotta, some people (were whiter skinned than Indians). This term is used by certain priests to designate the white race (in ceremonial language). Old informants told writer that there used to be a race of people living underground and making the mountains smoke; they would forge metals. Have they ref. to a people coming from the south and doing mining in the mountains?

-laapo' = without c., interruption, break set up.

zēveevhane
cavity of nose
zēvose exanto
c. under eye
Vosho = c. dug
in, open pit, grave
Grave

CAVERN

ENGLISH-CHEYENNE DICTIONARY

CELIBACY
under os coccyx

cavern, maxevox; emaxevoxve, it is a c., a great hollow in the ground. Zexhoazenatto maxevox, the mouth, entrance of a c. *hohona jemaxe-vēvāhe, a hollowed rock*
cavity, eotāo, it is a c., hollow; hevās eotāoz, one's tooth has a c.; see hollow, hole, empty, expressed by -vos- voice-
cease, rendered by inf. -oano- and -oan- =to subside, *lotan, c. in cheek dimple;*
quieten, let down from; eoanhozeoeoz, one ceases

from working; eoanoeoz, one ceases, subsides; oanōsz, c. *e enaeōstaha*
talking, be quiet; eoanaxane, one is of quiet disposi- *chekototaoz*
tion. See quiet, peaceful. Inf. -ēn- =stop from, end; *naoanomoxta*
naēnhōna, I c. praying; see end, stop. *eoanaxatamaeoz; eoanomoxta*
ceaseless, esaaēneozehan, it does not end; esaaanoeoze- *he ceases from heart pain*
han, it is c., does not quit, quieten.

cedar, šistato; šistatoc, small c.; ešistatoeve, it is a c.; šistatoeše, patch, growth of cedars; the term šistato applies also to other coniferous trees, e.g. xamašistato, vēvšistato and vokomšistato. See under "fir". The word šistato applies also to lumber; ešistatoevston heto mhayo, this house is built of c., lumber.

ceiling, šešemhayo heama zeestovoeha, the c. of a bed room (when ceiled); heama zeneota, the c. of a room; heama evešeestovoeozenotto šistato, it is ceiled above with cedar.

celebrate, hiz ešēva evešeemeetanotoe, to day we c.; lit. it is commemorated, remembered; heovaszetoētas-
tovā evešeemeetanotoe, it is celebrated, remembered with divers "doings"; emomātavoēastove, a ceremony, rite is celebrated; nichāoton, we c., extol one; heto ešēva navešeemeetanotoe zexhestaozetto, to day I c. my birthday (lit. to day it is remembered that I was born). Zeto hetan eohāoseoneve, this man is celebrated, extolled; zeto hetan epaveneevaoe zeoxtohetamao, this man is celebrated (well known) all over the land.

celebration, amoēstastoz zevešeemeetanoxtove, c., doing by which commemoration, remembrance is made; hiz ešēva emaxhetotae-meetanoxtove, this day is a great c., a joyful commemoration; eš eēnane zevešeemeetanoxtoev, day is appointed for c., remembrance.

celerity, ševastoz; o otovestoz, c., hurry; erševeoxz, o e goes with c.; erševhozeoheo, they (or.) work with c.; inf. -šev- denotes c., quickness; inf. -maxenšev- or -ohāenšev- =great c., velocity.

celestial, heama zehesso, that which is from the sky, heaven; heama zehestaz, the c. one (or.); heama zehestassō, the c. ones; zetoheāeamōesenavoss voeva, the c. bodies (or.); lit. all that have their floating in the sky, heaven; heama ehesta, one (or.) is c.; heama ehesso, it is c., is from the sky.

celibacy, saavistōmazhestoz, the non marrying; hovoāhestoz, bachelorhood.

cellar, hoemhayo; ehoemhayoneve, it is a c., ground house; navosoha hoemhayo, I dig a c.; hoenov, Sota word for cellar.

cement, voozena, c. (same word used for lime); also voozena, zeotata. *for verbal form and use.*

cemetery, seoto zeàtohoevoss, where the corpses (or.) are buried. The Ch. buried usually on top of hills, if possible on trees, or on scaffolds called niveoxta-
~~ōstoz~~ *pave-hōasene-vetoxk*

censure, naveoeto, I c. one (or.); naveoesta, I c. it (in words); naveoestomosan, I c. (as an office, vocation); naveoestomoe, I c. (engaged in); zeveoōsz, the censured one; zeveoestomosansz, the censuring one; eveoestomohetto, it censures; veotazistoz, censure; veoestomosanistoz or veoestomohestoz, the censuring; esaahotoahestōhan, it is censured, not approved of (in words); zeheševevo naveoestomō, he censures my doing; nasaahotoahestomōhe naaseoxzistoz, he censures my departure, complains about it (in words).

census, hōstonestoz, the counting; etosehōstonstov, there is to be a c.; nistoha matōte ā eoexemāhōemeo vostaneo, a c. is taken of the people every ten years; lit. every ten years they are all counted, the peoples; nitosehōēmanhemā zehestxez, a c. will be taken of us.

cent, macemakāt, the small red money (metal); haesto macemakātansz, many cents; nasz macemakāt, one c.; nasaahemacemakātaemé, I have no penny; heva nasz macemakāt nasaahozé, I have not one c. with me.

center sound "n" (denotes center, into or from which. *h* Even *h*oxz, c. of tree. Whenever the subject or object is the c. towards which action or statement converges, letter "n" must be inserted, e.g.; nīmezz, give thou to me; nixhōtahaove, tell (you) me; ninhetaz I say unto you; nanoxzoto, I go towards one (or.); zenx-eoxzetto, where I come from; naneaseoxz, I departed from there; this infers the place where the speaker is, compared with the one he left; it implies: I left there converging here; nimenīmeto, thou shouldst fetch it to him; nimenīmezz, you should fetch to me; enhevo, this is what he says, his saying (centering, alluding to the one who is mentioned; eneameoxz, he is coming on, toward the speaker; the Eng. prep. "unto" is the next best equivalent for the Ch. "n" in all its meanings, as far as it (the term unto) denotes "un" = back, from + "to" = toward. Pref. zexhessene- denotes "from a center or where the converging is"; zexhesse-noemeātove, the c. of giving, where the giving radiates from; exhessenevohōota, the c. of light, shine; zexhes-senevōnatto, the c. of the branching (of branches); zexhessenevonstov, the c. where from it branches; zexhessenevohōēa, the c. from emanation, radiation; zistane-

h sound seems to denote "centering, axis, pa-
 --- which things have" 220

*Censor
the incense*

*zēveoōsz
il. c. (the
marrow, staining)
zēveoōsz
it has a c.
ref. to c. of tree,
stems of plants,
thine and
tribes and
(as law) /*

vonōeoz, c. of creeks, where creeks branch off; zexhesse-
nēnstov, the c. of dispersion, the point from which the
going radiates; zexhesseneoz meonoz, where roads c.,
meet or start from. See radiate, middle. The rad. -ve-
carries the meaning of center, centering, the point, ob-
ject or place about which thing or things cluster;
hence -vèp = hollow, centerless; vās, centering to a
point, tooth; vē, lodge; hence also the meaning of inf.
-ve = getting, growing, centering, climax; etavetonetto,
it is getting colder; inf. -vāxs- or -vās- = point, end,
complete, climax. Inf. -nitā- denotes center, chief, im-
portant; q. v. ; -*veil* - and -*veuha* - denote, c. interior of something
centipede, haestoeexta, the many legged one (acolo-
pendra). *Verbal* u. *hōstomachetiz* ref. to
ceremonial, momātavoētastoz; the term "momāta" implies
"austere, grave, solemn, religious, pious and ce-
remonious" all combined in one. The terms zemomāta-
hessō, zemaheonevessō and zevonāetanevessō apply to
Ch. priests (or priestesses). The "zemomātahessō" are
those who observe strictly all the religious require-
ments. The zemaheonevessō (mysterious, supernatural,
godly ones) inspire more fear and awe than respect.
They are the recognized theurgists among the Ch. The
"zevonāhessō or zevonāhetanevessō" are the "consecra-
ted ones"; see under "burn". - The suf. -oētastoz is
the noun form of the verbal ending -oého = to do, act
unto one; -oētastoz ref. to "performing, doing". Emomā-
tavoētastov, it is a religious, ceremonial doing; emo-
mātavoēta, one performs religious rites; ezetoēta, one
is ceremonially engaged (ref. to actual religious ma-
nipulation or operation); evistoēta, one participates
in a ceremony; easetoēta, one opens a ceremonial do-
ing; éénoēta, one closes a c. performance; eamoēta, one
is performing a ceremony. This term becomes now ap-
plied to fairs and divers celebrations; enooēta, one
performs a ceremony in connection with another cere-
monial. Except the term "momātavoēta" all the expres-
sions mentioned above are also applied to any per-
formance, where there is any ceremony or certain
course connected with it. The ceremonial of the "Ar-
rows" is really the Ceremonial or worship of the Ch.
"par excellence". It was originated by Mozeeoeve (see
arrow) to make his teaching concrete and tangible, but
as old Hotoanamos told writer, "the ceremonials were
only the shell containing the truth". Writer heard the
Ch. "Messias" leader (Porcupine) utter a similar sen-
tence. A detailed account of the Ceremonials of the
Arrows and the Sundance has been written by George A.
Dorsey (Field Columbian Museum, Publication 99 and
103).

ceremonious, emomātazhesta, one has a grave, c. conten-

CERTITUDE

CEREMONY

the mother
 keep 224
 2 these wounds
 volume-wounds
 he is made a
 relig. master
 of

in a sun
 or used, stated
 heady, ref. to
 a coat. qu
 -tone a-
 c. amount
 size
 -tone a pe-
 -tone a peone
 ref. to size
 diameter
 -tone - to
 amount of lung
 limit
 -tone mak
 c. width
 -tone tot
 c. height
 -tone
 c. limit of base
 -tone a one
 c. frequency
 -tone is -
 c. length
 -tone a n
 c. n

- ton
C. within
- ton
a cert. number
of that amount

CHANGE

nonxematata
by ch. (happens +)

transformation from one state to another) *hoxove-nitavestiz*, more exact: *hoxove-nitavestiz*; *hoxove-nitavestiz*, change from one stage to another; *hoxove-nitavestiz*, change of shape = body (the turn into) *zetstasnohevatanahavoz*

CHANDELIER ENGLISH-CHEYENNE DICTIONARY

hoto *nixotan* *zeherece* *setstehen* *hevatamahavoz* *the* *aur* *flair* *shall turn into a glorious habitation*
 "chance but something ruled by natural or supernatural beings. It is immaterial to the Indian whether the cause is known or not, he believes it to be real and not a chance. Hence the Ch. vocabulary has no exact rendering for the Eng. "chance".

chandelier, *zehaestohestaenatoona* *vohoksenanistoz*, the many branched lamp; *zenisöxtohestaenatoon* *zeveševohoksenanistov*, "the seven branched made one wherewith the lamp consists", the seven branched candlestick in the Tabernacle.

change, *v.rad.nitav* = change, differentiate; *nanitavane*, I c., make different; *nanitavano*, I c. one (or.); *nanitavana*, I c. it; *nanitavananoz*, I c. them (in.); *enitavane*, it or one is changed, made different; *nanitavanan*, I am changed; *nanitavae*, I am different, (state); *nanitaveoz*, I am changing; *nanitavaoz*, I become changed, different; inf. -*nitave-* = to c., make different; *enitavešsz*, one changes his speech, speaks different. When change ref. to exchange, the equivalent for, substitution, inf. -*metó-* is used; *nametóenen*, I c. for something else, exchange; *nametóenoham*, I c. horse; *metóenčan*, I c. shoes; *nametóevsan*, I c. clothing; *nanitavčan*, I have different shoes; *manitavsan*, I dress different; *nametóenanoz makätanoz*, I c. money; *emetóhavseveoz*, it changes to bad; when "c." denotes "made into" suff. -*göz* is used; *ešišinovozeveoz*, he changes into a serpent; *emetó-nizeveoz*, he changes into an eagle; *emetóenitaenaenceo*, they c. about carrying; *nitametomevazhemš*, let us c. place; *nanitavemanisz*, I c., make it different; *nanitavston*, I build different, c. the building; see different; *enitavatanamo*, the weather, aspect, genera appearance changes; *enitavstahane*, one's heart is changed; *enitavstaha*, one has a changed heart; *Maheo enötovenitavstahano vostono*, God can c. the heart of man; *nanitavana natšetanoxtoz*, I c. my mind; *nanitavetan*, I think different; *nanitavhetšetanoxzeve*, I have a different mind; *nanitavešetan*, I am of a different opinion; *enitavaheoneve*, one is changeable; inf. -*vovöš* (*vovöheš*) = changing, anew, turn around, convert, etc.; *naevhäs vovöš-šetan*, I c., reconsider my judgement; *naevhavovöš-vostaneheve*, I c. my life; *naevhavovöšhestaoz*, I am reborn, born anew; *navövetan*, I c., reform, regenerate; *navövetanāz*, I c., reform myself; see reform; *natxaevhaetanotovo*, I c. my mind concerning one; *evvhoestov*, there is a c. of camp, moving (to another place). inf. -*toom-* = not changing, remaining the same; *etoomahe*, he is unchangeable; *etoomenhesta*, he remains in the same condition.

change, *n.nitavane* *nistoz*, c., the changing, making different; *nitavanzistoz*, the c.; *nitavaestoz*, the c. (state); *nitaveozistoz*, the changing (process) *nitava-*

rohešestātāz, ch. in cond. state 224
rohešestāomenhestāz

nanitavaso-
tovo, I c. it
hi (for him)
nitavaso-
toz u.

emova metoem
it becomes changed
turned into
naevhaemetoe-
naev, I - it

-vovöš-
and -vovöhe-
to change
to first into
geevhävöš-
nohe, shall
look changed
renewed

name aevatoro nova vexhoctas atoncom
 & give my wife (young) to the heart of the underworld

Hemcomar. (oh a p e r o o t o r) (a v e r a) genitive
 go ahead, (do it!) the sprained he did one in heralding

13. laxce-oexouneoz, enaKajouneoz. * (He became roothed heart roothed. He stood

more-ovaahaz. Hohouaco niva manema
 it off to the left. Stones fountain he painted them

moreo, navoxperonneo

Exorou, he has fulfilled, accompl (a cer) * (This refers to the priest, who cunningly

invents teeth of an animal (bear, wolf etc.) in his mouth, in such a way as, & if they were his own teeth. He is then that animal or heart to whom the woman is offered. Possibly in some cases, it was a clever mask over face or only mouth. In brief the woman believed it was the heart with which she was to connect

ceremonially. The "heart" usually was either alone with the woman in a tube or out in the open - at night or dusk. Both entirely nude. [The "heart" then goes over the body of

the woman with certain motions, then after she is in a recumbent or supine position he describes further motions over her face and breast. "cum fene suo" and then after more motions. "insertat eum vase mulieris."

Tōsecomen, text of rehearsal, repetition, imitation, same or similar to noceom, where the initiated rehearse, or repeat words and performances taught by priests.

mashaom ezhestoxz, he makes a crazy lodge c.
 Vohemahemervto } istroustz } Cer. to planet gods
 Hotoxce } " " } " " star
 Eiehe } " " } " " sun, moon

niseomaom, lodge of nisinatan, shaman, conjurer
 ematova = eoukera', eoukera'd'ers, he has an office c.
 chaeostomoke, he makes a great c., may ref. to length of worship
 ezceostomke, " " small
 emahaoitomke, " " important
 emitxnerostomke, he fails, comes short of making a c. misadventure

ozistoz, the c. (from a state); nitavstahâtoz, c. of heart, different heartedness; nitavstahanazistoz, the c. of heart; nitavetanoxtoz or nitavešetanoxtoz, c. of mind; metomevazistoz, c. by turn, alternate; metôehozestoz, the working by c., turn (by changing about); vovôše-šhetanoxtoz, c. of mind, reconsideration; evhavovôšhestaozistoz, rebirth, regeneration; evhavovôševostanehevestoz, c. of life, conversion; see relief; nitavatananoestoz, c. of weather, aspect, general appearance; metoenenistoz, c., exchange; metoenohamestoz, c. of horses; metôevsanistoz, c. of clothing; nitavsanistoz, c. of clotting, different clothing; metôevsanistoto, c. of dress; nitavhestâtoz, c. of condition, being; nitavomox-tastoz, c. of feeling (physical); nitavoanistoz or nitavomaozistoz, c. of feeling (psychical); nitavomazistoz, c. of utterance; ôxhesta epevomoxta, there is no c. in one's well being; ôxhesta ehesta, there is no c. in one's condition.

changeableness, nitavaheonevestoz.

changeable, enitavaheoneve, one is c.; enitavaheonevstov, it is c.; emetôeneoneve, it is c., interchangeable; enitavatamanoheoneve, the weather, aspect, general appearance is c.; enôtovemetôene, it can be changed, exchanged, interchanged; eneheoxsôoneve, one is c., a changeling, inconstant, fickle.

changeful, esaatoomahehe, one is c., does not abide by; esaatoomattan, it is c., mutable, subject to change; eoxceonitavetanoneve, one is c. in mind; eneheoxseoneve, one is c., fickle, inconstant.

changeless, is rendered by inf. -toom- =unchanging, remaining the same, or at the same place; Maheo etoomahe, God is c.; toomevostanehevestoz, c. life (eternal life); toomezhestâtoz, c. condition; toomahestoz, changelessness; etoomenistxeo, they remain together, do not change; toometto, changeless"ly"; etoomhota, it remains (setting) c.; eoxcetoomênnetto, it proceeds without change; natoomana, I make it c., make it remain the same, immutable.

changeling, nha zeneheoxseonevsz, the c., fickle one.

changer, nha zemetoenensz, the one who changes, exchanges; metoeneneo, the c.

channel, zeamotôhe, that which is dug, ditched; mào esôkomevosaoonetto, the water digs out a c.; naamotôvosôn, I dig (instr.) a c.; nahâeotôvosoha, I channel it deep (see dig); naamemxeoha, I make a c., groove (instr.) it; naamevxeax, I cut groove, channel (with knife); navosoha amôvaneneo, I dig a water c., ditch (for irrigation); naamsevosôr, I dig a c., ditch, groove across; naamsevosoha, I dig a c. across it; naamsevxeaxâ, I cut (with knife) a c., groove across it; šistato eamsevxeaxeo, the boards are grooved across; hesthoe

CHARM Character
row Notice

see blame
up on, put on
one, natural
nasa'ō zetau
sohetanoto
zē or iito'ē
do not nam
he a c. to
his car

- see
 command
 nabetao
 I ch. emp
 nabetao
 namo
 refer to
 commit
 to me
 to me
 over
 set one
 over
 see, intrud
 noticible
 let one have
 change if
 take the
 responsible
 relegate,
 assign
 se one
 uputer

- chary, eṭhan, one is c., cautious, prudent; enahetaneohe-neve, one is c., wary.
- chase, nanehosan, I c.; nanehomohe, I am chasing after; enehotaneva, one is chasing, trailing; hotam ease-totomo, the dog chases one away; naasevoveovo, I c. one off; nahōsetxeovo, I c. one home; naasetxeovo, I c. one away; nahōetxeovo, I c. one out; nahoxovetxeovo, I c. one across; nataēovo, I c. one away from a place. Nehosan-istoz, the chasing after; nehomohestoz, the chase, trailing after game. See pursue. *nataēovien, I ch.; nataēoseovave I am one chased*
- chasm, zemaxeōxomaeoz, a great crack in the ground; see abyss. *see p. 6. bottom etavohovomac, left ground*
- chaste, ekōma, one is c.; ekōmheēve, she is a c., virtuous woman; see pure, virtuous: *also used for man*
- chasten, haomenhestovā naveeoan, I am chastened in affliction; nanizeomaō hāmoxastoz, the sickness chastens me; Maheo nioxchekōmaōen, God chastens us, makes us chaste. See chastise.
- chastise, navehoeto, I c. one (or.) in words; navehoestomoe, I am a chastising; naveōno, I c. one (or.) with rod; naveeōstōno, I c. one instantly, in a flash; eveeoešeš, one (or.) is chastised instantly. See punish, castigate. *naamoatano, na-ver*
- chastity, kōmastoz; ekōmastove, it is c.; kōmheēvestoz, c. in woman; see pure. *zeshōma voit ancheriz, one who*
- chat, navistonovame, I c. with one (or.); vistonovamazistoz, mutual c.; zevistonovamasz, the one who chats with me. *leads a pure life*
- chatoyant, see bright, shine.
- chatter, ehāonova, one chatters, is talkative; zehāonovassō, the ones who c.; hāonovātoz, the chattering; ekokonomensz navēsoz, my teeth are chattering (from fear or cold); ekokoevon, it is a chattering, clattering sound. See sound. *ekokonomensz ienātoz, a ch. of teeth*
- cheap, esaahāōemehan, it is not dear, not expensive (ehōeme, it is expensive); esaahāhoestonehan, it is c., not counted high; eshovhōeme, it is getting cheaper, it is lessening in worth; zeto mohēnoham esaahāōemehe, this horse is c., not worth much; vēhoehotoā eshovhōemeo, the cattle is (pl.) getting cheaper; sanavhōeme, it is (or one is) c., down in value; zeanavhōemsz hōma naxhoxtovanoz, I bought a c. robe; hoxtova zeanavhōeme zehešsaahaestoemakātaemahess, buy that which is c. *ehāeana-ehēanahōeme*
- cheat, eoce, one cheats; naocetovo, I c. to one (or.); eocehestoz, the cheating; oceheo, the cheater; zeocēsz, the one who cheats. See deceive. Eoceheoneve, one (or.) is a cheater. *very ch.*
- check, natoahaena, I c. it; natoahaenoham, I c. the horse; natoahaeno, I c. one; when it denotes the checking

CHEEK

CHEYENNE

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zistxistō, Ch. book, paper or letter; zistxistonestoz, Ch. writing; nazistxiston, I write Ch.; zese-meo, the Ch. way; zesevā, Ch. lodge; zesevostan, Ch. person; nazese-mon, I sing a Ch. tune; zesenonistoz, Ch. tune or song; zesthoe, Ch. country, land; zesemocan, Ch. mocassin. In the "Handbook of American Indians" there are eighty-five names tabulated for the Cheyenne, the most of which being variants of the name given to them by the Sioux. As James Mooney says, "the popular name has no connection with the French 'chien', as has sometimes erroneously been supposed, but is derived from the name by which the Sioux call them, Shahi-yena, Shai-ena, or Shaiela, meaning 'people of alien speech', the same name being applied also by the Sioux to the Cree in Canada". From stories told to writer by old Cheyenne they migrated from a distant country, in the north. One tale relates how this land was discovered by a man who was borne on an eagle's back across a wide body of water, the flight taking four or five days. Another tale mentions a long journey from a land "of islands", and how part of a large body of water was crossed over its ice. All the stories agree in relating that part of the Ch. people were left "on the other side" and they firmly believe that their brothers are yet living there. Writer knew a very old but intelligent Ch. woman, who told him of how her own old grandmother use to know songs praising the olden times "when they lived on fishes and fowls, and had not to eat 'this nauseating buffalo meat'". One tale speaks of the great magicians who lived in mounds or stone habitations, which were beautiful inside, with lions and bears watching the entrance. An old Ch. in relating the story connected with the ceremonial arrows told writer that their history had four parts: 1. The ancient time, when they were happy, but were decimated by a terrible disease, were left as orphans. 2. The time of the "dogs", when these animals were used as beasts of burden. 3. The time of the buffalo. 4. The time of the horse, which is recent history. Evidently the Ch. had not known the buffaloe wherever their former habitat was, for not a few of their stories begin by saying: "when there were yet no buffaloes". The earliest authenticated habitat of the Cheyennes seems to have been in Minnesota. They first came in contact with the French in 1680, when a party of their tribe visited La Salle's Fort on Illinois river to invite the French to come to their country at the head of the great river, i.e., the Mississippi. See the "Cheyenne Indians" by James Mooney in V.1. Part 6, of M. Am. Anthr. Ass., a very valuable article on the more recent history of the Ch.

CHICKEN

ENGLISH-CHEYENNE DICTIONARY

CHIEFTAIN

chicken, kokoeax; kokoeaxan, chickens; kokoeaxeson, young c.; hetanekokoeax, male c., rooster (also kokoeaxhetan); kokoeaxhee, hen.

Chickasaw, Ziksā.

chide, naveoeto, I c. one; naveoesta, I c. it; naveoestomoe, I am a chiding, censuring; zeveoestomosansz, the one who chides, censures, reproves; eveoeta zevovistomosaneziss, he was chided by the teacher.

chief, veho; evehoneve, he is a c.; emaxevehoneve, he is a great c.; evehoneveo, they are chiefs; evehonevetan, he wants to be c.; navehonam, my c.; nahevehonam, I have a c.; nahevehonameno, he is my c.; nahevehonametam, I want to have a c.; vehonevestoz, the being c.; vehonevetanoxtoz, the wanting to be a c.; hevehonametanoxtoz, the wanting to have a c.; vehoneomā, at the chief's lodge; vehoneēszistoz, the speech of chiefs. Sometimes "vehon" is used as inf. in the sense of "main, best, prominent, noble", e.g. vehonemakāt, the chief metal, =gold; evehonevostaneheve, one leads a noble, prominent life, or he leads the life of a c.; maxevehonhoestoz, c. seat; evehoneēszistov, it is a chief's council, speaking. Another expression used for c. is nitāe =master, leader, ruler, head, lord; enitāeoe, he stands as c.; zenitāesz, the c. master, lord; see ruler; nanitāemanhan, I am made c., master; enitāenane, he is set as c.; nanitāeam, my c., ruler; enitāvhōeme, he is c. ruler; zenitāvhōemsz, the c. ruler; notxevō, c., captain; vehona, chiefess; evehonaeve, she is a chiefess; vehonehoeman, c. councilor, or c. judge; enanotōeme, it (or one) is c. in worth, value; enanotae, he is c. above all, most prominent. See comparison. *see "elder"*

chiefly, nanosetto, above all, preeminently; inf. -nanose-; enanosepevae, he is good above all.

chieftain, zevehonevsz, the c.; zevehonevessō, the chiefs; zenitāessō, the chiefs, rulers; see soldiers. In former days, when the Southern and Northern Cheyenne were one body, they had forty four chiefs, elected from time to time. It happened that some of the older chiefs were reelected, while not a few of the ex-chiefs took further part in the councils as advisers to the new body. The rule however was that forty new and four of the older chiefs be selected, the latter as head chiefs of the tribe. Altho priests and chiefs were not the same men, the first had often a greater influence than the chiefs themselves. Especially the Arrow keeper and his men swayed a greater authority than the chiefs. The present Arrow keeper is a shining example of the usurpation of headman's authority by his priestly influence. The council of the forty four chiefs chosen from the differ-

to children offspring the Cheyenne, a special verbal form with suffix -ōën
 on - ovehē = avō: nameextavōhe, I love children
 nameextavōto or -avōto, I love them a ch.
 naaxextavōhe, am kind to ch.
 naēshextavōhe, I bring up ch.
 nauxextavōhe, I seek ch. nameextavōhe, I find ch.
 ENGLISH-CHEYENNE DICTIONARY nameextōën CHILD

ent warrior bands was symbolized by a bundle of forty
 four red painted invitation sticks, kept with the ce-
 remonial arrows. The Cheyenne say that this system of
 having a council of forty four chiefs was adopted
 from another tribe, which the Ch. had practically anni-
 hilated. A woman prisoner told her captor (a chief)
 of the ways of her own people in selecting chiefs. The
 method pleased the Ch., who under the woman's instruc-
 tion set up the "vehoneom", fixed the forty four
 sticks and elected their chiefs on the new plan.

chieftaincy, vehonevestoz; zehevehonevstovsz, the one
 who has the c. *namaahenevshē zehetnūōën* I know
 child, kašgon, "the little one", (pronounced "kasgon" by *not know*
 women and children); heekašgon, fem.c.; hetanekaš- *many chil-*
 gon, m.c.; ekašgoneve, it is a c.; ehosē, she is with *children he has.*
 c.; eaneoz, she gives birth to a c.; meševoz, baby c.;
 meševoto, babies; emeševove, it is a baby c.; eheni-
 son, she has a c., an offspring; nanis, my own c.; nani-
 son, my children; nanisonan, our c.; nanisonaneo, our
 children; nahenisonenoz, he (or she) is my c.; naheni-
 sonenotto, they are my children; zehenisonenstovsz, the
 one who is c.; zehenisonenstovessō, the ones who are
 children; nahenisonetan, I want a c.; nahenisoneton, I
 am a c. (to one); zehenisonetto, the one being my c.;
 zehenisonetton, the ones, my children; nanisonamō, my
 foster c.; nahenisonamōnenoz, he is my foster c.; na-
 henisonenōemo, I count one as my c.; nakašgonam, my c.
 (not the own one); nahekašgonam, I have a c.; nahekaš-
 gonamenoz, one is my c. (not own offspring); kašgonasz,
 ye children! Nanisonasz, ye my children! Esaaheniso-
 mehe, she has no c.; menotocess, c. too young when its
 brother is born; nahešhestovōe, I bring up children;
 nahestōešēho, I beget a c.; nanestōešēamha, I am de-
 livered of a c.; emenotomōën, she has a c. every year;
 ehaestnōën, she has many children; etakōmōën, she has a
 small c. seldom; ehetanēvōën, she has a m.c.; ehevōën, she
 has has a fem.c.; ehestācēnevōën, she has twins. The
 suff. -ōën- or -ōën- =to have a c., to give birth to a
 c. Etotxnōën, how many children has she? Etotohovheta-
 nevōën, she has a male c. alternately (with fem. child-
 ren); enazean, she dies in c. bed; enotomōën, she has
 her first c.; ehotomōën, she has her second c.; enokō-
 nōën, she has one c.; enisōën, she has two children; ena-
 nōën, she has three children; nanokoenoto, I have my
 only c. in him (or her); nokoenoxz, the only c. (of some
 one); nanokōenoxzz, my only c.; henokoenoxzetto, one's
 only c.; ninokoenoxzenan, our (incl.) only c.; nanoko-
 enoxzeve, I am an only c.; nanotomoenoto, I have my
 first c. in one (him or her); notomoenoxz, first born
 c.; nanotomoenoxz, my first born c.; nanotomoenoxze-
 ve, I am a first born; nahotomoenoxzz, my second born

born
ve broad
offspring

etāsetova
vōën ha
ch. for the
purpose
(as husband)

loaeihēceō
they are
ch. of
different
names (follow)

menotōō
children
coming too
close after
each. (in
birth)

notomōen?
ešēc'vōën
she has no
more child

choxōōn, she has her last child; *bestoxen*, last c. (obsolete)
hoxōenoxz; *heethoxenoxzetto*, his last child

choxōōn, she has her last child; *bestoxen*, last c. (obsolete)
hoxōenoxz; *heethoxenoxzetto*, his last child

hauisonetovestoz, childhood, the being ch. to me
hauisonetovestoz, " state of.

CHILDHOOD

ENGLISH-CHEYENNE DICTIONARY

CHINE

(male) c.; ninisoenoxzevhemā, we are two children (to some one); enivoenoxzeveo, they are four children (to some one); ninistxnoenoxzevhemā, we are all the children (of some one); examaešvoxpstnōēn, she has simply a brood of white children (having ref. to an Ind. woman having white children); zeto kašgon esōtocaēo, these children are still young; eemōxthosē, she is with c. (illegitimately); eemōxtoēn, she has an illegitimate c.; niemōxtoenoto, thou hast an illegitimate c. in him (or her); emōxtoenoxz, an illegitimate c.; niemōxtoenoxzz, thy illegitimat c.; eemōxtoenoxzeve, one is an illegitimate c. Kašgoneveho, Childchief, Littlechief, (pr. name).

childhood

childhood, kašgonevestoz; huiisonetovestoz, childhood, the being ch. to me

childship

childish, tass kašgon; eevhakašgoneveoz, one becomes a child again.

chill. inf. -tō- denotes chilly, cold; etōeoz, it becomes chilled; etōeonaoz, one's hands get chilled; etōeona, he has chilly hands; etōeoxz, one is getting chilled, also fig.; natōeāta, I have chilly, cold feet; natōeszea, I have a chilly head; etōeha, it is cold, chilled (as food); etōešen, they (or., as potatoes) lay chilled, cold; etōm, it is chilly (sp. of liquids); see cold. Nanatosevomoxta, I have a c.; natosevomoxtastoz, c. (preceding fever): *naēzezeraz, chilled, frozen on face, hands, nose and below*

chime, axxevonoz oxzetahamevosz zeoxcevešenemenistovevosz, when the bells are rung as to make music; ezetahame, it is rung; nemenistoz = music; ehōezetahamensz axxevonoz zēnemenistovevosz, they are heard rung, the bells, making music.

chimera, vhanetoxtoetanoxtoz, mere imagination; see fancy; aestom-hozeovosetanoxtoz, false hope, expectation.

chimerical, etaōme-vhanetoxtoetanonov, it is c., mere conjecture; hovae zevhanetoxtoetanotoe hotaz *hōvōz!* zsaaxamahovaevhan, something imagined but which simply is nothing.

chimney, maheše-ōasenhistoz; maheše = brick + *na* ōasenistoz *maxe-ōasenantō* = flue; eōasenistove, it is a c., flue. See smoke. chin, maztoho; naztoho, my c.; enišstohōna, one is two chimned.

China, Tozcemazeneo hesthoevo, the land of the Slit-eyes.

Chinaman, Tozcemazene, Slit-eyes; etozcemazenhetaneve, he is a Chinese; Hotamozenhoeo, the ones with hair braided behind. *Hotam-hoeo*

chinaware, meneevetoxq; meneevetō, large vessel of c.; meneekson, doll with head (or also limbs) of porcelain. Anything having the appearance of porcelain takes the pref. mene-; see berry.

chine, navovepaonaso, I c. one (or.), cut up his backbone;

Choxpaestō.

CHRIST

x demote - ch
naitaomde
- om
cuitaomotxal
naitaomde
ham, xelt h o z
r cable.

namone
tōmen,
namone
tōmēnosta^c
namonevōn
notō, select
for me, pick
for self.

epo ovar, bee. ch. by water, as a wall against which water beats

Machine }
 Xoeen }
~~Xoeta~~, the
 Anointed one

see vote
tōmēn-hoz
choi u o/

for ²³⁴false C. see Antichrist.

near the Greek as possible and make it "Xistos" in Cheyenne or give the translation of it: "Maheonexōestaansz" = "Anointed-of-God". Names have a meaning in the Bible and they ought to be translated so as to give this meaning and not a mere name. For the younger Ch. generation which understands Eng., and has heard the name as we have it, the matter is different, altho it also is important for them to know the meaning of the name.

Xōestā-hi-tanov: Xōestā-hetanistoz
Christendom, éōstahestānov, the world of Christians;
see page 244 éōstahetanistoz, Christians collectively. *Éōstao-onō*

Christian, éōstahe, the one anointed with water (see baptize); éōstaheo, Christians; writer would call the attention to the fact that the name for Christ (Maheonexōestaansz) is closely related with éōstahe; if Christ is the "Anointed one with oil", the Christians, his followers, are the "Anointed ones with water". What is poured upon the head in a ceremonial way, they understood to have ref. to the mental and psychical man, the head being the seat of the four most important senses and these are subject to supernatural revelation. Any ceremonial anointment influences the whole life of the one subjected to it. Hence their name "éōstahe" for Christian is fitting and characterizes for the Ch. the difference of religion. Naéōstahe, I am a C.; zéōstahessō, the Christians; éōstahetan, a C. man; éōstahee, a C. woman; éōstaekašgon, a C. child; éōstakasovā, a C. young man; éōstakasehee, a C. young woman; éōstamahaciss, C. old man; éōstamatamā, a C. old woman; éōstaevostan, C. person; naéōstahetaneve, I am a C. man; néōstaheēve, thou art a C. woman; éōstaekašgoneve, it is a C. child; néōstakasovaehevhemā, we are C. young men; naéōstaevostaneheve, I lead a C. life; éōstaevostanehevestoz, C. living; éōstaevostanehevstove, it is a C. life; naéōstaetan, I want to be a C.; éōstaezhestātoz, C. being, condition; éōstaemxistō, C. book; éōstaecom, C. lodge; éōstaemomātavoēstastoz, C. ceremonial, rite; éōstamomātavhoestomohestoz, C. religion; éōstaenisyomātātoz, C. faith; éōstaevovistomevazistoz, C. doctrine; éōstaevovistomosanistoz, C. teaching; éōstaevovistomoseo, C. disciple; éōstaevovistomosanehe, C. teacher; éōstamomātaēs, C. sacred day; éōstaemomātaešēve, it is a C., sacred, holy day; éōstaemomātavostan, a C., devout person, saint; éōstahevis'onemazistoz, C. brotherhood, fellowship; éōstaemanhao, C. band, body; éōstaenotxeo, C. soldiers (ref. to an organization); éōstaenotxestoz, C. band, army; éōstaenotxeve, one is a C. soldier, belong to the C. organization; navesseéōtahemo, I am a C. with one; vesseéōstahemazistoz, the being C. together, C. fellowship; zsaáéōstahessō, the non Christians; éōstahozeovosetanoxtoz, C. hope, confidence; éōs-

taemeo, the C. way; vhaneéōstaemané, C. pretender (merely pretending to be C.); evhaneéōstaemanheoneve, one is merely pretending to be C.; naéōstaevōemo, I count one as a C. or I am related to one as a C.; naéōstaevātamo, I deem one a C.; naéōstaevazesta, I deem it C.; éōstaevostaneo, C. people; éōstaevostanemazistoz, C. fellowship; éōstaenonistoz, C. song, tune; éōstaemesestoz, C. feast; éōstaemohéoxzistoz, C. gathering; éōstaevonho-setanevātoz, C. admonition, preaching, urging; see church.

Xōestaaneone-vostaenestoz = Christianity
Christianity, éōstaevostanehevostoz, the state of being

Xōstaaneonbirtanevostoz
Maheonéōstaevostanehevstovhan, this kind of doing is not C.; éōstaemomātavhoestomohestoz, C. in the sense of Christian religion; éōstaemanhaevestoz, C. as a body of Christians; see church.

Christianization, éōstaovātoz, the making Christian, the baptizing; éōstaemanhazistoz (from na-éōstaemaného, I make one to be a C., I make one to be baptized), the making to be Christian; see Christianize; éōstaemanetanoxtoz, the increase of Christians; éōstaemanhestoz, C., increase of Christian stand, generating of Christians.

Christianize, naéōstaemanhō, I C. them; nitao hestaneo maešééōstaemanhevoz, when all the nations shall have been made Christians; ééōstaemanhaceo, they have been Christianized; naéōstaemanetanotonheme, we are Christianized, made to grow in Christian life.

Christless, zsaahoneovohess Maheonexōestaaneziss (or Christeva), the ones who do not have Christ; zenoosevostanehevemoss Maheonexōestaaneziss, those who live without Christ.

Christlike, enohōeme Christeva, or Maheonexōestaaneziss, one is worthy of Christ; zehessoz hevostanehevostoz Maheonexōestaansz (or Jesus) natóneshévostanehevetan, I desire to live a C. life (lit. as it is his life, Christ, I want to live). Eonisyomhoneovo Jesuseva (or Maheonexōestaaneziss), one is C. (lit. one truly has put on (like a cloth) Christ).

Christmas, zexhōsanistov, when it is C. (lit. when the hanging takes place). The v. -hōsan = to hang (active meaning), [nahōsan, I hang; nahōsemo, I hang one]. The Ch. were used to hang or tie offerings to trees, rocks or other supposed animate objects. The first C. tree they saw made the impression on them, that whatever was put or hung on the tree was an offering similar to their own, hence the name "hōsanistoz or hōsenistoz"; ehōsanistov, it is C.; toneš etoshōsanistové, when is C. to be? Zeešhōsanistove, after C. (ref. to the past); mataešhōsanistove, after C. (ref. to the future); mxhōsanistove when it is C. time; hane

on Ward 21 I saw our Congressman Reavitt in Washington as to his inquiry for the Chey. word for Merry Xmas and Xmas Greetings in the wise: - *Hetota-maheon-hestaz-esēvencha* for Merry Xmas and *Maheon-hestaz-ēvēva axaotāzistoz* for Xmas Greetings

the appellation *ēstae* - ref. to the "baptized ones" and is likely to bring confusion, as not all baptized people form the "church or assembly of believers". The Greek *ἐκκλησία* - called-out assembly is in Cheyenne *mōscone-manohastōz*.

CHRONIC ENGLISH-CHEYENNE DICTIONARY

zexhōsanistove, then, when it was C. time; *hōsanistot* (or.), C. gifts; of recent date the expression: *sitove-ēstae-onē-āneva hooxcemeātove*, has become in use and means "in the middle of the winter when gifts are given". Writer thinks this expression a poor improvement on the old word. The old Indians know that the C. tree, like their own "hangings" symbolize something, only they must be led from their animistic to the higher, Christian conception.

chronic, in the sense of "prolonged, interminable, inveterate" can be expressed in Ch. by inf. -tose- or *hetose-*; *ehetosemaneheoneve*, one is a c., inveterate drinker; *etoseēsztan*, one speaks prolongedly, without coming to an end; *ehetoshāmoxstastove*, it is a c. disease.

chuckle, *eemōxtatama*, one chuckles, laughs to himself, lit. laughs in secret.

chum, suff. -mo combined with inf. -vesse- denotes community, association with; *navesseanamo*, I c. with one in eating; *navessevastanehevemo*, I c. with one, in living; *navessevo*, I am one's c., his companion; *navesvōn* and *navessevaō*, my c. (see fellow, companion); *navistxistonemo*, one is my school c.; *evistxistonemazeo*, they are school chums; *naveamo*, one is my bed c.; *vistxistonemazistoz*, chumhood (in school).

chunk, is rendered by inf. -mame, see block, bulk; *namamepoena*, I chop or break a c. of it; *emamehota hoos*, the coal is lying (setting) in chunks; *emomamemezenov hoevoxxōz*, each one of them (or.) was given a big c. of meat; *ešxova*, c., lump; *ešxova voxbomāz*, c. lump of salt; see lump. *emomē tātāta*, it got into ch. (from heat or coal).

church, *maheoneēssemhayo*, c. house; *emaheoneēssemhayoneve*, it is a c. building; also *maheonemhayo*, sacred, holy house and *ēssemhayo*, talking house. *ēstae-mhanaevestoz*, c., the body of Christians; *manoēēstahe-tanistoz*, the collected body of Christians; *manoeñi-syomātaheo*, body of believers.

churn, see boil, seeth; *heoveamsc namanisz*, I make butter.

cider, *maxemenemāp*, apple water; *emaxemenemāpeve*, it is c.

cigar, *hestotoeon*; *onimotaeon*, c. (also for cigarette); *nahepōnoz hestotoeon*, I smoke cigars.

cigarette, *onimotaeon*; *nahepōnoz onimotaeon*, I smoke cigarette; *nazešemaoz*, I smoke cigarette; *na-*

zešemaenesz, I roll a c.; *xmistō zevešzešemaozistov*, c. to get c. by paper (with which cigarettes are smoked).

cinch, *hoxt'taeseoneve*, it is a c., girth for horse; *na-*

hoxt'taetoham, I c. the horse; *naonehahoxt'taeto-*

ham, I uncinch the horse; *ehoxt'taesoneva*, it is cinched (horse in that condition).

cinder, *hotāche*, cinder, of burnt grass, after a prairie fire; either that carried or left on the ground.

emomē mabame, it is ch. liquid dash to clots, cake

chēosmabame, dashed 237 to curdle

etacso mabame, it ch.; *etabekonomabame*

chekoneñpcha; *chēoseabamone* *nake*

Chrysallis
evangelica
omne, ch
progressus
cucurbit

illicit

see Christian

kocea-
is chunky

see cake

uam on x-
toakka, I

ch. it ma-
most to be
with a

see cake

na-mome-
to get c. by
chumpy, one

be shaking

of a line

ahag to

ch. (coagulate, like-
and some, it is ch.

*Wahonwoneo
hooneo*

CIRCLE

ENGLISH-CHEYENNE DICTIONARY

CIRCUMCISE

circle, zeonistàkoane, that which is a c., makes a c.;
zeonistàq, that which is a c.; onis- ref. to
round, circular line and àq ref. to head form, ball,
globe; eonistàkonehoec, they sit in a c., ring; naonis-
tácemanisz, I make it circular; naonistàkomaen, I make
a c. with ground; naonistàkoana, I make it circular;
eoomoneo, they sit in c.; zehenoneoz, where the camp c.
is; niva eoxzestovoneo, they (or.) are in four con-
centric circles; see encircle, ring, round, surround;
naonistàcevxea, I write it in a c.; naonistàcevxiston,
I write in a c.; naonistàcehoxaân, I bead in a c., mak-
ing circular designs in beadwork; inf. -nimaese- de-
notes a convolute line, circling inward; enimaesehoxa-
censz, they (in.) are beaded in convolute designs; na-
oomoetõe, they (or.) sit in c. around me. Ešehe emans-
ton, the sun (or moon) is building (a protection), said
when there is a circle around either one of them. Ex-
hohonezetoe, it is surrounded by, sp. of a tent in the
center of the c.; naonistàkonehozenoz, I place them
(in.) in a c.; naonistakonehozého, I place them (or.)
in a c.; natàtahoneetõe, they (or.) c. about me; nao-
nistàkonehoeme, we sit in c.; onistakonehoestoz, the
sitting in a c., ring; ehohoneta, it circles, is a ring.
See encircle. *nimacetto, ad. in a c., small c. = privately*
circlet, hohon, bracelet - *nimace- inf. in private, small circle*
circular, rendered by inf. -onistàc-; also -hohone- or
ohone and -tata-; naonistàcemanisz, I make it
c.; eonistàq, it is c.; tovošeheo zeonistàq, c. saw.
The suff. -(t)àq, ref. to surface of circle, also to
"ball shaped". The rad.-on- is however the true word
for the encircling line.
circulate, etoxeazetto, it circulates; eōmonešen mazema-
eme, the blood circulates.
circulation, mazemaeme zeoxceōmonšenàtov, the c. of the
blood.
circumsise, naevxtanéso, I c. one, cut his flesh skin; ze-
évxtanešessō, the circumcised ones; nivxtan-
éšsz, I c. thee. The v. form leaves no doubt but that
circumcision is understood, but the ceremonial is kept
rigidly secret, it is done with a stone knife. No
stranger male could ever really be considered a mem-
ber of the Ch. tribe except he be initiated by circum-
cision. Naevxtanéš, I am circumcised. Whether for the
reason of their circumcision or not, the Ch. priests
teach that the Ch. people is a sacred nation, "maheon-
hestanov". When a Ch. becomes a Christian, every means
is tried to bring him back to the "sacred people", su-
persede,attery, gifts, threats and all sorts of schemes
are devised to bring the "lost one" back. The priests
do not oppose the work of Christian mission, and they
have nothing against their people being baptized, pro-

*ch. the moon
above they sit in
a c. or ring
ch. the moon
sit in the
middle, where
they sit in a c.
-mace- in
a small c.
private
together a
small party*

*évoxtanésetatp, he state of the circ.; évoxtanésetanevetz, circ. manhood
 évoxtanésethōemuto, couched as circ., na évoxtanéseta, I am c., of the
 circumcising; évoxtanésethōeme, he is reckoned circ. qua évoxtané-
 taz, he one not of the circ. not in that condit. or state: évoxtanésethōtomo-
 hestz, ceremony of c.
 or évoxtanésethētātz*

CIRCUMCISION

ENGLISH-CHEYENNE DICTIONARY

CITIZENSHIP

vided they do not emancipate themselves from the Ch. ceremonials. *neeva wōxtanésetz, évoxtanéset-neevateo, sign of c.*
 circumcision, evxtanésetstoz; eevxtanésetstov, it is c. *neeva-évoxtanéset-*
 circumference, emahaone, it has a great c. (of round *vistōmōstamō-*
 bodies); etaxeone, it has a small c.; *toz, covenant*
 etonitāone, what c. has it? Zehetāone, its c.; zehetāon-*sign of c. or*
 ēs, its (or. sp. of stones, dry goods, animals) c., size *either visto-*
 around; ezceonehe, one is of small, narrow body *neevateo.*
 (around); etonitāo, what size, c. is it? Etonitāeta, what
 size, c. is one? (sp. or rocks, mountains); noka tācheo
 enitāo, it is one mile of size, wide; naha tāheoneva
 etātanitāōmoeha; it is three miles around, in c. (as a
 lake, body of water). *etātanitāōmoeha, what c. has it (sp. or rocks, mountains)*

etātanitāōmoeha, what c. has it (sp. or rocks, mountains)
 circumspectly, aninōs, with care, caution, in a careful
 manner. *ohoome - see water*
 circumstance, tonxhéstoz, under any c.; the suff. -omen
 and -staomen denote sometimes the meaning
 of "c."; enstamenōeheve, one is in poor c., condition;
 epavstaomen, one is in good c.; ehāomen, one is in hard
 c.; see condition.

cistern, zēvehota ookomāp, where the rain water is kept;
 ookoemāpe-votaen, well for rain water.

citation, has no adequate in Ch. In quoting however the
 Ch. has the inf. -ze- and -zeheše- which means
 "thus" and point forward to what is to be done or
 said; ezhešeēsz, he speaks thus; nazheto, I say this to
 one: When ref. is made to something past or
 following the quotation inf. -ne- or -neše is used;
 enhevo, he said so (as already cited); enešeēsz, he
 spoke or speaks thus, as mentioned. See thus. Often-
 times when making citations the Ch. will imitate the
 voice of the one whom they quote. When they cite
 words which are written then say: ezhešeamšeme, it is
 couched so (sc. in writing), or enešeamšeme, with the
 difference explained above.

citizen, navhesta, I am with; nhestaneamō, my co-citi-
 zens; hestaneamō, thy co-c.; hevhestaneamō, one's
 co-c.; nhestaneamevō, our co-citizens; hestaneamevō,
 your co-c.; hevhestaneamevō, their co-c.; navhestaneo-
 neve, I am a c., fellow man of the same nation; navhes-
 tano, I join myself to one (Ger. geselle mich zu Ein-
 em); evēhoevōeme, one is a c. (lit. is counted as a
 white man); evēhoevace, on is made a white man (an
 American), a c. Nitapave-vhestaneonevhemā zehēšpavoni-
 stomaz hoemao, let us be good citizens, by heeding the
 law! Navhestaneamo, I am c. with one.

citizenship, vēhoevōemazistoz, American c.; vēhoevaox-
 toz, the being made citizen; vhestaneoneves-
 toz, fellow c.; vhestaneamazistoz, the being c. with
 one, co-c.; niēvhestaneonevstonan zetamonenez'netton's
 heamahestanov, our c. is in the world above (lit. will

take place).
city, mãevêhoeno, the place where the white people stay together; suff.-eno denotes a habitat, e.g. Oxmeseno, Montana (the part where the Northern Ch. live); Oetaneno, Crow Agency (lit. Crow-town); meavêhoeno, the Agency (lit. place where the Agent stays); Oklahomaeno, Oklahoma; mãestoz, city, town, where they all stay, live; emãestove, it is a c., town; emaxemãestove, it is a great c.; emomenomãestovensz, they are groups of cities; zêmãestove, where the c., town is. Nasécoxz mãevêhoeno, I go to the city. The inf.-sé- denotes "down into" and ref. usually to go to a lower position, downward into. *Maheme-uhãestz, c. of God: genuine-der. make one white. Here, how shall how be a godly c. of God.*
civil, emaseztae, one is c., polite.
civilization, vêhoevostanehevostoz, the white man's living.

civilize, navêhoemanôho, I c. one, make one a white man; evêhoevostaneheve, one is civilised, lives like a white man. *extr. with hoveo, hoveo-estz = apparel, gear, garment*
clad, nahoneoan, I am c.; see clothes, dress. Nahekovavsan and nameovavsan, I am c. in soft raiment, [-heko-va- = soft; -meova- = fuzzy]. *emenecevan, h. i. c. with, seem*
claim, nahetomhesta, I c. it to be true; nahavsevemo, I c., say that one is bad; navêstomoheno, I c. one for me (by asking); sometimes the attr. m. is used to express "claim", when the meaning is "said to be"; eanosz, he claims to own one (or.), or one is claimed to own one; nahetomhesta zehešeaenom, I c. it to be mine; naaeno ehevô, he claims him (lit. I. own, he says); t'sē naaenanon ehevôn, they c. it (lit. indeed we own it, they say); nahevis'onenoz ehevô, he claims to be his cousin (lit. he is my cousin, he says); zehešeshzhovetto nasaa-nhestohe, I do not c. it as my property (lit. that it is my property I do not mean to say); navêstomohetanoz makâtansz, I c. the money, ask for it; navêstomohetomovonoz hemakâtansz, I c., ask one's monies. (See allotment for c. in the sense of land).

clamber, naévonèn, I c., climb; nanosevonèn, I c. over it; see climb.

clamor, v. ehônevosehaheztovovo, they c. in one's defense; ehâenov, one is clamoring; emaxehaheo, they c., shout with loud voice; ehâonovao, they c., raise much talk; maxehahestovâ esaahotohestohenov, they clamored, complained about it with loud voice; see boisterous.

clamor, n. maxehahestoz, c., loud voice; echâevon, it makes a great c., noise; nahetosehaestam, we make a c. (to make great noise in crying); emomoevon, the sound of a crowd, din, hubub; see noise; hâenovastoz, c., noisiness.
clamorous, ehâenov, one is c., noisy; nahâenovosého, I cause one to be c.; inf. -hehetovan- denotes "c., boisterous, uproarious"; hehetovanhetaneo, c. men;

Christian. This name was given to the disciple, first in Antioch, probably designating him as a convert of Christ. The Cheyenne name for Christian is rather an epithet and means 'one-on-whose-head-water-is-poured' or 'the baptized one'. The best form translating Christian in Cheyenne is Mahem-xōsta-aneo = the object of God's anointing. Christ's name is Mahem-xōsta-aneo = the Anointed-of-God.

Christian Church: Mahem-xōsta-aneo (organization of Christians)
 Mahem-xōsta-aneo - " - mah-xōstoz, band of Chr.
 Mahem-xōsta-aneo - " - xōstamāzistoz, brotherhood. "
 Mahem-xōsta-aneo - " - Mahem-xōsta-aneo: body of Christians, c. i.

Mahem-xōsta-aneo - " - Mahem-xōsta-aneo
 it is a plural form of Mahem-xōsta-aneo
 Mahem-xōsta-aneo - " - xōstamāzistoz, Chr. people
 " - " - xōstamāzistoz, nation
 " - " - xōstamāzistoz, manhood

garbed, attired with. etoanuhseem, c. for ever, unchangeable.
 na boneconenotto, I am c. with him, he is my clothing.

Clench, in sense of grasp, grapple, pressed between, all around
 is rendered by, *hap-*: *nahāpanen*, -*auo*, -*auo*; *hāpa-*
nenes, *hāpanuiritō*; *nahāpōm* (with *ruu*) - *hāpōmo*;
hāpōka; *hāpōmiritō*; *hāpōo*; *nahāpeahamen*, by
 a stick, pulling by taking a grip. *nahāpōitova*
mēu, the snake constricts me: *nahāpōxta*, -*pomo*
 to clench teeth on and hold: also *nahāpōhāpone-*
neozetō, gets hold of me by c. grip of teeth: *ehōxpōez*
 it is compressed together: *ehāpāauo*; *itahāpāa*, with feet
nahāpōneauo, with a rope; *nahāpēsenua*: I press them
 together, knock them; *nahāpēonaz*, close, clench my
 hand; *nahāpēxanuo*, eyes; *ehāpēxauet*, lie with eyes clenched
 shut; *nahāpāzenaz*, I c. shut my mouth tight; *nahāpē-*
noe, sew; *nahāpēonez*, pinch my fingers; *nahāpōnduo*, I
 press his nose; *nahāpāzenaz* = clench mouth, lips: *ehāpaxett*,
 it c. close (as a trap): *ehāpaxetōke*, become clamped, caught
 clamped by something (= snaps shut); *ehāpēmaene*,
 it is c. sealed (of flat surface or rolls, scrolls)

nahoxeosan, I c., arrange, set in order.
class, n.nhestav, that (in.) c., ref. to; zhestav, this c.,
 kind (in.), pointing to; nhestavono, that (or.) c., *nhestav-
 no etatig-
 that kind
 of doing*
 kind, ref. to; zhestavono, this (or.) c., kind, pointing
 to; enhestavonoeoz, one becomes of that c., kind, denomi-
 nation; enhestavonoeve, one is of that c.; ezhestav-
 onoeve, he is of this c., kind; navhestavonoevemo, I am
 of his c.; nitonhestavonoevé, to which c., kind, denomi-
 nation doest thou belong? Nanhestavonoeozetan, I wish
 to become of that c.; navhestamo or navhestavo, I am
 of his c., kind; nasaavhestavohe, I am not of his c.,
 character, kind; nonisóe momenoea, by classes, groups of
 twenty; nonive momenoea, by classes, groups of four.
classification, hoxeosanistoz, c. by putting in place;
 momenoeavazistoz, c., grouping.

classify, namomenoav5 zsēhestavonoevessó, I group toge-
 ther the ones (or.) that are of the same
 class, kind; namomenovxeanoz ēszistotoz zsēhestavonoe-
 vész, I c. words of the same kind; zsētótavész na zsē-
 totaoesz naoxcemomeno-áchananoz, I c. them (in.) ac-
 cording to color and size; lit. the ones (in.) of the
 same color and the ones of the same size I group se-
 parately. Nanohōesta, I c. it, count it with (Ger. hinzu-
 zählen); nanohōemo nomāzeheoneva, I c. him, count him
 with the thieves. Nanhestavonoevatamo pavhetan, I deem
 one (or.) to belong to a class of good men; lit. I
 deem him in the class of good man.

classmate, zevistxistonemo, my c. (also schoolmate or
 co-student); navistxistonema, one is my c.;
 evistxistonemāzeo, they are classmates.

clatter, enistonevanoxz, it clatters; eohāekokonoēs, it
 clatters, rattles; nistonevanoxzistoz, the c.;
 ohāekokoešenātoz, the c., rattle.

claw, māthōhevo, the c., nail; nāthōhevo, my c., nail;
 hesthōevon, his c., nail; hesthōhevonevō, their
 claws; see nail. Claw or nail are or. because supposed
 to be animate and being part of a man's spirit (pro-
 tective spirit). [Hence claws, nails and shield have
 the same root form]. Emehōhevaoz na nheš eevhahāpōhe-
 vaoz, he draws his claws out and then in again; inf.
 -me- =appear; inf. -hāp- =clasp, fold; esēposeoz, he
 stretches out his fingers or claws; esoso xpāno, he
 draws in his claws, when he catches something; epāvhō-
 heva, he has good claws; ehavsevhōheva, he has bad
 claws; evoxphōheva, he has white claws. [Hence the pr.
 name Voxphōhevā =Whiteshield or Whitenail; Mahōhevā,
 Redshield or Redclaw]. In religious ceremonials the
 "exxovon" =shell, symbolizes the nail or claw matter
 (also horn) as protective substance (fetisch). Ni-
 hesthōhevonenaneo (or.) our nails and claws (the pro-
 tective, shielding substance in us). Epohōhevaoēs, he

Claudius Caesar
 Nageos-lia
 sax

I take, hold
 grab with
 a. c. m.

hesoso xpā-
 nem, his
 prey, catch
 by claws

It was given me by a "red man" in Oklahoma, about 1890-1900. It was made of hard burnt clay, possibly mixed with some stone (red) or metal. It was about 12 in. in length and easily 2 1/2 in. in diameter, shaped like a phallus, having its whole length center like a "hole" of 1/2 in. in diameter. - It disappeared from my red things.

Chetanomaos made of clay

CLAY ENGLISH-CHEYENNE DICTIONARY

CLEAN

rubbs his c. or nail off; ešeoemo heathševon, he bites his claws. See nail (finger, nail). Ehotáosan, he claws; kaššehotam nahotánā, the cat claws me; nahotáno, I c., grasp, clutch him. See scratch. Hestovoeškon, dew claw, [same word used to express "dried apples", no doubt because of their resembling dried apples].

clay, hetanomaosx, c.; ehetanomaosxzeve, it is c.; hetan = male + -omaosx = ground; really hetanomaosx = ground of distensible quality, lending itself easily to being shaped into any form. Formerly extensively used by Ch. children to make balls and figures of animals, etc. The last was especially the case when the Sun dance took place. Effigy of the phallus (which used to be hung to the center pole of the Sun dance) was also modelled with "hetanomaosx", writer was given one such figure, but burnt as a brick and of heavy weight. clean, inf.-hoxe(e) = c.; ehoxea, it is c.; ehoxeae, one

(or.) is c.; ehoxeo, it cleans; ehoxenōhe, one (or.) looks c.; ehoxenono, it looks c.; ehoxenonoensz, they (in.) look c.; ēšhoxeene, one (or.) has a c. face; ēšepavevōen, one (or.) has a good (clean) face; ehoxehotonohē, one (or.) is c. braided; ehoxeōme, it is c. water; ehoxeōmeoz, the water becomes c., clear; nahoxes taha, I am c. hearted; nahoxehetāeona, I have c. hands (am c. handed); ehoxeāz, one (or.) has a c. mouth; zehoxeāzenassō, the ones (or.) who have a c. mouth (not using profane, desecrating language); namxevōmotoxta, I c. it (a liquid food or water, by blowing over it in a ceremonial way); mxevōmotoxtoz nātaman, c. our food; lit. sweep our food with thy mouth or breath, sanctify it; see under "blow". Nahoxeanen, I am cleaning; nahoxeana, I c. it; nahoxeano, I c. one (or.); nahoxeevosta neheve, I lead a c. life; nahoxeetan, I think c.; nahoxehetšetanoxzeve, I have a c. mind; nahoxeazesta, I deem it c.; nahoxeatama, I deem c. (or.) nahoxeataman, I am deemed c.; nahoxeaztomon, it is c. unto me; ehoxea nitov, it is c. for me, on my account; nahoxeeonaoz, I have c. hands; nahoxeevomoxta, I feel c. (physical); see sweep; hoxeetanoxtoz, c. that; hoxeevostanehevestoz, c. life; inf.-hoxe- combined with inf.-pave-, thus -hoxepave- = perfect; ehoxepaveēsz, he speaks perfectly well; inf.-vāxshoxe- = c. thruout, completely, perfectly; nasaavāxshoxeae, I am not perfectly c., not perfect; sometimes "-hoxe-" denotes "better, in order"; natahoxeemxea, I am going to write it better, in order; nahoxeosan, I arrange in order; zehoxeassō, the c. ones (or.); zehoxeaeasz, the c. ones (in.); zehoxeevostanehevessō, the ones (or.) who lead a c. life; zehoxeemomātavostanehevessō, the ones (or.) who lead a sainted, c. life. [Do not confound inf. -hoxe- = clean, with inf. -hōxe- = to become acquainted, or -oxe- = to break in

nahoxeevams, urge one to clean, be clean; ehoxeestave, being in a d. state, being; hoxečistanov, d. world: hoxeč - 243 hoxečistanoveto; hoxečhonsičšetiz, d. garment: hoxečtōrtz, the cleaning (a process, behavior): hoxečestaomēčhōrtz; hoxečomas; nahoxeexancuo, I c. one's eyes: hoxečōvātōz, hoxečōvōrtz.

Chetanomaosxzeve, has legs, feet of c.

see clean

ehoxeetanōz, becomes clean, fully clean

nahoxeomox to make one clean (of a disease)

nahoxenhoa I c. by wiping

nahoxeēoz

nahoxeasoz

nahoxeasov

nahoxeetohē

clean

see

Chetanomaosxzeve, has legs, feet of c.

ehoxeetanōz, becomes clean, fully clean

nahoxeomox to make one clean (of a disease)

nahoxenhoa I c. by wiping

nahoxeēoz

nahoxeasoz

nahoxeasov

nahoxeetohē

clean

see

two]. Hoema zehoxeo, the law which cleans, cleanses; ehoxeo, it gets c.; clean in the sense of "not foreign, straight thru, unqualifiedly, wholly, clearly, simply, purely" is expressed by the inf. -xa- and -xama-; naxamavonetanota, I have "clean", unqualifiedly forgotten it; inf.-oseec- denotes c. in the sense of "pure, entirely alone, free from foreign matter, by itself entirely, without any one"; hence: zeoseekassö, the ones (or.) who are without any one, destitute; see pure. Esaatasettan, it is c., it is not defiling; esaatasehan, it is c., not defiled; see defile, clear.

cleaner, n. hoxeanenehe the c.; ehoxeaneneheve, he is a c.; ehoxeanova, he is a c.

cleaning, hoxeanenistoz, the c.; ehoxeanenov, there is a c., also he is one who cleans, who has the quality of c.; zehoxeane mähesta, etahanez' hethozechestoz, Maheo, the c., cleansing of the heart is God's work.

cleanness, hoxeastoz, the state of being clean; hoxeemo-mätahestoz, or mömata-hoxeastoz, religious c., cremonial purity; hoxeevostanehevestoz, c. of living; hoxeetanoxtoz, c. in thot; hoxehetšetanoxzevestoz, c. of mind.

cleanse, same as v. to clean; zehoxeanensz, the one who cleanses; zehoxeansz, the one who is cleansed; novaeva nãvešehoxeanan, I was c. by something; zëmehatasehanez naevhahoxeanaen Maheo, as we were defiled, God cleansed us; nahoxeanamevo, I c. one from; nahoxeanovo hevoxca, I c. one's hat; nahoxeana mhayo, I c. the house; mäpeva nãvešehoxeano naeszehen, I clean my coat with water. *nahoxeocho; I act c. to me;*

cleansing, hoxeanazistoz, the c.; nãvestomevo emehoxeanez', nazhesta, I ask him for the c. of my heart; heto eoxeanovatto, this has the power of c.; esaahoxeanazenovhan, there is no c. *nahoxeoostoman, make a cl. purification*

clear, napavemësta, I make it c. dy explaining, I explain it well; napavemëstomevo, I make it c. to one, by explanation; natätanövanen, I make it c., expose it; natätanövana, I make it c.; natätanövano (or.); etätanövoz or tätanönvoz, it (stands) is c. open, frank; etätanöveoz, it or one (or.) decomes plain, c., exposed, revealed; natätanövmësta, I make it c., confess it, expose it by words; nheš enöveoz nitová, now it becomes plain, c. to me; tass etätanöveoz natšetanoxzeva, as it were it gets c. to my mind; tätanönveoztomon, it is becoming c. (made plain) to me; nataešheneeno, it is c. to me, I know now; nahoxeevooto, I c. one, declare one clean; zëmehamomaxems nahoxeevooto, I c. one from accusation; hoemanistová ëševešëono (ev) hoseme, he has been cleared by law; ëmehamomaxeme zënasens na eevhanonizomënane hoemaovazistová, he was accused of murder

*nahoxeo-
moxtaehazetan
I want to
be cleaned
nahoxe -
moxtaehazetan*

*esaanövahes
they are not
c. frank open
-oxtä - clean
thin, plain
open.
oxtäenizita
open, plain
language.
(see open)
eotëvhan
this c. (aiman)
appears as sky*

*-oxtä - c. unbroken
not obstructed, free f. obstruction
ni oxtäen Maheo 244
God cleans us
na oxtäenches, make outlook c.
eoxtan, it is c. plain, open c.
see plain
ara oxtanömo
I see one distinctly
na oxtäenches, make plain, c. to one*

CLEAR

ENGLISH-CHEYENNE DICTIONARY

CLEARING

nahoxevootāz, declare myself clean, d. zexhestōmanotto = 1) vaccination
 (that he killed) but he was cleared by judgement, *defend myself*
 lit. he was liberated by the judging; zēmehatotahopas- *(in this sense)*
 tove etaeševhahoxeane, the confusion, disorder has been *justify*
 cleared. Māpevatamano ešēva nstaneoxzhemā, on a c.
 day, we shall go there; eneešepoeōstāā voe, the clouds *vhaenaseōs*
 c. up; also epopoeōstāā, the clouds c., break up; ene- *it c. again*
 ešehotxaā, it is clearing up, uncovering (the sky); to *and gets*
 make c., in the sense of "bright", see under "bright- *milder (of*
 en". "Clear" in the sense of "transparent, translucent *weather*"
 ent, pellucid" is rendered by inf. *naniv-*; enanivse- *uagenanivse-*
 vōme heto mǎp, this water looks c., pellucid; nanivset- *uōhose,*
 to, glass; eotaenanivess, it is c. in the night; see *will look c.*
 clarify; emaxenanivsevōmoeha, it is a great trans- *transparent*
 parent body of water; hovae esaatonšenochoehanehen's *and transp.*
 hevetov Maheo, hevānšedenonittoz' tass enšxamananives- *inf. -ghova-*
 soz hevetov Maheo, nothing is hidden in the sight of *to clear*
 God, even darkness is simply c., pellucid for Him. When *in case of*
 c. ref. to an open space in a forest, free area, vacant *clearing, si-*
 room, the term -poota is used; emaxepoota, it is a *caping,*
 great clearing, free space, area; esópoota, there is *burning*
 still c. room (ref. to seats or space in a room, *from.*
 which are not yet occupied; also speaking of a free *stripped*
 area of land); mǎevēhoeno zeōmepopoota, the thorufares *mesēsta-*
 of a town, streets, the c. thorufares between walls or *pg. 03*
 buildings; "clear" in the sense of freeing from bur- *cl. in heart*
 den, obstruction, relieve from encumbrance, also exoner- *namešōmano*
 ate, liberate, *ridging* (from burden) is rendered by the rad. *epan me-*
 -māsto-; emāstoheoz, one is cleared, relieved from; *acōm vee-*
 nasz šistato emāstohoe, one pine (tree) stands c., dis- *free, admitt-*
 tinct (from the others; either standing alone by self *ng. -māto-*
 or having branches cut off). The term "māsto-" is of *and mō-*
 difficult rendering in Eng. and writer heard different *-cōmō and*
 and confusing translation of the same. What he gives *unusōstā*
 is the more reliable meaning. Thus here this word -mā *pg. 11 d.*
 stoheo might also denote the clearing of the land, by *namuseōmo-*
 removing the trees or other obstructions. Namāstoha- *house.*
 no, I c., *from* ~~unburden~~ remove ~~encumbrance~~ (as when the bur- *clear*
 den of a pack horse is loaded on another one); namā- *clear*
 toha(h)e, I am c., unincumbered; nanākō, I see clearly, *clear*
 sharply. Hovae zehoxevōme, something that looks clean, *clear*
 clear; mǎp zehoxeōme, water which is c., clean; see *clear*
 clean; inf. -xa- or -xama also denotes "clear" in the *clear*
 sense of "natural, simply, c. thru"; nasaaxahemesestové, I *clear*
 am c. out of food; nasaaxa-hovae-aenche, I am c. out of *clear*
 anything I own; exameātove, it is a c. gift; exanovae, *clear*
 it is c., straight; naxaasetana, I c. it away; namkeen, I *clear*
 c. (by) sweeping. *zemesetōme, that which (liquid or fig.) is cleared*
 clearing, zēpoota, where there is an open space (in *settled*
 woods or fields, also of unoccupied seats). Zē- *clear*
 mǎo ēšemāstoheoz na natosemonomax, where the timber *clear*
 was, it has become cleared and I am going to break *clear*
evkamešōmāz, it is d. again, atmosphere, plain
then freed f. clouds, obstruction

uauhāstohes
same c. of
all, several

root-mesē-
ref. to "free
from obstruction
sediments etc.
emesēake
he is d. pure
stripped
mesēdžtas-
tož, sinners

mesēsta-
pg. 03
cl. in heart
namešōmano
epan me-
acōm vee-
free, admitt-
ng. -māto-
and mō-
-cōmō and
unusōstā
pg. 11 d.
namuseōmo-
house.

(with a plow) the ground.

clearly, inf.-mesē-, c., plainly; -tātanōv-, c., openly, in plain sight; -nāk-, c., sharply; oātōs (detached term), c., of course, self evidently; inf.-hoxe- =cleanly, c.; nahoxeōō, I see c.; -oxtā- =clear thru, distinctly; naoxtanōmo, I see one (or.) c., distinctly. This inf. really denotes "thru, over, from one end to the other, the whole length of. [Naoxtāen, I spend, pass the night; oxtaenoham, one winter old horse, colt having "cleared" the winter]. Exahayvevoōta, one has c. done wrong; esaaxaheneenohe, one evidently, c. does not know; nasaaxaēsztovohe, I c., obviously do not speak to him.

clearness, nākōoxtoz, c., sharpness of sight; hoxeōoxtoz, c., cleanness of sight; nanivsevatamahestoz, c.,

clarity; mesēēsizistoz, c. of speech; mesēmēstomevazistoz, c. of explanation; pevatanamohestoz, c., of atmosphere, fine weather, general fine appearance; xaenšet-haetanoxtoz, c. of thot, judgement; xamapavetšetanoxtoz, c., soundness of mind, thot purpose, intent; xanovevotanhevestoz, c. of living, straightforward life

cleavage, see cleave. *nasaaxaetvīc-poegetōhe, i.e. to me, cannot be*

cleave, naoxevoōn, I c., split apart; naoxevoōha, I c. it, *rid of it* cut it open (instr.); naoxevoōno hohona, I c.

the rock (or.); namameoxevoōno hōxzz, I c. a yawning cleft in the tree; lit. I greatly split the tree; hōxzz eoxevoemāxe, the tree is cleft, split (by lightning); naoxevoemxesta kamax, I c. the wood by shooting it; naoxevoenomāno, I c. one's thigh; naoxevoeātāno, I c. one's foot (by blow); naoxevoemaso, I c. one (or.) by shooting. Hovae zeoxevoōhe, something cleft, split apart; zeto hoxzz zeoxevoōhesz, this tree which is cleft; hōxzetto zeoxevoōhesz, the trees that are cleft; hōxzetto zeoxevoemxessō, the trees cleft (by lightning), by shooting. Hohona zeoxevoōhesz nitovan, the rock which was cleft for us; see rend, split. Epā-eoz, it cleaves, clings, sticks, adheres to; see adhere; napanoetōe, it cleaves to me; hovae zepanōetto, something that cleaves to me; zepanōeta, that which cleaves, clings to thee; zepapanōetto, that which cleaves to me, at different places (on my person); napapanōetōe, it cleaves to me (at different places); napanoetotōenon, it c. to each one of us; napapanoetotōenon, it cleaves to us, each one of us (at different places on our persons). See stick.

cleaver, zeoxevoōnsz, the one who cleaves, cuts asunder; oxevoōnehe and oxevoōo, the c. (latter word also applied to instrument).

cleft, zeoxvevoōhe, that which is c.; sēn zistovoō, the c. of a rock; sēn =rock standing byself; zistovoō =in the open space, fissure between; eoxvevoha, it is

zēvōvomas, c. (in ground, earth) 246 zēvōvomas

zēvōvomas

*natāxtake-
house, my
house, d. to my
flor. lit. "I am
plainly, house."*

*oxceōōzēna-
zistovos, (house)
cl. to us, (house)
bec. disjunct*

c., broken apart; zeoxevoieha, where there is a c.; ze-
 oxeâtasz or zeoxevoieâtasz, the c. footed one (not ref.
 to cloven hoofs), the one whose foot was c.; tooveo-
 son, the c. of the hoof, between the claws (fingers);
 eoxeâtae, he (animal) is c. footed, cloven, or etooveo-
 sae, he is cloven in the hoof.

clemency, šivaztastoz, c., mercy, pity; hōpsanistoz, c.
 (Ger. Schonung); ehōpsanistove, it is, a c.,
 leniency.

clement, ešivaztae, one is c., compassionate; ešivaztahe-
 oneve, one is c., humane; nahōpého, I treat one
 with clemency, leniency; ehōpsaneoneve, one is lenient,
 sparing, c.; rad.-šiva- or -ševa- denotes mercy, com-
 passion, clearance, [older Ind. used to say -xeva- in-
 stead of -ševa-; the term "xeva" must be the oldest
 and implies "clearance, relief, release"], while rad.
 -hōp denotes melting, changing from hard or solid to
 fluid substance [hōpāehemenoz, grapes, the melting ber-
 ries]. See lenient. *see p. 240b*

clench, nahekonana naāz, I c. my fist, make my hand hard;
 nahāpanen and nahāpeonaoz, I close my hand, press
 my hand close; nahekonehāpanen, I c. hard; nahekonehāpa-
 na, I c. it hard; nahekonhāpano (or.); see clutch,
 teeth, mouth.

clergy, maheoneēsšzhetanestoz; emaheoneēsšzhetanestove, it
 is the c.

clergyman, maheoneēsšzhetan, c., minister, missionary; ema-
 heoneēsšzhetaneve, he is a c.; some Ch. say ma-
 heonhetan, which formerly was applied to the catholic
 priests in Montana; Maheone = holy (from mysterious) +
 -ēsš- = speaking + -hetan = man; maheoneēsšzevêho, c.,
 minister; the suff. -vêho = white man; maheoneēsšzeve-
 ho, white woman missionary.

clerk, mxistonehe, the c., writer; vêho zemxistonsz, the
 white man who writes. *zemoanemxistonsz, law c. secretary*

clever, eotoxovae, one is c., experienced in something,
 able; enešeoona, one is c., skilled; inf.-otoxove-
 =cleverly, skillfully, ably; eotoxovehōeston, he reads
 cleverly. *nonahaxha, agile, d.*

clevis, tōneohēo zevoxceoz nā hestov hesthonoc zeotā,
 bolt which is crooked and whose double point has
 a hole.

click, ekokoevon, it clicks. *tickling sand.*

cliff, anoēva; oxeanoēva, c., bluff (cleft under, down);
 zeamemaxeoxeanoe, a bank, line of cliffs, precipice;
 see bluff. Hōevotto, c., cave people; see cave.

climb, naēvonèn, I c.; hoxzezeva naēvonèn, I c. a tree;

naēnosevonoxta, I c. up, over after it; naēnosevonó-
 to, I c. over after one (or.), to catch him; naēsevonèn,
 I c., crawl into; nahotoanān, I c. with difficulty, a
 steep place; hotoana = hard, difficult + suff. -èn ref. *see as*

naēvonoxta, up it

*naēnosevonoto, child
 I c. on one with legs on each side
 natotaxevonoto, child cl.
 all over me.*

to walking and whose "c" is apocopated, making -hotocanân instead of -hotanaên; naomevonên, I c. off or down from (wagon, horse, car, etc.); naanhoevonên, I c. down; naonôvonên, I c. out of water, river; naêên, I c. (by walking); naêên hohona, I c. a mountain, rock; see up; éênistoz, the going up, ascending by walking; évonênistoz and évon'nistoz, the climbing, crawling; see crawl; nasévonên, I c. down into; éévon'netto, it climbs; eonimotaoneanâzetto, it climbs up by winding around something (said of certain plants); eéasetto, the climber, vine, (ref. to climbing plants); eéasetto eonimotaoênetto hoxzezeva, the vine climbs, winding around the tree; eéasetto eonimotaoneanâzetto hoxzezeva, the vine winds itself up the tree; sitoxceoneva naveséévonên, I c. by means of a rope; naanhôstoneanâz, I c. down, let myself down with a rope; -an- =down + hôs =suspended + -one- ref. to rope, string + -anâz =do myself. Heto hohona esaatonš-éênetoêhe, this mountain cannot be climbed; esaatonš-éênetoêhan, it cannot be climbed; esaatonš-éênistovhan, it is not climbable. Nasaatonš-évon'né, I cannot c.; esaatonšévon'nistovhan, it is not climbable; zeto hoxzz esaatonšéévon'netoêhe, this tree cannot be climbed.

clinch, tōneoheo zeešeāstohe napenohomovo hesthono, I c. a nail; lit. the nail, after it has been driven in, its point I pound; nahekonevoxcepenoha tōneoheo, I c. the nail, pound it crooked; nahāpanen, I c., grapple; see pinch, clamp, clench. *amonekanezer, the point, coiled*
cling, natonoe, I c.; natonoetovo, I c. to one (or.); natonoeta, I c. to it; evešepanoēš, it clings to one

*epopalioe-
atata, it
c. to his feet*

(as lint, pieces of straw, etc.); napanoetova, he clings to me; see cleave, adhere; nahekonevonoetomovo zexhetas, I c. to what he said to me; nahekonevonoetomovo nanison, I c. in love to my child; epāeoz, it clings to, sticks; nahekonevonoetomova naēszistoz, I c. to my word; natōetan, I hold in that; inf. -saapoe- =not let go; esaapoeneševé, he does not let go doing, he clings to his doing; esaapoemashaneheoneve, he clings to his foolishness. *nixpapanōen, cl. to us (as dirt etc.)*

clink, etoxzeevon, it clinks (as small metallic bodies or earthenware). *zemoaveahotāz = called the heat*

clinker, maaxcepā, irregular piece, small lump of ashes.

clip, see shear; nahooxtaso, I c. one's hair; zehooxtxes-sō, the shorn ones.

clipper, hooxtxovâtoz; ehooxtxovâtove, it is a c.; hooxtxovâhe, the c. (person or instr.)

clitoris, zistōneoetto heszhoto.

cloak, hōma, blanket, robe (as worn by Indians); see blanket, robe; zēsēszehe, long coat, overcoat; nanhōmana, I c. it; nanhōmano, I c. one (or.); nanhōmanâz, I c. myself; ehesthōmanâzistove, he has it for a

also see "stalk"

c., a cover, disguise, pretext; ohāehônātoz ehesthōmana-zistovenov, long prayer they have for c.; hōmstaestoz, c., cover, mantle; eoxchestōmstaestovenov maheonōētās-toz, under the c., cover of ceremonial. Hoxcaēszehe, hooded c.; zēseēszehe zenomāstoxca, long coat provided with a hood; tōvoxēszehe, army c. (with cape); see coat.
clock, maxekokāse, large watch; kokāaseo, watch, smaller c.; kokāaseonoz, (pl.); ekokāaseoneve, it is a c.; ekokāasen, it is ticking; from -koko- = to tap gently; kokāastaaxestoz, c. on a shelf; ekokāastaaxestov, it is a c. (on a shelf). See time. Kokāase zecxcenistōhetto, striking c.

clod, mhaāoxz (or mhahaoxz), lump; emhaāoxzeve hetanoma-oxz, a lump, c. of ground, clay; heševoxz zemamemenoe, soil in chunks, clods; hetan eheševoxzeve, man is a clod, dust.

clog, hovae evešenxpaee, it is clogged, obstructed by something (in a passage); see close, hold, hinder.

stop, prevent. *when close means the end of a struggle, striving see*

close, inf. -npx- denotes "close" in the sense of shut-*achieve*

ting, obstructing an entrance, passage, aperture;

nanxpooha, I c. with instr. (in.); nanxpoōno, I c. with

instr. (or., as a jug); nxpoōo, a cork, etc.; nanxpaovo,

I c. one up, keep enclosed; nanxpoana, I set it closed

(box, trunk); nxpoaneo, that which closes, stopper, shut-

ter; nanxpeam, I c. (with pitch, fat, to make water

tight); nanxpēstana, I c. it (by filling in, as chinks),

also naonxpēstano, I c., stop one's ears; nanxpeesz, I

it with a string (to tie it), see tie; nahekonxpoa-

na, I c. it tight; nahekonxpooha, I c. with an instr.,

bolt, cork or lock; nahekonxpoōno, I lock one up; heni-

tō ehekonxpoohe, the door is closed tight (with lock);

hekonxpooxz, c., cork it tight! Hekonxpoōo, lock, cork,

bolt; nxpoheo, the closer, lid, cover (over an aper-

ture); enxpoheoneve, it is a lid, cover; enxpotomeoz, it

is c., obstructing the breath; enxpotomoxta, he suffers

from dyspnoea, asthma; enxpexaenōseoz, he suffers from

dysuria; nxpotomoxtastoz, dyspnoea; nxpexaenōsestoz,

dysuria, retention of urine; enxpsaestonaovāz, one

makes himself a clout, breech clout; nanxpehoe, I stand

before an opening; nxpemeon, closing, obstructing the

road; nxpeextam, closing, obstructing the door; nanxpa-

nen, I c. by hand; nanxpanomovo heex, I c., shut one's

eye (by hand); see blindfold; nanxpazenaaz, I hold my

mouth c.; nanxpazenaōno, I c. one's mouth; nanxpatovan,

I c. the damper (of stove pipes); see shut, stop; enxpo-

oz, it is set closed; enxpaeez, it is closed, checked;

see check, stop. Nahāpanen, I c. by clinching, clamping,

pinching; nahāpāzenaaz, I c., clasp my mouth shut; na-

hāpana mxistō, I c. the book; nahāpeonaaz, I c., clench

my hand; nahāpenoe, I c. by sewing; see sew; naoomana,

or naoomana, I c.it up, by covering over (as when an incision is made in the body and the surface closed over again); eevhaomōvaoz or eevhaohomōvaoz, the water closes over again, return to their former place, coming together and forming one again; eohomōvatto, the water closes in, covers all; nāevēho zeešeosenoss hetano eevhaoomanomovo hevōxōz, after the physician had operated the man (in the bowels) he closed over again his flesh. It is difficult to find out whether the term is -oom- or -ohom-, as one will hear both forms, and there seems to be no difference in meaning. Naoomoha, I c., enclose it; naoomōno, I c., enclose one; see surround; emamovhotāzeo, they (or.) come closer together, meet; nahōna, I c.it (a door); hōnoz, c.it! Ehōoz, it has become closed; nahōnheto, I forbid one, (lit. I c. one, by saying); nahōnesta, I forbid it; see forbid. Nahōnesetan, I c.in thot, against, exclude, shun (in thot); hōnesetanotovsz havseveva, c.my thot from evil, exclude evil from my thot; see exclude. Našshon, I c. (as a drawer), push in; see push; inf.-hox- = c.by; nahoxoe, I sit.c.by; nahoxoovo, I make one to be c.by; ehoxoovāzeo, they (or.) are c.together; ehoxoovāzettovsz, they (in.) are c.together, crowding; nahoxatamo, I am c.to one (in the sense of friendship, acquaintance); tahoxhoe, sit c. together! Toxetto, c.along, along the edge; see border; ehoxhōsta, it hangs c.; ehoxhōsz, one (or.) hangs, is suspended c.to; napāehoe, I stand, stay c.(also cling); napāehoetovo, I stay, stand c.to one (or.); napāehoeta, I stay c.to it; inf.-pāe- = c., adhering, clinging side by side; hence: hovanē nasaapāemaheonetovahe, there is no God besides me, side by side with me; pāetto, c.by; pāemeo, the road c. by, side by side; napāehozeohetovo, I work c.besides one; napāehozeohetomovo hesthoeo, I work c.besides one's field; ae or hahetto, c., near by; see near; natoxpotacho, I c. by inserting a finger into one's wound, c.a hole by inserting a finger; see insert, stick into; natoxpozeōstōno, I c. up, by inserting (with instr., as a bullet hole, or the nose); nahooetovo, I c.up on one, grapple with one; also naxahooetovo, I simply c.upon one; inf.-hoxs- = c.against, adjoining; ehoxstota, it sets c.against; see lean; inf.-kas- or -ka- = c., short in time, size or distance; kaks (detached term), not distant; nakaōsan, I see c., from near, not distant; nakaōmo, I see one c., from near at hand; nakaōxta, I see it from c.; nakaoexova, I mow c., short; see short; naēnoēta, I c.a doing, performance, ceremonial; ēšēnoētastove, the performance is closed; naēneēsz, I c.my speech, end it; zetoshešēnemsestov, towards the c. of the meal, feast; enahan evešēnstonstov, in this wise the ceremonial is closed, at the end. Inf.-én- denotes

*hi'ec emouchomat mud is caking, clothed: emouchomay (of mud) in lacae.
clothed, caked, gathering in clump! (see cake)*

closely in sense of strictly inf. - marec -

CLOSET

ENGLISH-CHEYENNE DICTIONARY

CLOTHE

the ending, cutting off. Pevoētastovā evešeéneo^z he-
vostanehestov, his life closed in deeds of kindness.
Naakavana, I c.it, by folding (like a pocket knife);
akavaneomozc, closing, folding knife; emōsetto, secret-
ly, c. privacy; evovxbonae, one is c., strict, searching;
navovoxbonenōztov, I have one under c. scrutiny; lit. I
ask one searchingly; evenaeškōs, one is c. stingy;
enxpotomeoz hotoma hete mhayo, it is c., stifling in-
side this house; enhaston, it is closed, forbidden; ta-
boed (by religion); zexoveva ehōstomohestov emōnes-
toz, at present the hunting is closed, forbidden; see
forbid; ehekonetae, it fits (is fitted) closely; na-
hekonetae, it fits me closely, tightly; see tight;
epāeveš (epāevšena), it (or one) lies c. by; epanota, it
sets c. by.

closet, zeceneota zexhōsanevoss ēs'anistoto, c. for
clothing (not movable, built in the house); kae-
mestoz was a former name for kitchen c. or cabinet; at
present the term "vehoseo", chest, is used; evehoseone-
ve, it is a c. (movable); vehoseonoz, (pl.); mesekamha-
yo, c., pry; emesekamhayoneve, it is a c., water c.

clot, momēvoxyz, c. of blood; momēvoxxx, clots of blood;
emomēvoxyz, it is a c. of blood; heševoxz, c. of

dirt, mud. *inf. - moine (h) - death, coagulation, caking, granulation.*

cloth, šeon (or.), c. of calico or muslin; šeonoz (in.), *lump,*
rags; ēšeononeve, it is c.; šeononeva, with a c. *lump*

moxtavšeon, black c.; moxtavšeon zehāšemsz, black c. *forming.*

which is expensive (broadcloth); moxtavšeon zeōcea-
taz, black c. which is smooth (also used for broad-

cloth); eōceata, it (or.) is smooth (speaking of c. *- totāevase-*

like broadcloth); emooa (or.), it is rough (cloth); ze-
moaz, the rough one (cloth); esiškohotova, it (or.) is

smooth, sleek (like fur); nitavsz, this is applied to
the broadcloth which Ch. used for special heavy blank-

ets, with a bright colored line on the selvage edge; *by lengths*

voxpemonato (or.), white sheeting, used for light *sp. of dry*

blankets in summer time; otatavšeon zeōceataz, blue *good*

broadcloth; zemaetaz šeon, red c., calico; kakoešeon, *get otāevase-*

thin c., calico; šeon zemeovaz, fuzzy c.; ēvašeon, wool-
en c. [besides the regular term "voxpēva", ēva is also

used for cotton, because the Ind. called the cotton *maešonez*

"wool", it being similar to sheep's wool in appear- *in tametas*

ance]; tonovšeon, thick c., canvas c.; zeotōenovsz še- *five (the*

on, cheese c., with holes thru it. Honeš, c., garb, wear *lengths*

ing apparel, also used in the figurative. *(so many*

clothe, nahōneonaovo, I make one to be clothed; nahōneo- *put or yards)*

naon, I am made to be clothed; nahoneovo, I c.it

(or.) put it (clothing) on, don it, wear it; [keep in

mind that c. is organic]; nahoneovo is also used figur-
atively in the sense of "I put him on"; nha zehone-
ovoss nisimōn, the ones who have familiar spirits; na-

voxpemonato šeon - white line. Then adding zeōceataz or
vokomšeon zeōceataz or zehēceataz, soft.

*see page 256 a
and 466 a*

*see page 256 a
and 466 a*

*see garb,
nature*

CLOTHER

ENGLISH-CHEYENNE DICTIONARY

CLOTHES

nation's
I am no
undress,
unclothed
nation's
I am cloth
and put on
on & invested
with see
ordain

nation's
I cannot
be clothed
nation's
I cannot
to give

strangely clothed.
clothes, honeō, c. (sg., in.); noneōnoz, c. (pl., in.), natho-
neō, my c., apparel, wearing, garment; nathoneō-
noz, (pl.); nsthoneō, thy c.; hesthoneō, one's c.; natho-
honeōneheman, our c.; nsthoneōnehevo, your c.; hestho-
neōnehevo, their c.; ehoneōneheve, it is clothes; ho-
neoneheva, with, by, etc. clothes; nahoneōnaovo, I make one
to have c.; esaahesthoneōnehevan, it is not clothes;
honeō is also used tropically to denote character,
sign, emblem; momeaevhoneō, bloody c., bloody deed; meo-
evhoneō, war c., armor, war apparel; makātaevhoneō, iron
c., armor; namahātaevhoneōnaovo, I make one to be
clothed with iron apparel; see armor, coat, dress; ma-
hātaevsanistoz, iron c., dress; emahātaevsanistov, it is
(they are) iron c., apparel; emahātavhoneōneheve, it
is a war (iron) apparel; emeoevhoneōneheve, it is war
apparel, c.; nahoxeesan, I put my c. in order; nahestho-
neōn, I have c.; meskonsanistoz, leather c.; ēvaevsani-
stoz, wool c.; ēs'anistoz, when ref. to the act of
dressing (the dressing, the clothing) is in.; but when
applied to "c., dress" it becomes or., and is often
times written ēs'anistoto, which writer believes to be
the only proper or. form, while ēs'anistoz must be in.;
vokaevsanistoto, buckskin c. (for men); the ending -sa-
nistoto = dress; vokaevhoneō, buckskin c.; evokaevhone-
ōneheve, they are buckskin c. (the term is sg. in Ch.);
navokaevhoneon, I have buckskin c. on; navokaevsan, I
have buckskin dress on; meškonhoneō, leather (buffalo)
c.; emeškonhoneōneheve, they are c. of buffalo (or

other leather); nameškonhoneon, I am clothed with leather c.; pēsanistoto, ragged c.; mxastovsanistoto, gorgeous c.; namxavstovsan, I am clothed sumptuously, luxuriously, in full regalia; tāes'anistoto, suit of c.; pavsanistoto, good c.; moenoevsanistoto, immune c. (Ger. gefeite Kleider); moenoevhoneō, c., apparel which makes one immune, invulnerable; zemoenoevhoneoneō, those clad with immunity, invulnerability; namoenoevhoneon, I am clad with immunity (Ger. ich bin gefeigt); moonsanistoto, beautiful c., dress; moonevhoneō, beautiful c.; emoonevhoneon, one has on beautiful c.; maheonevhoneō, godly, mysterious c.; maheonevsanistoto, godly, sacred c., dress; this has ref. to certain ceremonial c.; especially was this the case during the "Messias wave". Hetō xanovevostanehevestoz zexheszho-vaonez etahan maheonevhoneō tass zexhoneonaōes Maheo, this righteous living which has become our property is the godly clothing with which God clothed us. Different parts of clothing are: eszehe or eszehen, shirt (also coat, jacket); ātonō eszehe, under shirt, underwear (ref. to the shirt part); see coat; vešēēse-noestoto, pants, drawer; for the last the term ātonō vešēēse-noestoto (under pants) is also used; vohaenox-toz, buckskin leggings; matovōanoxtoz, leggings, breeches (for men); mseškonoxtoz, leggings, breeches of buf-falo (leather) skin (for men); mātōhono, woman legging; vohaenoxtohononoz, woman's buckskin leggings; mseškon-oxtohononoz, woman buffalo (leather) leggings; v(h)ōe-stato, belt; hōma, mantle; maxēszehe, overcoat; voxpe-monat, sheeting (for blanket or cloak); see cloak, coat; hokot, necktie, collar or muffler; zezexhōma, shawl; vō-stoz or hōestotō, woman's dress; vohaenōestoz, woman's buckskin dress; vohaevōzevōestoz, same as preceding term, only ref. to fringes, fringed buckskin dress; mes-konhōestoz, buffalo, leather dress (woman's); eszehe zeotāevaoxtov, vest; (the parts of clothing are or.).

clothing, see clothes; nasaahesthoneōneheva, I am with-out c. (quality, condition); nasaahesthoneōné, I

have no c.; nahesthoneōn, I have c.; zehexovhoneonaōs nioxcevēōhatamo, do not judge him according to his c.

cloud, voe; vosz, clouds; evoeve, it is a c.; evoevoexz, it is getting cloudy; ehanovevoeve, it is a dense c. (thick cloud); voeva, in the c.; the word for sky is practically the same as for c., at least no distinction is made at present, but writer thinks that the term for sky has a shorter "o". Voe eneehōsta, the c. banks up; eamha voe, the c. is flying fast; voe eama-esta, the c. is drifting; eahavoeoxz, it blows clouds; eookovoeoxz, it clouds for rain; ēvōonceoxz, it c. for a steady rain, nimbus; eneehāe voe, the c. is rising, like a cumulus; voe emasomoxta, voexz, the c. turns

black; zetonov voeva, in a thick c.; eōmōmano, the clouds are spreading; ehōstonevoeoxz, it c. foretelling. This term was given by an old Ch. (Flathead) now dead. He said to writer that "events could be foretold by certain formations of clouds, especially at sunup and sunset; not only the shape but also the color of such c. formations had meanings, which only certain priests understood". The same priests had also classified the stars into groups and knew by them certain events. These Ch. astrologers are now practically extinct. Hetanevoeo, Cloud-men, name given to the Arapahoe Indians; eonseōstāā, the clouds break apart (swiftly); eoninxāā voe, the clouds break apart; also eonseoz voe; enešepoeōstāā the clouds segregate, it clears up; emomenohōsta voe, the c. is grouping apart, segregating; enešehotxāā, the clouds are clearing; ehekotxoeoxz, it is sheep clouds; voe enmehōstāā, the c. (or clouds) appears, comes up; enxavoxpōmano etoseto-netto, it looks clouding white for cold; voe eamhōsta, a c. flies, passes over; voe eanoshōmoesta, the c. hangs down; eōmevōeoz, it becomes clouded over (as the sun, moon, star or high mountain); eātoeneoz, it becomes hidden by the c.; also eomhōsta or eōmāā, it becomes clouded (hidden by clouds); voeva etataevoneoz, one disappears in the clouds; eanistaeševoeoxz, it clouds, fog like, small thin trailing clouds; [anstaes, thin fog trailing up creeks in the evening or early morning]; voe zistomsehoe, cumulus c. (standing like a wall or pillar); enxamaehōstāā voe, the c. is obviously banking up; enemhāeoz, it is clouding all over; examhāeoxz, it simply is getting clouded all over; ehekomenhāeoz, it is clouded all over (to stay so); voe eomhōsta, the c. (or clouds) close up, come together; voea, like a c.; voea ehoešehao hākotao, like a c. they come flying, the grasshoppers; voe emaxenševhōstāā voe, the c. is flying swiftly; emomohetaevone, one's brow is clouded, one frowns; see frown; ezevatōeō, it is a c. of dust; see dust; eešeo, it is a c. of vapor; esitovā, it is a c. of smoke; when c. denotes "multitude" (ref. to people) suff. -tanevo is used, e.g. emaxhāetanevo or ehāetanevo, or emohētanevo, a great multitude, a c. of people; see multitude; hoosea ehešemxtavo voe, the c. is black like coal.

cloven, see cleave, cleft. *eniskouavata, cleft-footed*
 club, evaohēvo, cudgel; evaohēvo navešehōmo, I c. one; lit. I strike one with a c.; see organization.
 clump, see lump; zemomenoxzesz, a c. of shrubs, bushes; see cluster.
 clumsy, exama-ahanenova, one is c., slow; exama-ahanoa-avota, one is simply c.; xamaahanenovastoz, clumsiness, slowness. *inf. -mōmōto(n) - see tofo 7p. 509 under all*

When an action or state implies "together as one", like "clubbing" suff. -om is used for 1st & 2nd pers. pl. while the 3d. pers. pl. has a long No. namesome. *see eat together, club toget. to eat namesome, the two of us (come); nanivame, enivao, the four of us - foursome*

nev'au
his c.

etahōsta
c. covers up
eos. - tūhōsta
it hangs over both sides
(saddle)

eamōm-hōsta
it hangs before

ehkotoma
hōsta
it stands still

enxphōsta
it envelops
a cloud

Vo. zehesea-
ona hōsta
a cloud bank

eheseaona
hōsta, it
hangs as

hank, ridge.
back

exome-nxphōsta
ōstatōe
Voeva, was
encloud in a
cloud (white)

eamhōsta
c. drifts
over
eamhōsta
c. pans
over
ehēve
hāhōstaha
lift up again

cept in cold weather or by festival, when the buckskin shirt or coat was worn. Even in very cold weather writer saw old men with only a buffalo robe on, when going outside. The women had no coat over their dresses. Naeszehen, my c.; naeszehenanec, our coats; nieszenevō, your coats; maxeēszenen, big, or overcoat; ēeszehen, long c.; tahoceszenen, outer c.; hoxcaēszenen, hooded c.; also zēseeszehe zenomæstoxcaz, long c. provided with a cap; heozēszehe, c. with storm collar; tōvoxēszehe, army c. with cape; tonoveszenen, thick c.; toxenōheveeszenen, embroidered c. or bound with tape; namahātaseszenen, I put on a c. of mail; namahātaseszenenano, I put on him a c. of mail; namahātaneseszenen, I take off my c. of mail; namahātaneseszenenano, I take off his c. of mail. Heoveeszenen, Yellow-c. (pr. name); Mahataeszenen, Ironcoat (pr. name); Eoxsēszenen, Turncoat (pr. name). Eeszehenove, it is a c.; naeszehena, I am with c., shirted; eoxae naeszehen, my c. is torn; naeszehenaovo, I provide one with a c., make him to be coated; heeszehenovā enoēn, he carries it in his c.; naseszenenano, I put a c. on one (or.); naseszenen, I put on my c. Formely only men used this term, but as women begin to wear coats or sweaters, there is a reason for them to speak as the men. Naneseeszenen, I take off my c.; naneseeszenenano, I take off one's c., "uncoat him". Oftentimes, especially now, the word "eszehen" is shortened to "eszehe" and even to "eszé". Emetonotto eszeheno, he gives one a c.; nametonotto eszehen zepevovxtavsz, I gave him a c. of beautiful color; emezenotto eszeheno zehæstxnovxtaveziss, he was given a multicolored c.; namomeævšēmamo heeszehen, I dip one's c. in blood, I make one's c. bloody (by putting it in blood). See clothes. Noka navoxpōn, I paint one c. (to give one c. of color); nixa navoxpoha namhayo, I give my house two coats of painting.

coax, naēšēnoto, I c., persuade one (or.); navonhosemo, I c., influence one (or.) with word; napavevamo, I c., urge one (or.) to be good; for the endings -vamo (or.), and -vāta (in.) see persuasive m. in Ch. gr. Also see blandish, flatter. Naēšēnōsēho or naēšēnōxsēho, I cause one (or.) to be coaxed, persuaded; niēšēnota zistoseveoxzemoss, he coaxed thee to go with him; eēšēnohe havseveva, he was coaxed in the evil; ēēšēnota-zistovā evešhesseavao, he fell thru coaxing (fig.); esaatonšēēšēnoehe zeto hetan, this man cannot be coaxed; ēēšēnōxsōhe, the coaxer, the cause of coaxing; eēšēnxsōheoneve, he is a coaxer, a blandisher.

cob, hookoxz zeešēne, corn c., corn ear which is shell-
ed; see corn.

cobblestone, hohonaxc; see stone.

cobweb, see spider and web.

etovetoria
how, i he coated
(ref. to fur)
2 years old coat
(fur pelt)

naoēšēnoto
I c. one guide
ēēšēnoto
c. word
(see coaxive
persuade)

cloth. keccata šem, velvet; vëpozëvëem, voile (thin cl.) počevëem, gray-yellow c.; oxaxëvëem, green c.; voxpevëem, white muslin; voxpanovata, unbleached muslin; soovxtavëem, striped c. m'á'ëem, red c.; esesëvëem, vëpe; ekovavëem, woolen c.; keovëem, (yellow), otatavëem, blue c.; voomëem, white c.; to-
novëem, canvas duck, thick c.; seakađëem, silk; keikov-
šëem, gingham see under texture. On the whole suff. - šem
refers to light grade of cloth, as calico, gingham etc.



cock, naēstotana mahatano, I c. the gun; ehotovotane, it is uncocked (see bow); eniscesta, he cocks, pricks his ears; hetanekokoeax, c. rooster; hetanemaxen, turkey c., gobbler. Hetan =male and can be prefixed (sometimes suffixed) to names of birds. See tilt.

cocoon, nisimōnevehaneō, c., medicine bag (because of similarity to a certain medicine bag).

coerce, namomátavonhosemo, I force one (or.) by words; namomátasēšenoto, I c. one, also namomáta-ōsēšenoto; nahešetxeovo, I c. one, force upon one; momátahestová, by coercion, violence. Inf. -hoko- or ēšhoko-, implies "must", coercion, force, but usually inf. -momáta- =by force, violence, is used; namomátahozeohesého, I make one (or.) work by coercion, force; naēšhokoaxameoz, I am forced to cry, cannot help it. See force, coax.

coffee, mataocemenoz, c. beans; term derived from acorns, which formerly were roasted and used by the Ch.;

mata =woods + -oce- =little oval round + menoz =berries; mataocemenósz would be the name for c. trees; emataocemenóve, it is a c. tree, shrub; emataocemeneve, it is a c. bean; emataocemenevensz, they are c. beans; mataocemeneva eveāzeo hohonaxceo, among the c. beans there are little stones; motxoemenoz, a tree growing in Oklahoma and commonly called c. tree; it has large, beanlike pods hanging from its branches. Zehóesz mataocemenoz, green c. beans; zsaaesēpānoehanehész mataocemenoz, not yet roasted c. beans; napānoxtanoz mataocemenoz, I roast c. beans; pa- refers to flat surface + -hono- =to roast + -xtanoz, them (in.); ēšepānoensz mataocemenoz, the c. beans are roasted; zeešepānoész mataocemenoz, after (past) the c. beans are roasted; esaapave-pānoehanehsz mataocemenoz, the c. beans are not well roasted; napeenanoz mataocemenoz, I grind c. beans; ēšepeenenysz mataocemenoz, the c. beans are ground; zeešepeenenysz mataocemenoz, after (past) the c. beans have been ground; peeneo, grinder, c. mill; epee-neoneve, it is a grinder, c. mill; moxtavhōp, c. (liquid); moxta- =black + -hōp- =melted, made liquid; emoxtavhōpeva, in, with, thru the c.; naexáta or naexáha moxtavhōp, I prepare c.; ensoomeha moxtavhōp, the c. is warming or is hot; enxatoomeha moxtavhōp, the c. is being prepared, is getting ready; see cook, warm. Neemetōvhōp, c. unsweetened (lit. bare c.); matanaemoxtavhōp, café au lait (c. mixed with milk); moxtavaeo, c. pot; emoxtavaeoneve, it is a c. pot; nanomen moxtavhōp, I drink c. [naman, I drink water]; epeveeno moxtavhōp, the c. tastes good; zehēmoxtavōme moxtavhōp, strong c.;

coffin, vehoestoz; evehoestove, it is a c.; vehoestotoz,

coffins; naēsēnāno vehoestová, I lay him in the coffin. *isešeneto, isēšenetonoz (pl.)* *coff. like wood* *hohona should*
cog, hevēs, its c., tooth. *be connected with its see*

see cognate
cogitate, naōhetanona, I am cogitating, thinking, musing;
 naēveōhetan, I am engaged in cogitating, think-
 ing; see think, consider; naēveōhaetanota, I c. about
 it, consider it. *napeve-ōhetanox, I lie c.; napeve. anavara*
cogitation, ōhetanōñatoz, the cogitating; ēveōhetanox-
 toz, c. *the lein*

cognate, see relationship; zehevōhestovemazessō, the c.
 ones (connected by blood or birth); ehevōhesto-
 vetovāzeo, they are cognate, related. See relate.

cognition, noxtovheneenovetanoxtoz, the faculty of know-
 ing; noxtovetanoxtoz, the ability of knowing,
 (Ger. Vermögen). See know. *p. 892*

cognizance, nšheneenovastoz; see know. *p. 892*

cohabit, navisthozemo, I c., camp with one; naoxceveamo, I
 c. with one (as husband and wife).

coherent, epavemanoonetto, it is c., well connected; he-
 šszistoz epavemanoonetto, his speech is c.,
 well c.; esaapavenoonettan, it is incoherent, not
 related together; inf.-noone- = in connection, in line
 with; enoone-hooxtahan, he narrates coherently; inf.
 -manoon(e)- = connected, fitted together, in coherence;
 epavemanoonston, he built well connected, coherently.
 See connect, relate, fit together.

cohere, see adhere, cleave, stick. Ehekoneமானoonettonz,
 they (in.) c., connect strongly together; epāeo-

zetovāzettonz, they c., cleave to each other. *momaane- = serpentine, sinuous*
cohesive, see adhesive. *See meander*

cohesion, pavemanoonestoz, the being well connected, fit-
 ted together; pāeozistoz, the cleaving to.

nonomakam
coils of an
coil, automatic
coil, eonistakoneez, it gets coiled; šššinovoz eonista-
 emaeš, the rattle snake lies coiled; evoxceoneš, it
 (or.) lies coiled, like figure 8; eonistaemaane, it
 (or one) is coiled in a heap; *namomekanoneano*, I c. a
 rope [nasēponeano, I uncoil the rope (or.)]; naonista-
 koano, I c. it (or.) into a ball; naonistakoneano, I c.
 the rope into a ball; [naevhašerotoano, I unwind the
 rope]; see wind. Eonimataevoxq or eonimotaevoxq, it
 coils up, winds up spirally; zeonimotaevoxceoz, that
 which is coiled, wound spirally; see spool, spiral.

enomekane
also, it coils
up, crump;
contracts in
folds, crumpled
coin, tómakātansz, the very metal, the coins; makāt means
 metal, and when applied to money it meant coins, but
 now the word makāt is also used for paper money. Xa-
 mamakātansz nametaenoz, he gave me money in coins (na-
 tural, genuine monies). Makātansz eoxcepāozesehensz,
 monies are coined, printed.

coincide, is rendered by inf. -sē- = the same; also de-
 tached term "seetoēš" = at the same time; ešē-
 heznetto, it coincides, agrees together.

colander, šenōvaneo; see filter, sifter. Ešenōvaneoneve,
 it is a c.; šenōvaneoneva, with a c.

cold, rendered by inf. -tō- = c., cool, chilly; inf. -ton- =

see cold
et onāo. they are cold; et onae, he is cold. He stole of one)
exatōrtaha, he is cold, in a state 258 *exa-mkāt-toria, he is entirely cold*

coincidence, nonnemata (phon) by c. chance, it so happens

crotch's extinction, is bent, cracked, humped from c. (exhaustion, it sound
exanome-akroxtnevas, same as above to cold (cold, actual sound)
etc om, it's all liquid from exposure to cold (wind in winter jingle)
cra too much, not c. causing death from exposure to cold he dies fr. ex. to cold
COLD etabiatouchoasomotto, chāmaxatouchoasomotto, Enitxcement, it's better cold
cra too much, still cold (severely cold) with from cold exposure COLD

COLD ENGLISH-CHEYENNE DICTIONARY COLD

c. weather; suff.-os ref. to c., freezing. Etonetto, it is c. (temperature); etavetonetto, it is growing c.; etaveoxcetnetto, it is bitter c.; etonesha, it is a c. wind; hotonōshāetnetto, in spite of severe c. weather; hotonetāā, when there is a c. wind; estōno and estōneoxz, the c. subsides; etapoetonetto, the c. is overcome, has subsided; estonooz, it (weather) changes to c.; tonōeva, in the fall, turning to c.; etoōme, it is c. (liquids); etoōva, it is c. water; etōeoxz, one (or. and in.) is getting c., chilled; mehosanistoz etōeoxz, the love gets c., chilled; etonēe, they (or.) are staying, camping at a chilly, c. place; etēona, one has a c. hand; etēonaos, one gets c. handed; natōēata, I have c., chilly feet; etōeszea, one has a c. head; etēoha, it (something, as food) is c.; etōēšen, they (or., as potatoes, tomatoes) lie c.; etonoxtōeo, they (or.) set, stand c.; etonoxtotā, it sets, stands c.; etoōmota, it sets c. (sp. of liquids in vessels); etoōmeha, it is c. body of liquid; tonos omoṭō, c. boiled meat; etonoxthōsta ho voxkōz, the meat is hanging c. (uncooked); eka-tōeoz, it bends up from c. (of toes, etc.); eoxxetōeome-eoxz, the lodge, tent, home, house is growing colder; rad.-eom ref. to dwelling (not the place but the home as dwelling); [enšēomeṭ, the lodge gets warm]; nanatos, I am c.; eahanos, one (or.) is c., freezing to death, extremely c.; (inf. ahan- =extremely, overwhelmingly); naohāos, I am very c.; naeātavos, I have a c. foot; naeātavoss, I have c. feet; when inf.-naze- (=killing c.) is used it denotes "freezing"; see freeze. Often-times in Ch. the suff. -os ref. not to actual freezing but denotes intense c. Nanazēnaos, my hands are getting freezing c.; naanovātanos, my feet are freezing c.; nanazeātavos, my feet are getting frozen; na-veoxcēstāvos, my ears are bitter c.; ehōseoz, it gets c., congealed, coagulated; naomomos, I cry from c.; inf.-omom- =wail, weep; nanonomos, I shiver from c.; nanomonos, I am drowsy from c.; zehešenonomos na zēno-nomonos eonomos, being shivering and sleepy from c. he cries from c.; naaveōstos, I fall over from c.; tone-tovanestoz, the c. weather. Naēhaevomoxta, I have a c.; naēhaevomoxtaez, I get a c.; naēhaeoz, I have a c. cough. "Ohšemaha" is the personification of cold. He was supposed to live in the far northland, coming on southward with an icy breath. Woe to the lodge which had no provisions of fuel and food! Ohšemaha's icy breath would chill to death the fireless home and the foodless body, rejoicing to find lodges where there was neither fuel nor food! It used to be the custom, especially when blizzards were oncoming, to take a wooden stick, jab it into a piece of meat, rush outside of the lodge and say: See! See! Ohšemaha, we have food!

chōrēn etomenē, it's moderating some; etōemano, it stays cold (weather)
ekōnoxta, it cracks (from cold) ref. 259 to the sound of cracking.
ekōanomoxta, " (sound of ice cracking, booming,
eōxomaaxta, the ground is cracked from cold, freezing (see crack
epōetonetto, it's "down" cold (low, penetrating)

and fuel! And the grim man from the northland could not harm there, but would vent his cold blast on less fortunate beings. Another personification of cold or rather blizzard is "Vocem". But this is more recent and the name Vocem seems to have been applied to the blizzard from a man of that name who died in a snow storm.

colic, momoxtôtastoz, ref. to griping of bowels; emomox-tôtastoz, one has c.; emomoxtôta, one is colicky. See dysentery, stool.

collapse, emasónaotto, it falls of a sudden; emasónen-šenoonetto, it collapses, falls apart (where parts were fitted, connected with each other); eavev-hota, it collapses, falls in a heap; eavevoe, one collapses, falls in a heap; namasóavevoeoz, I c., fall in a heap of a sudden; naaveoz, I c., break down in health; naaveštos, I c. from c.; esxseveoz, one collapses, becomes exhausted; esxsevomoxta, one's health collapses; sxseveozistoz, the becoming collapsed, exhausted; sxsevomoxtastoz or aveozistoz or avemoxtastoz, the c. of well feeling, breaking down in health. See fall.

collar, vohomeeszehe, shirt c.; hootanohamestotoz, horse

collars; ehootanohamestov, it is a horse c.; vootanohamestoz is another name for horse c.; nahevootanohamestov, I have horse collars; navootanaovo, I put a c. on him; also nahootanaovo and nahevootanaovo, I put a c. on one (or.), put something around one's neck; ēševotanach, he has a c. on; naēševootanoham, I have put the c. on (the horse); hoota, c., muffler; hokota, small c., necktie; see neck. Nazemēn, c. bone; naemēnevaoses, I broke my c. bone; naonehavootanoham, I take off the c. (from horses); naonehavootanaovo, I take off the c., loosen. *nahevokotanaoha, make him to be with a collar, necktie, or c. on him*

collect, rendered by rad. -mohē- and -mohē- =gather, bunch together; q.v. Namohenen, I c., gather; namohēnen, I c. in a body; namohenanoz, I c. them (in.); namohenō, I c. them (or.); namohenomevo, I c. for one (or.); makātaemohēneneheo, money or tax collector; mohēnenistoz, the collecting, c.; namoheana, I c., gather it; see gather; nahovxtsan, I c., heap up; nahovoxzenoz, I c., store them (in.); ehaomos, one is collected, cool, calm; emomenohaeo, they are collected in groups, congregations. Emohēoxzeo, they (or.) c. together; namohēonōmō, I c. them (or.) by calling them; see gather, together. *moenta, he is collected, composed, firm*

collection, mohenenistoz; emohēšemeatōvensz, gifts have

been collected, a c. of gifts; mohēoxzistoz, c., gathering; hovxtxistoz, c. of writings; inf.-hovx- implies the meaning of collecting for keeping, storing. *mohēšemeatōz, coll. for giving, coll. of gifts. makātausz, money given by collection.*

collectively; inf.-ā- denotes to "at together"; etaoē-tanov, they arrive at it, attain it together; eamēhestove, there is a journeying, moving together (Fr. ensemble) as a collection of individuals. See all, together.

collector, moheneneheo; mohenenhetan, the man c.; nha zemohenensz, the one who collects. Hovxtsaneheo, c., one who stores up; ehovxtsaneheoneve, he is a c.; see store, lay up.

college, mxistonemhayo, schoolhouse; q.v.

collide, nanhaéa, I c. with it; nanhaéovo, I c. with one (or.); zenhaéom, that with which I collided; nha zenhaéōs, the one who collided with me; zetohetāenhaéōetto, all that befalls, comes against, collides with me.

collision, nhaéovazistoz, mutual c.; nīnixasz maatameon-oz ēmasónhaéovāzettons, both trains collided with each other; maatameo oxnhaéovazistovēs, when a c. of trains occurs; amōheszistoz oxnhaéovazistovēs, c. of boats.

colon, zevoxkxec; see punctuation.

color, v. navoxpōn, I c., paint, with instr. (the rad. ref. to white color, but is used in general); navoxpoha, I paint it; see dye, paint; namaeneoz, I c., blush; suff. -vxtav = colored; epevovxtav, it has a good c., is well colored; zepavevxtavessō, the nice, well colored ones (or., not ref. to fur bearing animals); ehaestxnovxtav, it is multicolored; ehavsevevxtav, it has an ugly c.; heovasz ehešezeavoóevensz zehaestxnovxtavēs, they (in.) are all sorts of flowers of many colors. Móeea eheševxtav, it is like grass in c.; zeheševxtavs hōma, nasaaheneenomovohe, I do not know the c. of the robe (suff. -movo- = it his, robe being or.).

color, n. suff. -oetto to c. names indicates the c. as material or paint. Zeheovaneotto, melon or brick c.; zehaheovoetto, deep yellow c.; zemaomaoxzevoetto, pink c.; zevoxpheovoetto, straw c.; zeoxoxzheovoetto, turquoise c.; zehāeotatavoetto, deep blue c.; zeoseotatavoetto, peacock blue c.; zeosemakomaoxzevoetto, magenta c.; zexamaheovoetto, natural yellow c.; zepooetto, gray c.; zehešieevheovkoetto, fawn, dust c.; zeoxkosoetto, maroon; zemoxtavoetto, black c.; zevoxpoetto, white c.; zeoxzevoetto, green c.; zemaevotto, red; etc. etc.; any combination of color can suffix -oetto to designate the c. material, (the above names ref. to paint or color material).— In colors the diminutive form (usually indicated by letter "k") ref. to little or light. Zevoom, zevokom, white; zemoxtav, zemoktav, black; zemaō, zemaq, red; zeheovō, zeheovoq, yellow; zeoxoxzev, zeoxoxkozev, grass c., green; zepoov, zepokov, gray; zeotatav, blue; zeheovemaō, zeheovemaq, orange red; zeneamaneheov, cherry, turning to red yellow; ze-

suff. - atamanoj (or) - atamake (or) in connect. with col. denote appearance, true complexion. cheor atamanoj of yellow app. (atmosphere)
 cheor atamake " golden appearance, complexion
 cheore vohamake, white

COLOR

ENGLISH-CHEYENNE DICTIONARY

inf. - hóp - refers to dusty, brownish. COLOR

inf. - neamane = turning to, where we have it - ish in color
 from in
 case - down

otatavepoq, turquoise, blue gray; zeheo vepoq, gray yellow; zeneamane otatav, Antwerp blue; zeneamanemoktav, seal brown; zeneamane poq, café au lait, grayish yellow; zeneamane oxkostav, mauve, brownish blue; zeneamaneta tav, apple green; inf. - neamane - = turning to intenser shade; zemäase - onevxtav, purple; zeosepoq, drab; zemox - taveotatav, sapphire, dark blue; zehöpazenavxtav, violet (grape color); zeastomeveoevxtav, dove, ashen; zeose - zeovxtav, dark yellowish, salmon pink; zeotatatav - mäa - seonevxtav, lilac; zémaomaoxzevxtav, pink; zeosemakoma - oxzevxtav, magenta, rose; zeosozemaoxzevxtav, helio - trope; zenani vsemaktav, scarlet; zepoktav, pearl gray; zeosezemaeovxtav, melon; zeoseoxoxzev, olive green; ze - xaoxceamenoevxtav; robbin's egg blue; zepoeotatav, lavender; zeoxemaeo, claret; zexamaheov, corn c.; zeoxoxzeotatav, lyan blue; zeoseheovoxq, lemon; zem - siskan, ochre, leather c.; zemsiskanema, terra cotta; zemsiskan, brownish, reddish brown; zevokomeov, canary; zehešieeveovok, fawn, dust c.; zeheszeemaq, cardinal; zeosepoeotatav, goblin blue; zepoevokom, buff; zeox - koss, maroon, reddish brown, mahogany. The inf. - ose - = dull red, reddish brown; heovone, deep yellow, yellow III, (see Standard Dic.); toxtöheovone, prairie yellow, corn c. The above are really participle forms of c. of in. objects. When ref. is made to the c. only, or hue the suff. - vxtav is used for all colors except white, while black and blue keep their ending - tav. Zemaktav, red c., tint, hue; zeotatav, blue c., tint, hue; zemoktav, black c.; zepoktav, grayish tint; zeoxoxzevxtav, green c., tint, hue; zemsiskanemaktav, terra cotta c., tint, hue; zeheovxtav, yellow c., tint, hue; zeoxkosovxtav, ma - roon tint, hue; etc., etc. - Color infixes are follow - ing; vokom- and -vooom- =white; -mae- and -mak- or -mace- =red; -(h)eove- and -(h)eovok- or -(h)eovce- = yellow; -moxlave- and -moklave- =black; -oxoxze- and -oxoxkoze- =green; -otatave- =blue; -msiskane- = ochre. Evokom, it is white (in.); evokomae, one (or.) is white, (diminutive form); hovae zevokom, something white; hōma zevoomaesz, a white robe (or); evoomsan, one is clad in white; evoxpōme, it is whitish (li - quid); evokomova, it (fur bearing animals and birds) is white; evokomovatto, it is white (of furs); evokom - eoxz, it is getting white; evokomaneotto, it whitens (sp. of c. material, as chalk, etc., which by contact will whiten other objects); evoxpōvōna, it is a white morn - ing; evokomanēo, it or one turns white (by process of time); evokomaneoz, it or one turns white, gets whit - ish; evokomene, one has a white face; voxpeexansz, white eyes; vooomhōneō, white clothes; vokomšeon, white cloth; navokomana, I whiten it; navokomano, I whiten one. A great amount of other combinations can be

suff. - Vxtav
 ref. to color
 design, form
 on a subject
 zeosezemakeov
 flesh col.
 ovašihovea
 zeomazemao -
 have to use
 transparent flesh
 col. previous skin
 cheoremaoxze
 interior, transp.
 yellow - red col.
 coxoxzevōme
 roonox, green
 effulgent col.
 etc. etc.
 emi sora ve -
 onitavocha
 seha, it
 shines in two
 colors.
 form - forme
 shade - shade

zemaetavemaet(a)
 eotatavaceve
 zemaetavaceve
 COLOR

ENGLISH-CHEYENNE DICTIONARY

COLOR

made, but the above will suffice to show how they are formed, and each color will come in its alphabetical order, q.v. Colors of animals are as follows: evov-as, it is white spotted; emoktaevovoas, it is black and white spotted; eheovevovoas, it is yellow and white spotted; emaevovoas, it is red and white spotted; examanovaevovoas, it is red brown and white spotted; eqtatavevovoas, it is blue and white spotted; emonevovoas, it is dead grass and white spotted; emoktavenevovoas, it is iron gray and white spotted; emoktavehema, it is speckled black on white; emacehema, it is red speckled; eheovcehema, it is yellow speckled; eotatavehema, it is blue speckled; emocevašehema, it is dead grass speckled; emoktavenehema, it is black speckled; emoktavenehemenpohōn, it is black roan (speckled); eheovcehemenpohōn, it is yellow, cherry roan; emacehemenpohōn, it is red roan; eotatavehemenpohōn, it is blue (iron gray) roan; emocevašehemenpohōn, it is fawn, dead grass roan. The suff.-hemenpohōn = speckled. For horse colors see horse. Altho above expressions are translated by "it" they all refer to or beings. Emetavova, it (or.) has a black fur or plumage; emoevovova, it has a fawn or dead grass fur; evokovova, it has a white fur; emaova, it has a reddish-fur, (bay horse); eotatavova, it has a blue fur, plumage; eoxematova, it has a deep red fur or plumage; eheovova, it has a yellow fur; etonetova, what c. has it? (sp. of fur bearing animals or birds); etonetovatto, what c. is the fur, or how is it furred? oxcēsea ehešetova, it is furred (meaning c. or substance) like a mouse; epooova, it is gray fur. When c. ref. to round, cylindrical objects, especially thread and rope, suff. -one is added, e.g. emaoneeo sitoxceo, they (or.) are red strings, ropes; emoktavone, it (or.) is black; eheovone, it is yellow; epavevovxtavone, it is beautifully colored; zeto sitoxceo ehaestxnovxtavoneeo, these strings are multicolored; eoxoxozevone, it is green (as yarn); evokomoneeo sitoxceo, the strings are white. - Evoēs, one has a white nose (animals); emaēs, one has a red nose; emoxtavene, he has a black face; emaeoxtae, he has red legs; emoxtavātae, one has black feet; evoxpāe, one has gray hair; eheová, she has yellow hair; emavová, one has red hair; etc.; see hair. - Epapanooxtav, it is spotted, blotched blue; ezeomaktav, it has small red spots, dots; ezeomoktav, it has black dots; epapanooxoxzevxtav, it has large green spots, blotches; emacehehema, it is red speckled; emacehehemeoz, it becomes red speckled, stained; nazemana, I stain it; zemoxtavoetto nazemana, I stain (in spots, speckles) with black c., paint; namaena, I stain it red; namenokam namaenō, I stain my willows (used for bedsteads and regarded

etonetoxtav
 with at c. design
 as a horse
 horse has us c. mean
 as a at one of it
 no c.
 of alter nat
 col.
 totovxtav
 hōma
 etoxkovxtav
 col. in streaks
 line, stripes
 was oxktav
 crossed line
 eheovxtav
 have design
 emokxtav
 it is checked
 eheovxtav
 it is dotted
 q.a

combat, rendered by suff.-tâz; ehetâzeo, they c.; tass
vostaneo ehešetâzeo, they c. like people; naohâe-
tâzemo, I have a hard c. with one; nietazemaz, I c. thee;
zeênetâzevoss, when they were done battling; naêsetâz-
heme, we have a word c. (Ger. Wortgezank); hetâzistoz,
c., the battling; zehetâzessô, the ones battling; see
brush, fight.

combination, nitovastoz, c. (state); nitoveozistoz, be-
coming combined; nitovetanoxtoz, c. of thots;
nitoveaenazistoz, c. of property; enitoveaeneoneve, it
is common, combined property; nitovanenistoz, the com-
bining; nitoveêszistoz, c. of words; nitovemxistones-
toz, c. of wrtings; nitovemanistoz, c. in making; nitov-
hoemanistoz, c. of law regulation; ehotoanatataheoneve,
it is a hard c. (ref. to locks); rad.-nitov- =together
as a whole, compact as one; nitovetto, the whole c.,
concern as one. *- opposite of -nitov- i -notava- see exclude*

combine, enitov, it combines; enitovonsz, they (in.) c.; *exile*
enitovaensz, they are combined (in.); enitovaeo,
they (or.) are combined; enitoveozensz, they get (in.)
combined; enitoveozeo, they (or.) become combined;
inf.-nitove- =combined, together as a whole; nanitove-
aenanon, we own it combined, or in common; nitovetto,
combinedly, as one together; enitovemeseo, they c. to
eat; enitovaeo zetoseaeozetôezê, they are combined,
they who are going to attack us; nanitovana, I c. it,
compact it as one; nanitovanô, I c. them (or.) to-
gether; ninitovhaônamâ, we c. to pray, pray in common;
enoae, it is combined, consists of; nanoana, I c., put in
with; heto enooêtastov, this is combined with a doing,
ceremonial; inf.-no- =added, connected to; zehešepava-
es enootoxovae, he combines wisdom to kindness; lit.
being good he adds to it wisdom; inf.-mamov- =to come
side by side, unite, meet; this however does not imply
fusion into one; namamovanâzheme zistoshoezoehez, we
c., meet to work; emamovanâzeo vistômâzistovâ, they c.,
unite in marriage; zenšenahetotane-hoxovistavâtto na-
nohoozenov, I c. the pleasure of travel with profit;
lit. while I am happily travelling I add advantage,
gain, profit. Inf.-mano- =together, combined; emanohoe-
maneo, they c. to make a law; see together.

combustion, see burn, fire.

come, is expressed in different ways; inf.-ho- =c., ar-
rive; inf.-nx- =c. from; inf.-nxhess- =c.
from cause, reason; inf.-nxhestoe- =c. from out of;
inf.-nox- =coming toward; inf.; -nha- =come upon, un-
to; inf.-n(e)- =c. unto; inf.-me- =to c. into view, ap-
pear. Nahoèn, I c. at, arrive from walking, or short
distance; nahoeoxz, I c. at, arrive, ref. to the whole
course of the coming; nahoeohe, I c. at, arrive (running
or in a rush); nahoënevo, nahoeoxzevo and nahoeohevo

ENGLISH-CHEYENNE DICTIONARY

COME

nahoeaxgetov - I c. to him
naevhoeaxgetov - I came among them
canho-hoetata, he c. down (suspended, floated, in any direction)
nan canho-hoetata, he c. down upon me (suspended)
naucanho-hoetata, he c. down upon me (suspended)
 each mean: I c. to one's place; the difference is, slow c. down
 walk, faster, fastest; navovoehoenevo, navovoehoeoxzevo to me
 and navovoehoeohevo mean each: I c. before one's com- floating.
 ing, I c. before he comes. Nahestoxhoenetovo, nahestox- in a light
 hoeoxzetovo and nahestoxhoeoehetovo, I c. after, behind
 one (in time, space); the infixes -vovoe- and -hesto-
 xe- are only given here as examples; zehoenessô, zeho-
 eoxzessô and zehoeonessô, the ones (or.) who have c.;
 zehoeoxzz and zehoeoesz, the one arrived, [came]; ehoe-
 netto, ehoeoxzetto and ehoeohetto, it arrives, comes;
 esaahoennettan, esaahoeoxzettan and esaahoeohettan, it
 has not c.; esaahoenné, esaahoeoxzé and esaahoeohé, one
 does not c.; navesshoenemo, navesshoeoxzemo and nav-
 vesshoeohemo, I c., arrive with one; navesshoenemota,
 etc., I c., arrive with it; naxhoèn, naxhoeoxz and naxho-
 eoehe, I came, arrived; naeshoèn, naeshoeoxz, naeshoeoehe, I
 am c., arrived, have already c.; nahoeoxsan, I arrive, c.
 (when the action is a faculty or a habit); nahoeoe, I
 have c.; namonetotshoèn, namonetotshoeoxz, namonetotsho-
 eoehe, I am c. just now; navhanhoèn or navanhoeoxz, I
 just c., with no special reason; nahoehoèn, nahoehoeoxz
 and nahoehoeoehe, I am heard coming; matahoehoeoxzetto,
 when I shall be heard coming there; manstoshoeoeox-
 zetto, when I shall be heard coming here; manxhoènsz,
 manxhoeoxzz and manxhoeoesz, when one shall arrive
 here; matahoènsz, matahoeoxzz and matahoeoesz, when
 one shall c. there; nahoehoto, I c. to one (ref. to the
 very meeting); nahoehoxta, I c. to it, meet it; zetohe-
 taehoehotæetto, all that which has c. to, befallen me;
 heovaz zehesso hoehotata, all sorts of things which
 c. to, befall thee; eevhavešhoeoz nathavs natšetanoxto-
 va, my evil comes back to me, to my mind; mataho-hoe-
 netto, mataho-hoeoxzetto and mataho-hoeohetto, when I
 shall have arrived there; manxho-hoènetto, manx-hoeox-
 zetto and manxho-hoeohetto, when I shall have arrived
 here; nahoa, I am made to c.; nahoaota, I make it ar-
 rive, nahoaotovo, I make one arrive; nahoaovo, I make
 one to c., drive him; hoxtanamemaküt ešhoaoe, a tele-
 gram has c. (same for 'phone messages); ehoeasetan, he
 came hungry; nihoeohāmoxta, thou camest sick; eōoen
 zešhohestaoz, he is blind from his birth; lit. he is
 blind, came born. [The long "hē" = heard; ehōetāzeo,
 they are heard battling; ehōehoeoxz, he is heard com-
 ing; etc.]. Ehoenhesso, it came thus (ref.); ehoezhes-
 so, it happens this way (pointing to); manxhonexov,
 when the time comes; ehonexoveoz, the time is c.; eta-
 ešhoèn, etaešhoeoxz, etaešhoeoe and etaešhoeoehe, one has
 already arrived there; enešhoèn, enešhoeoxz, enešhoeo-
 he and enešhoeoe, one has already arrived here; toneš
 etaešhoenné? How far (thither) has one c. to? toneš
 enešhoène, how far (hither) has one c.? nahoehōtovanoz

(enxhō acō (when lying)

comes out of { enxhō ax, he comes, steps out; enxhesthō en vox eva, he c. out of a hole, cave; exhocho ax " ; vox eva enue acō, he appears out of a hole (with head, standing); enx nū acō, his head appears out of (when lying) hō needōz, it c. out, springs up (water)

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"come out of" in the sense of successful completion, final end see COME
mohēnoham, I came to trade horses; mahoeozōho, I cause one to c., I bring him; see bring. Esaahōtohan, it does not c. out (of a hole); the reduplication of -hoe- is -hothoe- = each of several, arriving; ehothoehetovāzeo, they arrive, c. one after another (not in line, but each arriving for himself); inf. -hothō- or -hothoa- = to c. out of, several or many times separated from each other; ehothoatovā, the smokes c. out at close intervals; enxhotoatovā, smokes c. from out at (towards one); ehoēo, they c., arrive together; emohē-oxzeo, they c., assemble together; ehoēhetanov, they c., arrive together at it; ehoēhestove, there is a coming, arriving together. Nanxeoxz, I c. from (on my way from); nanxhesta, I c., am from; manxhooxz, I c. home (from another place); nanxhoèn, nanxhoeoxz and nanxhoehe, I c., arrive from; nanxhoeoxzevo, nanxhoènevo and nanxhoeochevo, I c., arrive from one's place; nanxeoxzevo, I am coming (not arriving) from one's place; nanxhesshoèn, nanxhesshoeoxz and nanxhesshoeche, I c. arrive from, because; enxhestōèn, he comes from out of; nanoxzoto, I c. towards one; nanoxzoxta, I c. towards it; nanoxtōseme, I c. towards for refuge; ninoxtōsemetovaz, I c. to thee for refuge; nanoxtoen, I "c. by rolling" = haul; nanoxtoena, I haul it here; see get. Nanhâxzevo-san, I c. unto (the place of); nanhâxzevo, I c. unto one (his place); nan'nhâxzeva, he comes unto me; nanhaēovo, I c. upon, collide with him; nanhaéa, I c. upon it; nanhatovo, I c. unto one; nanhata, I c. unto it. Emeèn, one comes up, appears; emeènetto, it comes up; oxmeènēsz ešēhe, when the suns c. up, at sunup; see appear; emehōèn, one appears coming out; emehōēvonèn, one appears coming, crawling out; emeēstax, he appears stepping, coming in (said by one already inside); emeēsesna, it comes up (of celestial bodies); eneēszèn, one comes in (said by an insider); the "n" or "ne" ref. to the coming towards a center where one is; eneamèn, one is on coming; naneaseoche, I c. away from there hither (by running); eneaseoxz, he left (there) to c. here; pref. nī- or nix- is used in the imperative and hortative and implies the direction toward the speaker; nixhō-tahaovsz, tell (thou) me! nixehōtahaovsz, c. here to tell me! nixemesz, c. here to eat (thou)! nīnâsz, c. along! [not to confound with "nenâsz, be coming along!"]; nīveoxzemsz, c. with me! nīōsz, c. quick! niszeoxzz, c. here! Inf. -ze- ref. to the very point or place; before "z" the pref. nī- becomes nisz-. Pref. nixe- or nixhe- implies that the one addressed is to c. from some distance to where the speaker is. Nī- = towards the speaker's direction, but not necessarily implying distance; nixe- always implies shorter or longer distance and means "unto for". Nixevehōmsz, c.

-hōe-
out from

nanhâ-
ev. 9
come to one
speedily
nīnâ-
ev. 9
come to me
speedily

to see me; nixemezehâ, come to give him; nimenîmeta, thou mightst come and give him; namenîmeta, one might c. and give me; nimenîmeto or nimenixemeto, thou mightst c. to give one; namenixeësztova, he might c. and speak to me; zeto zevisthozechemon nimenîvistâmō or nimeninxevistâmō, thou mightest c. and help the ones who work with me. Nan'nhâxzeva, one comes, is coming where I stay, unto me; nin'noxzota, one is coming towards thee; hen ohe zenxhoxov'nez, the river which we have crossed; lit. that we c. from crossing (Fr. la rivière que nous venons de croiser); hetan zênvehômōz, the man we have seen, that "we c. from seeing" (Fr. l'homme que nous venons de voir); nahoeoxz zênveoxzemo, I c. from going with one; hovae zênvešhāmox tass, that thing which you "c. from having been sick with" (Fr.que vous venez d'avoir été malade). Suff. -hoeš denotes "to come to and stay, attain, reach a state". Nahoešena, I have c. to; natâeš, I shall attain; esaahoešettan, it does not c., attain to, it is unattainable; esaahoešheneenōhan, it cannot c. to be known, it is inscrutable, unsearchable; ehoešenâtov, it is attainable, reachable. Hoênistoz, the coming, arriving (ref. to slow gait or degrees of march); hoeoxzistoz, the coming or arriving (ref. to a faster walk); hoeohestoz, the coming, arriving (at a running gait); hoehoztazistoz, the coming to one, meeting; nhâéovazistoz, the coming, clashing, colliding together; nhâxzevosanistoz, the coming unto the place of (doing it as habit); nhâoxzevazistoz, the coming unto one's place; nhatovazistoz, the coming unto one; hoešenâtoz, the coming to, attainment, reaching a state; hoêhestoz, the coming, arriving together; mohêoxzistoz, the coming, assembling together; meênistoz, the coming up, appearing; see appearing. Honexoveozistoz, the coming of the time; zexhoneoó, the coming of the grass; manxhoemaxevoešetanoxtov, the coming of great rejoicing; manxhoênhistanov, when the world comes to an end, at the coming of the end of the world. Vênō nahooxz, I c. to visit; vênō nanxhooxz, I c. from visiting; emaz'netto, it comes to an end, it gets "all"; emohêeneo, they c., gather together; emohêoxzeo, they c., gather together; nataëszên, I go into, enter; naneëszên, I c. in (when inside); nanehōên, I c. out (when outside); en'nonochōêneo, they (or.) c. out one by one (said by one standing outside); enxhaharên, one comes nearer and nearer; enxhahanênetto, it comes nearer and nearer; nanxexoz zistosevistâmōn, I c. to help them (or.); nanxhoevistâmō, I have c. (from) to help them; êšhoehâmoxtaeo, he came, already sick; nahêkotomahoên, I c., arrive quietly; etaomheneo, it comes by itself; etaomheneo, it comes, grows by itself; nanočhetovo, I c. to get one (or.);

-hoxtam - to come up to, rejoins: nahoxtauno, I c. up. with him.
nahoxtauneto,

nahoxtamhoxtan nahoxtauno, Int. = common
I want to come nahoxtauneto, I c. up. to

COME

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COME

nanooheta, I c. to get it; naneevhûxz, I c. back from there. Hokahé, come in, welcome! this was adopted from the Arapahoe. T'sa ninšheme, where do you c. from? nameešenonaxetovo, I may c. at him, what I might do to him; nahoeohetovo, I c. to one, running; epopexhovôo, they (in.) c. slowly; naneamoxtâ, I c. by it; naneamoto, I c. by one, pass him; naneanhoên = naneanhôn, I c. down from; nanxhesseneoxz, I c. for the reason, cause, because; nanmeoesthôn, I c., appear from out of; emamov-hotâzeo, they c. close to each other. Nanxho-hoeohetôe, they came running to me; nanxhetôsetôe, they fled to me, came to me from there for refuge; nan'noxtôsetôe, they are c. to me for refuge; ehoeháó vecess, the bird comes, arrives flying; nahoeháetova, he comes, arrives flying to me; naneameháetova, he comes flying towards me; en'niseháó, it is oncoming, flying; naneanhoháetôe vekseo, the birds c. down flying upon me; when inf.-n- happens to come before a "t", an "s" is inserted as: manxhoeoxzz, when he shall have arrived; manstoshoeoxzz, when he shall be at the point of coming, arriving; manstahoehotata, when he shall be coming to meet thee; inf.-nox-, -noxze- and -noxta- denotes "coming, oncoming towards a center"; hotoxc zeheszevaxsz ninstanoxtoesetôenezs, a comet shall be coming (see star) towards us; nazen'noxtôsetôen hotoxc, a star shall be coming towards us; nan'noxta-amevon'netova vêho, the spider is crawling towards me, or: nan'noxxota zeamevonensz vêho, it crawls coming towards me, a spider; zenxhessemeâtov, where the gift (or gifts) comes from; zenxhestâvo, the place I c., am from; t'sa nanxhess-hepevomoxtastové, where from does my health c.? etonšenhesso, how does it c. (how does it happen)? etonšhoeoxzé, how does he c., arrive? Zenxhesshénévatovâ, where the light comes, radiates from; see branch, radiate. Ehoenhesso, it comes, happens, arrives thus (ref.); eszhesso, it came, happened this way (pointing to); eanavhêmeoz, it comes down in value, price (also or.); ehestoxênetto, it comes afterward; nahestoxênetova, he comes after me; see follow. Nanxhessenânahe, I am ordered to c. because....; nanxetoxhoeoxz, I c. visiting from place to place; nanxhoxeva, I c. from heralding; see go; heo zepevaeziss enxhestonotôe, he comes, descends from a good woman; ninxhestonêšenamâ, we c., descend from; ninxhénévonešenamâ, we c., branch out from; pavevostaneo nanxhestonotôe, I c., descend from good people; see descent, lineage; êshâeâ, one has c. to age, is of age; esaeêshâeâhe, one has not c. to, is not of age; naneas, I c. off, start off a place; naneaseoxzetovo, I came away from one (or.); nanxhoxovên, I came over (by crossing); nanitôxnehe, I c. short (state); nanitôxneoz, I c. short (becoming so);

nitōxnehestoz and nitōxneozistoz, short coming; enize-
 oz, it comes short, does not reach around, or far
 enough; eevhamesōoz, one (or.) comes to, revives, comes
 to sense again (also fig.); nimxistō ēšeamhastov or
 ēšhestane, thy letter has c. to hand; ehetoemoz, it
 comes true; also ehetoemo, there, it comes true! Natā-
 estovhōemo, I c. up to one (or.) in value; natāestovo-
 to, I c. up to one, equal, amount as much; esaatāestovo-
 han, it does not c. up, equal to....; see equal. Nahox-
 tamista, I c. up with it, overtake it; nahoxtamo, I c. up
 with, overtake one (or.); hoxtamazistoz, the coming up
 with, overtaking one; zehešetōs nataevhavešhoehoto, I
 shall c. up, get even with him; lit. what he has done to
 me I shall again c. with it to him; niešeamha zetohe-
 tēemehahozevaztom, thou receivest, gettest all that was
 coming to thee (all thou hadst been desiring); evoeše-
 amha zēmehaōzenoxtovōxas, he gets what was coming to
 him! lit. he deserves richly what he anxiously was
 bent after! Nohas hama namenxhoehotan nazaavešenini-
 tameozé, c. what may, I shall not give up on its ac-
 count. Zemehaēnanooxtom emon-hōesetto, that which I
 had planted is just coming up. Eniseoz, it comes off
 (as nail, shoe); ešēhōstaoz, it comes off (something
 hanging, suspended, as a wagon neckyoke); en'niseoz, it
 is coming off (toward the speaker); epoeoz, it comes
 off (falling off from a surface). Nahoetaho, I c., ar-
 rive on horseback; nahoeamoeoxz, I c., arrive on a
 wagon; nahoeamōhesz, I c., arrive on a boat; nanxetaho,
 I c. from on, horseback; nanxeamoeoxz, I c. from, on a
 wagon; nanxeamōhesz, I c. from, on a boat; nahoemeto eš-
 oxz, I came to give him medicine; naho-hemeto ešoxz, I
 have c. in order to give him medicine; nahoevostanevā-
 zetan, I c. to be healed; nihehozetaz, I c. to thee for
 help; nanxho-hozeemo, I c., arrive bringing a message
 for one; nanxho-hozetā, I c. in the service of one; na-
 hehozeemetovaz, I c. for the doctor, for healing (to one
 who has the power of healing); naho-hemeonan, I c. for
 the doctor (with Ind. pipe), [used to be said only
 after having smoked to get the medicine man].

comely, rendered by inf. -momen- = finely shaped, good
 looking; emomevovae, one is c., fine; namomevova-
 zesta, I deem it c.; namomevovatamo, I deem one (or.)
 c.; emome-emenōhe, one looks c.; is good looking; emo-
 me-emenono, it looks c.; napevōmsōhe, I am c., have good
 looks, napevōmsōhetan, I want to be c.; pevōmsōhestoz,
 comeliness, good looks; momevovastoz, state of comeli-
 ness; momeemenōhestoz, comeliness in looks, having good
 looks; momevovatamahestoz, the being deemed c., state
 of being deemed c. - ~~saamomevov~~ - unbecoming, disagreeable
 comestible, emesestove, it is fit to be eaten, see eat. ^{ugly}
 comet, hoestav hotoxc, fiery star; shotoxcve zehoes-

tavsz, it is a fiery star; hotoxc zeheszevaxsz, star with tail; ehotoxcveo zeheszevaxessô, they (or.) are stars with tails; hovae hotoxcea zehesso, ehesevaxet-to, something like a star, it has a tail; hotoxceo (or.) zeheszevaxessô eoxcemeôsen, comets do come up; the suff.-ôes ref. to the motion of celestial bodies; inf.-me- =to appear, come up to view; enšenanimaôes eššheva, it is (at present) moving around the sun; hotoxc zeheszevaxsz nszen'nonaxe-noxtôenesz, the c. is said to likely move towards us (future); hoestav hotoxc eohâenševôesenasz, the c. is said to have a very swift motion; see motion. Before the advent of the white man, the Ch. did not pay much attention to comets and were not exercised by the sight of them. What they learned from the white man about possible (?) danger of our colliding with a c. has brot some fear to them. Older Indians however think they are immune from danger from that source, and say: "if the sight of a c. exercises the white man it must be for a good reason, no doubt he knows (the white man) that he deserves some kind of punishment!"

see relieve - xepotomaovauitiz,
comfort, navovoešemosan, I do c.; navovoešemo, I c. one *xepotoma-*
 (or.); navovoešemaovo, I make one to be comfort- *hassauitiz*
 ed; naoxcevo vovoešemaôe, it is a c. to me; navovoešeman, I am comforted by it; navovoešemstaha, I am comforted at heart; Maheo nivovoešemstahanaen, God comforts us; navovoešemstahaovo, I c. his heart; navovônetoan, I speak words of c.; navovônetoanetovo, I speak words of c. unto, for him; navovônešemo, I c., cheer up; eoxcevo vovoešhestomohetto, it does c.; evovônešhestomohetto, it comforts, cheers; evovoešemosanistov, it is a c.; vovoešemosanistoz, the comforting; vovoešemstahâtoz, c. of heart; evovoešemstahâtove, it is a c. for the heart; vovoešemazistoz, mutual c.; evovoešemazistov, it is a comforting; rha zevovoešemosansz or zevovoešestomôsz, the one who comforts; zevovoešemsz, the comforted one; navovoešemstoman, I make c.; evovoešemstomaneheve, he is a comforter; Vovoešemstomanehe, Comforter; vovoešemstomanistoz, the making a c.; Maheonemâtasooma niahâne zenocce vovoešemstomansz, the Holy Spirit, he is the only comforter, comforting one; vovoešemosane-mxi-stô, comforting book; vovoešemosene-êszistoz, comforting words; vovônitoanistoz, comforting, cheering utterance. Nahaomoxtomoxta, I am comforted, at peace, appeased; haomoxtomoxtastoz, comforting peace; nasaahaomoxtoéha, he does not effect in me c. and peace; haomoxtomoxtamanehe, the comforter, appeaser, peace giver (or maker). See peace. Haomoxtomoxtamaniŝtoz, the comforting peace giving (or making); vovônitôomenestoz, c., ease, satisfaction. Tonovhonokon, comfort, (lit. thick quilt); tenovhokmoz, (pl.).

*uf. - XO-
 navovoešemosan, e.
 (labau)
 filled
 with
 satisfied.
 worked
 Maheo
 in a c. xoe-
 navovoešemosan
 Maheo
 God gives
 c. comfort to
 our heart.
 haomox-
 tomoxta
 canche,
 Comforter,
 appeaser
 of heart.*

*Maheonêš
 tahaox
 canche
 Divine comforter
 namahonêštahaox
 he c. me dir. mch
 Hêstahavonotx
 one who c. (mediator of c.)
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COMFORTABLE

COMMANDING

c.; nanxooxtatamo, I deem one c., see law. command is expressed by the special verbal suff. -nēnā-
no (or.) and -nēnaha (in.) which belongs to the
instr.m. The ending "nēnāno" is derived from "ēnan" =
to set, lay down, only the grave accent on the "a" (in
the or.) and the "h sound" in the in. indicate force,
compulsion. Nahōēn, I go out; nahōēnēnāno, I c., order
one to go out; nahōēnēnahemo, I c. one's (or.) to go
out; hevasemo nahōēnēnahemo, I c., order his younger
brother to go out; naas, I leave, start away; naasēnē-
nāno, I c. one to start away; naasēnēnahē, they (or.)
order me to start; naāsēnēnāno, I c. one to enter; na-
nohēvenēnāno, I c., order one aside; naāszenēnāno, I c.
one to speak; nanehevavenēnāno, I c. one back, order him
to come back; nahoecxzenēnāno, I c. one to come, arrive.
A more intensive form of command is the suff. -nēnaōs-
tōno (or.) and -nēnaōstāno (or.). This implies rush,
dash, vehemence. Nahōēnēnaōstōno, I order one out;
naamstoēnēnahe, he commands me to sit down; nanešēve-
nēnahē, he commands us to do (this). Nahoeman, I
make a c., law; nahoemaoto, I c., rule one; nahoemaotxa,
I c., rule, law it; nahoemaovo, I make a c., a rule for
one; nahoemaooxz, I make a c., rule for it. Hoemanistoz,
the making of a c., law; ehoemanistov, it is c., law;
heto enethoeman zemaševhonevz, the main chief has
commanded, ruled it, made it a law; see law. Etahānez'
zehethoemaōs, this is what he commanded me. Enitāet-
san, one commands, rules (as a master, lord, leader, head-
man); enitaetan, one wants to c., boss, rule; see rule.
Nitāvhoemanistoz, commanding in the sense of power
lawful power, controlling authority; ehenitāvhoemanis-
tove, one has the c., power of authority; enitāvhoemaō-
tō notxo, he has the c. over the warriors.

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[illegible]

272 a
 neiserenēnakeato, that is in C. ordered to do
 keiseruē ————— to work.
 nekenova venēnakeato, ————— follow closely

Colors

In connection with genus, previous to me see p. 8486. Following are
 words combining col. and light. eohasevooan, dad in showing white.
 to colors in this connect. can be inferred — uauve — clear, transparent
 and suffixes — vōnor, — oxpōvōnor (translucent) and — vōnevōnor
 (effulgent): gease, emakeov, flesh, meat col. geaenue meoxgeu
 dark red, deep red: epōvōnuo a, mixed with gray or white



impressive appearance; examavehonatamahe, one has a c., majestic character; momâtazestâtoz, c., dignified state; tass nasz zenitâvhoemansz enešenôhe, as it were he has the appearance of one who has authoritative power.

commandment, hoemaoxz, the c. itself; hoemao, the c., law; ehoemaoxzve, it is a c., law; nahesthoemaoxz-zevheme, we have a c., a law; nanethoemaonheme, we are commanded to, we have a c.; hesthoemao, his c. (having a sg. and pl. meaning); hoemanistoz, the law making, also c.; hesthoemao naešeoēnomovo, I have already broken his commandments; hesthoemanistoz emesaēēnehan, his c. cannot be broken (in the sense of "ought not"). Nhastooseo, c. in the sense of forbiddance; enhastoose-oneve, it is a forbiddance, a tabo; see forbid.

commemorate, evešemeetanoxtov, it is remembered by; hiz ešēva navešemeetanotanon zēnās, to day we c. one's death; see celebrate, remember.

commemoration, oxvešemeetanoxtovēsz, when remembrance occurs by something; ešēva zēvešemeetan-oxtove, day of c.

commence, is rendered by inf.-moneas- which is combined of "mone" =first, new, and "as" =begin, start; thus -moneas- =newly, just, first, only started; zēmoneasetto, at the commencement, in the beginning; namoneaseēszēn mxistonemhayo, I begin, c. to go to school; èmoneasethozeohe han ešēva, he began to work the other day. Zeešeaseoxzevo èmoneaseaxaemoz, after my leaving he commenced to cry; nitaasetcōtamā, let us c., begin (a doing or ceremonial); nitamoneasetcōtamā, let us first start, c.; see begin, start. Etamoneasepeva, it commences to be good, or: it is first now (or, only now is it that it is) good; easemanszenov heto, they c., begin to make it; emoneasemanszenov, they c. to make it, begin to make it for the first time.

commencement, see beginning; zēmoneasetto, at the c.; moneasetto enxhesshavsevae, he is bad from the beginning.

commend, napevazesta, I c. it, approve of it, deem it good; *see welcome: emasegtseomeve, he; wellcom*
napevatamo (or.); napavhosemo, I c. him, speak *emasegtse-*
well of him; napavhosestomosan, I c., speak well of.... *one man che*
(doing it as habit); napavhosesta, I c. it; see praise. *made com-*
mandable

commendation, pevhoestomohestoz, pevhoestomosanistoz or pevhoestomohestoz, the commending, speaking well of.

comment, natotoxesta, I c. about it; natotoxemo, I c. about one; natotoxstomosan, I do c. (habit or vocation); natotoxstomoe, I am commenting; natotoxetan, I c. in thot; natotoxstomovo, I c. it his; natotoxstomovo heēszistoz, I c. upon it his word; heto zetotoxeme, this, which is commented upon; zeto zetotoxemsz, this

in sense of exposing, expressing one self out - hence - rather
 - xabecce - without committing (one self) quietly, without
 ado: see quiet, silent; also "not fussing"

COMINGLE ENGLISH-CHEYENNE DICTIONARY COMMIT

nañesého,
 I c. to me
 (rely on me)
 na-nietame-
 nesého, I
 trustingly
 c. to him.
 naheoove-
 nesého, I
 c. to him
 with conf-
 dence
 delegat-
 the one

one (or.) who is commented upon; etotoxsetaneva, he
 comments, judges, criticizes (one who is in the habit
 of commenting); tototseo, the commenter; etotoxseone-
 ve, one is a commenter, a discussor, also: it is a topic
 for c., discussion; esaatotoxseonevhan, it is not a
 matter for discussion; tototxemazistoz, c.(n.); etoto-
 xemazistov, it is a c.; natototxstomevc, I c. it for one,
 explain by commenting; tototxsetanevatoz, c., criticism;
 nahavsevetototxemo, I c. evil concerning one (or.); he-
 vetov nahessetototxemanheme, we are commented upon on
 his account; nasaaonistohe zeoxetototxemanetto, I do
 not heed it, altho I am commented, talked about; nato-
 toxstomōenon Maheoneōszistoz, he comments the Word of
 God to us.

comingle, eaestoeo, they c.; see mix.
 commiserate, našivatametān, I c.; našivatametānotove, I
 c. with one; našivatametānota, I c. with it;
 see pity.
 commiseration, šivatametānoxtoz; esahešivatametānoxto-
 vé, one has no c.; see compassion.
 commit, suff.-oēho (or.), -oész (in.) and -oēta (state)
 denote c., enact, perform; nahavsevoēta, I c. wrong;
 nahavsevoētaetovo, I c. wrong towards one (or.); nahav-
 sevoētaeta, I c. wrong against it; this ending -ēta im-
 plies a condition or state of doing, acting; eohāoēta,
 he commits a terrible deed; emasavoēta, he commits
 fornication or crazy things; the suff.-oēho and -oész
 have a transitive meaning, as: nahavsevoēho, I treat
 one wrong; this transitive meaning is oftentimes hard
 to render in Eng. as: naohāoēho, I do terrible things
 unto one (Ger. ich behandle ihn schrecklich); above
 suffixes also denote "commit" in a good sense, which
 then must be translated by "enact, do unto, treat or
 perform, effect, impart unto" as: naešepevoēho, I have
 done good unto one, have treated him well; naoxcepevo-
 ēta, I c., act, do the right, or the good; napevoētaeto-
 vo, I am a well doer towards one. Etaomenahāz, he com-
 mitted suicide; heto zehešezevoss, this which they
 (or.) committed, did; heto zehešezenov eoxchestōmstaes-
 tovenov hañātoz, they committed this with the mantle
 of worship or prayer; lit. thus doing they took wor-
 ship for a mantle; naneševe hays, I c. evil, bad, sin;
 hays naešenešetovo, I have committed evil unto one.
 Naoxtoēta, I c. an error; naatoēta, I c. transgression;
 also natotaxoēta, I c. trampling down, transgression.
 niñet(h)ōoto, I c., entrust unto one; niñāhootaz zeaen-
 om, I c. all I have unto thee; heto nanet(h)ootan, this
 has been committed, entrusted unto me; niñhanenet(h)o-
 otanenon vostanehevestoz emepavhozeoxtomaz, we are on-
 ly entrusted with life to make a good use of it; nāz-
 hesta namāñōoto Maheo, I c. all my heart unto God; emā-

* 'ho
 I c., leave it
 to me, for his
 decision etc.
 in the sense
 I leave (it) for
 one (to do etc.)
 either for some
 thing, or
 to "swing" or
 disclaim to
 do, then, to
 "shove it on
 another."
 nañesého, I
 c. in sense of
 submit to one
 also refer
 nañesého
 denotes
 commit in
 sense of assign
 as Ennem
 relegate
 - nesého
 to me
 to be
 to intrust
 commit, submit, leave
 to the discretion or
 judgment of one

ble, especially
naniit-ovenhestätovo
naniitovt ar emu, one
with him.

communicable, eavoshoetto, it is c., contagious, influential (for wrong, also of disease); emeato-
vatto, it gives itself; ehotxovemeatove, it is c., can
be given from one side to another; enoxtovhoxovees-
zistove, it is c., it can be spoken from one side to
another; hõtahanemakãtaeva evehotxoveeszistove, it
is c. by wire.

communicant, zevessemaheoneanaz or zevessemaheonemes-
esz, the one partaking of the Lord's supper;

zevessemataveanaz, one who partakes of the peyote.

communicate, navessheszhovaovo, I c. to one, make him have
share of; nahotono, I c. news to one; nahot-
ona (in. obs.); natoxhotonõ, I c. the news to them (go-
ing about, informing); see inform; nahotxoveesztovo, I
c. with one across; zeanenomevoss exchotxovemetãzenov,
what they have (own) they c., give to each other; ze-
heneenomevoss exchotxovemetãzenov, they c. to each other
what they know; ehotxovhotonãzev, they c. the news from
side to side, among themselves, also across; ehõestona-
oc, it has been communicated to one; nahõestonaon, it
is communicated to me; naëvehotxovemetãzenon mxistõ,
we c. with each other by writing; lit. we are giving to
and fro to each other paper; nahõtahaovo zehenovev,
I c., tell the news to one. See tell, inform.

communication, hotonazistoz or hotoxovhotonazistoz, c., with one
hõestonaovazistoz, c., message. See message.

communicative, ehotonova, one is c.; esaahõtahaneheone-
vé, one is not c.; ehaonova, one is c., inform with me
talkative. Hehõtãzene-mãestõz; hetomũne-mãestõz, inf. - mãestõz precede action

visthonovamazistoz
mutual in-
formation

see p. 1030 a community, Maheonemesestoz, Lord's Supper; emãheonemes-
estove, it is c.; Maheoneanãtoz, has the same body, gods
meaning; vistonovamazistoz, c., interchange of words;
veësohestoz, c., conversation; see fellowship.
community, manohastoz, c.; emanohastovev, they make up a
c. together; emano-mhãestove, it is a c., they
live, stay together; see organization, congregation.
compact, naxaxoana, I c. it (by pressing upon); namana-
oz, I c.; namanoanõ, I c., press them (or.) to-
gether; nahoxpoëstamanoz hõenov, I c. them (in. pl.) in-
to a sack; nahekonenitovana, I c. it together; enitove-
oz, it is a c. of. Inf. -nitove- = as one, combined; pre-
ceded by inf. -hekon- = strong, firm, "-hekonenitove-" =
put firmly together; ehekonenitovanensz, they (in.)
are compacted; nanitovehoxoana, I c. it, press it close-
ly together; ehoxoevotonohe, it is braided compacted-
ly; ehoxoevotopstotonohe, it is woven c.; ehekonezce-
hoxpoeoz, it is packed in small compass; heto mceevho-
tonõ echãhoxoevhotonohe, this basket is woven very
c.; namanoheomanheme, we make a c., an agreement to-
gether; namanoexhoemanheme, we have made a c., an
agreement, enacted a law together; manohoemanistoz, a

uakev'imemaōn, brother with me; buff.-ōn indicate continued... on.
navisthozemaōn, c. in work, co-worker *vessevōne, companionship*
navene notyemaōn, c. in battle, fighter, co-warrior
evsevaōneve, he is a c.; see "together with," in common

COMPANION

ENGLISH-CHEYENNE DICTIONARY

COMPANY

c., agreement; also nitovhoemanistoz.

companion, *veoxzemaōn, c.; eveoxzemaōneve, he is a c.;* *evhietao-*
naveoxzemaōn, my c.; naheveoxzemaōnanenoz, one

is my c.; niheveoxzemaōnanetovaz, thou art my c.; ves-
sevōn, c., the one going with; navessevōn, my c.; nahe-
vessevōn, I have a c.; nahevessevōnanenotto, they are *namōne-*
my companions; vistaheo and vistaoseo, c., fellow with, *venetna-*
partner; evistaheoneve or evistaoseoneve, one is a c., *I have*
consort; nahevistaheonenoz or nahevistaoseonenoz, he *a c.*
is my c., consort, fellow; vistaozeo, same as preceding, *namōne-*
only for a short time; nahēvistaozeon, I got a c., *vessevōna-*
partner, helper; nahevistaozeonenoz, he has become my *menotto,*
c., partner; navistoenaemo, I am boon c. with one, one's *for my self*
convive (ref. to being a guest at feasts with one);
nimeemsz zeveoxzemossē (or zeheveoxzemaōnanettoss) na
nszevešeōhatamazenovō, tell me with whom thou goest
(whom thou hast as companions) and I will judge thee
by them; see company, fellow, fellowship.

companionable, *eveoxzemaōneve, one is c.; echāpavevista-*
oseoneve, he is very c., a good partner.

companionship, *veoxzemazistoz and veoxzemaōnevestoz;*
vistaheonevestoz, c., partnership; see fel-

lowship; vostonistoo vazistoz and vostonheovazistoz,
companionship.

company, *naveoxzemo, I keep c. with one (implying espe-* *navisthozemaōn*
cially the going with one, accompanying); naveox- *keep him*
zemota, I keep c. with it; zeveoxzemo, the one with whom *with one*
I keep c.; zeveoxzemaēzēē, the ones who keep c. with us; *is alone*
navessevo, I am in c. with one, also: in sympathy with; *mano-*
nha zevessevon or nha zevessevaess, the ones with *nohokas-*
whom I am in c., or the ones who are in c. with me; na- *toz, a c.*
vostanestoo vo, I keep one c. (when lonesome or left *much together*
alone); navostaneheovo, I keep c. with; navostaneheon, I *have c.,*
am not alone; nivā zevostaneheovata, who is *have c.*
with thee, who keeps thee c.? Veoxzemosanistoz, c., *nohokas-*
the going with (Ger. das Begleiten); veoxzemazistoz, *mano-uo*
c., the going with one (Ger. die Begleitung); vesseva- *Kovhastovā*
zistoz, c., the being in c. with; heveoxzemazistoz nime- *I gather*
saanoose-aseoxzevohenon, we cannot leave without his *have into*
c., his going with; vostonestoo vazistoz, the keeping *a c. keep.*
c., not leaving alone (of people); vostonheovazistoz,
c., companionship; heva noosehevostaneheovazistovezenō
nimsaahetotanevostanehevhemā, were we without c., com-
panionship we could not live happy. Vēnohoxzeo, c., vi-
sitor (not from a distance); hoxovistavaheo, c., visit-
or (as a traveler); namootō hoxovistavaheo, I have in-
vited c. (the travelers, visitors) for a meal; hoxovis-
tavaheo ehoeo vēno, there is c. in the tent; lit. trav-
elers, visitors are in the tent; namhastonan, our c.,
the whole of us; nokov notxistovā, a c. of soldiers;

also evastaneavo, he influences one in his person

when "c." implies "together as a whole in the act of traveling or arriving", rad "ē" or "ehe" is used, being incorporated after the verbal stem; ehōōeo, they arrive in c., all together; ehoxovēhestove, there is a crossing in c., or: they (or.) cross in c., together; nihoxovehetanon ohe, we cross the river in c.; tohove eamehestoveneo, there was a journeying in c. in the desert (or: they [or.] traveled in c. thru the desert). Hōtovavēho zemanchassō, a c. of merchants; emanohaeo, they (or.) are in c., an organization, a body of people; emomenonotxistov, they are groups, companies of soldiers; emomenohaeo, they are (or.) in companies, groups.

comparable, etāestovō, it is c., it equals to; etāestov-hōeme, it (also or.) is c., in value, equals to; esaatāestovatamanoenan, it is not c. to (of a general view); esētatanoxtov, it is c. (in thot, look); esētatame, it is c., compared; esēexovatanoxtove, it is c., it "degrees" with; esēexovatame, it is compared with, judged, if there is a sameness. See compare. Etāchemestov, it is c. with (in likeness).

comparative, is rendered by different infixes when designating higher or lower degree of quality. Inf. -hā- = in high degree, intense; -ohā- = very much; -maxohā- = greatly much; -tonocohā- = most intensive, exceedingly much; -hēpe- = more than, farther than, exceeding; epeva, it is good; ehēpepeva, it is better, exceeds in goodness; eohāpeva, it is very good; ehēpohāpeva, it is more than very good, it is exceedingly good; ehāēā, he is old; ehēphāēā, he is older; oftentimes the inf. -hēp- is left out before -hā-, as: nahāēāemo, I am older than he is; ehāēā nīnīševov, he is older than both of us [the ending -voz includes the person spoken of, and is to be understood in this wise: he has more years than both of us (sc. our years)]. Ehēpetto, it is more; ehēpae, one (or.) is more, greater; ehēpēn, he goes further; ehēp'netto, it goes further, farther; ēšhēpeoz, it is past, has been surpassed (beyond the time or place assigned or mentioned); ehēpexov, it is beyond the time; ehēpōeme, it (also or.) is more worth; ehēpōemeo, they (or.) are more worth; ehēphōsta, it hangs over, further, beyond a certain point; ehēpoeoz, one is beyond his wits, gets scared; hēpstoe can be used detachedly and also as inf.; it denotes "more and more" or "more in a series". Oešēva nahēpstōmese, every day I eat more and more; etahēpstōmasanēoz, he is going to get more and more crazy; hēpetto (detached) = more, farther, beyond. Inf. -oham- = more, in the sense of above, rather, sometimes even used for "most"; nahamemehoto, I rather love him, or I love him the most; ohametto used detachedly preceding suf. -hoham- = how much more

278 -hohamtaā- = " " "not, which in English can be rendered by "how much less" see less.

-hehōham-
less than, is really
a comparative
form
-ota-
very much
far more

etahēpeva
zehēpōmese
it is better
than it

meaning "not
the whole, short-
ened, curtailed,
abridged, not
in full"

tachedly has more stress; ohametto nataneoxz, I go there in preference; a similar meaning is indicated by the word "vovoz" (=first) used independently or as inf. and usually in connection with the verb "-hesse-tamo (or.)" or "-hessezta (in.)"; vovoz nahessetamo, I prefer him =I think, deem more of one than.... (Ger. ich ziehe ihn vor....); navovozhesseztanoxz, I prefer them (in.) =I think, deem of them first or before.... (Ger. ich ziehe sie vor....); eohamepeva, it is preferable, better, best; eohamepeva zeasetto, it is best I start; eohameneševe havs, he rather does the bad; -hoham- =still more, most; ohamstoe used detachedly and -ohamstô- as inf. =rather and rather, preferring again and again; nahametam, I prefer (to give precedence in the mind); inf. -nanose and nanosetto (detached) =most, above all; enanosepeva, it is the best of all (similar to the expression: "it beats all" in whatever sense it might be); enanotae, he is supreme; enanotōeme, it is most worthy; enanotōemeo, they (or.) are most worthy; also evovōeme, one is first in value; nananosetan, I think most of, give most attention (in mind) to; nananosetanota, I think most of it; nananosetanotovo, I think most of one; nanosetanoxtoz, main mental attention; nananotazesta, I deem it most important; nananotatamo, I deem one most supreme. Inf. -noce- =the only one, alone; is also used in a superlative meaning, e.g. enocepeva, it is the best; enocepevaeo, they (or.) are the best, or the only good ones; zeoxešhāenōhevoss enochavsevaez', he is the most evil one among all; lit. altho they (or.) be many, he is the only bad one. Inf. -ameos- is being used more detachedly and means "more so, still more". Soss, incorporated or by self, =intently, intensely; soss navehēma, he looks at me intently; Maheo soss zehemehotaez, since God loved us so intensely. Novōs (detached) =less, behind not coming up to, short of; as inf. -novse- denotes "afterwards, coming behind something else"; zehešēš'ans ēnovsemeēn, having dressed he appeared; keto zehešēmēstomonetto nszevénovsevonetanota, this having been explained to thee, now do not forget it afterward. The rad. -nov- indicates a lesser degree, behind; ehavseva, it is bad; ehavsevae, he is bad; ehēp-havsevae, he is worse; ehēpsenova, or eohamsenova, he is behind bad =less than bad =worse; ehāoova, one is rich; ehāoovnova, one is penurious; lit. one is behind being rich; enov'netto, it is getting behind, less than; enovōeme, it is less worth [confound not with enohōeme, he is worth of it]. Novōs namesevo, I eat less than he (eats), not as much as he; novōs nametan, I am given less, not as much. Inf. -shov- =lessening, diminishing; -shovstô- =less and less; nashovevōsan, I

see less; nashovstôvûsan, I see less and less; zaaho-
 zehetanohessô eoxcshovstômanetanonahesesto, the ones
 (or.) who are not willing to work, do prosper less and
 less. Oxtat'se....oxcshov.... =the more....the less..
 ...; oxtat'seâsztovozêsz eoxcshoveamâta, the more we
 speak to him, the less he listens; oxtashov....oxcoham
 or oxchêp.... =the less....the more....; oxtashoveâs-
 zêsz eoxcohamepeva etovan, the less we speak, the bet-
 ter it is for us; oxtashove-vehoetozeâsz eoxchêpseno-
 va, the less we punish him, the worse he gets; oxtatse
otsahamoxc.... =the more....the more....; oxtat-
 sehoxomazêsz niotsahamoxcevâstomeve, the more I feed
 thee, the more thou askest of me; zetâeâshov....oxco-
 ham.... =the less....the more; zetâeâshovhozeohetto
 nioxcohamhâomen, in the measure thou workest less, art
 thou the more suffering; pref.zetâsnehe =as soon as;
 zetâsnehemezessêsz makâtansz natoseaseoxz, as soon as
 you give me money I shall leave; pref.zetôeâ- =as
 soon as, the very moment; zetôeâsevômoz nananovon, as
 soon as we saw him we recognized him; inf. -vovoe- =
 sooner, first (Ger.eher); namevovoenâe, I would sooner
 die. Zehexov-....nexov-.... =as much as (ref.to qual-
 ity, degree); zexhexovhaomenêš nasaanexovahe, I am not
 as poor as he is; zehetâ-....-netâ-.... =as much as,
 ref to amount size; zehetâetaz ninetâetamâ, we are as
 big as he is; zehetâo esaanitâohanehez', it is not of
 the size of it; zeheše-....-neše-.... =as....so....;
 zeheševostanehevevoss mahacseo nineševostanehevhemâ,
 as the old men live so we live; zehe(t)....ne(t)....
 =as (in the manner)....so....; zehethoneonez enethon-
 eon, he is clothed as we are; nanetomoxta zehetomox-
 tâtto, I feel as thou doest; zehemesoss enemese (or
 enešemesese), as you eat so he eats; zehenszevoss nisaa-
 neenszehema, we speak not as they speak, or: they have
 a different language from ours; zehestxess nanistxhe-
 me, we are as numerous as you are; zehestoha enesto-
 haez', it is as much as it; zehesthozeevoz esaanestho-
 zeheo, they have not as many horses (servants) as we
 have. The ending -voz is genitive excl. Inf.-(h)ono-
 xe- =most, the majority, but is not often used as inf.;
 ehonoxestxeo, they (or.) are the most, in majority;
 ehonoxestansz, they (in.) are the most; honoxesta, the
 most, the majority. Homona, in like manner; homôxz,
 likewise, for instance (also hamôxz); hapo, hapoevetto,
 also, likewise; vezen, exactly like; hapo vezen, exactly
 likewise; tassevezen, exactly as it were; ôyâetto (ôe-
 hâetto), even as (Ger.sogar); hoovaetto and ohôvaetto,
 just as if, as much as; hoovaetto hapo, as it were, like-
 wise; tass hoovaetto, as it were, as much as; tass, as
 it were; ôôtam, as well as; enhesso, it is the same way
 (ref.); ezhesso, it is the same way (pointing to);

enehae, one (or.) is the same; eneha (in.), it is the same; -tāestov....-nexov.... =as much, equaling to.... as "degrees"; zetāestovōemsz nanexovōeman, I am as much worth as he is; seetōēš, at the same time (also seetōon); inf.-sē- =same, alike; nasēēszemo, I speak the same with him; oxhestoema....na meto oxhestoema.. .. =on one side....and again on the other side; oxhestoema nametaaseoxz na mato oxhestoema namenšhoe, on one side I would leave and again, on the other side, I may stay.

see same, equal
compare, nasētatan, I c.in thot or look; nasēexovatan, *natāeonitavazesta, I c. it, mea -*

c.by action; natāohemetan, I c., measure in thot; nasētazesta, I c.it; nasētatamo, I c.one; nasēexovazesta, I c.it (by actuality); nasēexovatamo, I c.one; natāestovazesta, I c.it, equal it to (in mind); natāestovatamo, I c.one; natāestovooto, I c. myself to one, declare myself equal to one; esaatāestovohan, it does not c., equal with. Inf.-taestov- denotes "to come up, amount, equal to, be as much as", while inf.-sē- implies sameness, alike, liken. Esaatāestovhōemehan, it does not c.in worth; natāohemenoz, I c., liken one unto; esaasēexovohan, it does not c., "degree"; esaasēexovaehan, it is not comparable with; nasētatanota, I c.it with....; nasētatanotovo, I c.one with....; hovanē esaapāenexovahe zehexovaetto, no one compares with me; lit.no one comes up in degree to what I "degree"; napanotana zēsēhexovaztom, I set it by the side (of it) to c.it; see paralll, measure: *Ichexorepera nasaaunkenepta, I do not*

comparison, sētaztastoz, c.in thot; sēexovaztastoz, c.in *think it as*

action; sēexovōhaztastoz, c., examination, *good it* judgement; eveštāohemestov, c., likeness is made with; *is not to* tāohemetanoxtoz, estimate, c.in thot (Ger. Ermessung); *to compare* tah emesēexovatamehan, what c. is there between....? *compare* Tah emesēexovatamevo oxcēs na hotoā, what c.is there *compare* between the mouse and the buffalo? (negative answer *not that,* expected). *compared*

compass, inf.-oom- denotes compassing about, surround-

ing; naoomoetōe, they (or.) c.me, sitting; naoomoetōe, tney (or.) c.me, standing; naoomōnon, we c. one; naoomōnoneo, we c., surround them (or.); see ring, surround; eoomhoeo, they stand all around; zecomhoes-sō, the ones encompassing.

compassion, šivaztastoz (state), šivatamahestoz (character) and šivatametanaxtoz (disposition); ho-

e(1) yatanoxtoz, the coming to one in c.; nahoe(-)vazes-ta zepeva, I bring that which is good, in c.; nahoe(-)vatamo, I come to one in c.; našivatametanaxtovo, I have c.on him; našivatamo, I pity one, have mercy upon one; esahešivatametanaxtové, he has no c.; see pity, mercifulness.

compassionate, ešivatametanoheoneve and ešivaztaheone- *see under misery inf.-ahōm- = c.tender etc*

nahoeexatamo, I impute to me

cheiivastastah, he has a c. heart
 ve; ehoeevatamahe, he is c., gracious (Ger. zuvorkommend in Gültigkeit); ehoeevatamo, he is c. to one.

compatible, evestoene, it is c.; esaavestoenehan, it is not c.

compatriot, see citizen, fellowship.

compel, inf.-ahan- denotes force, coercion, rush; eahane-vaena, he takes it by force, compulsion; nāhaneaseoxzého, I c. one to leave; inf.-momáta- =by force, violence; namomátavonhosemo, I force, compel one, (by words); see coerce, force.

compensate, meto napavehooztomevo, in turn I "make accurate unto one", c. one well, in turn I make it well advantageous for one; naevhapavhooztomon, I am well compensated; naevhâztomevo, I c. one; nsthozechestonan nszeevhavešhoehotanenenon hovae (or nszeevhahooztomotanenenon hovae or nszeevhâztomonenenon), our work shall be compensated unto us, for us. See ransom, recompense, retribute, reward, profit; nitac hovae nametomon, all things are compensated to me; *naevhâztomevo, he is compensated*

compensation, evhâztomosanistoz, the compensating; evhâztomevazistoz, c.; evhapavehooztomevazistoz, good c.; see recompense, reward.

compensative, eevhâztomosanistovetto, it is c., it compensates.

compete, nanoveto, I c. with one, have one for opponent; this is used in games, races and gambling; when the competing ref. to other doings, the latter must be mentioned, e.g. nanoveto hoxtovazistovâ, I c. with one in trade, business; tass eoxcenovetâzeo hoxtovavêho, as it were the traders race together, c.

competency, otoxovastoz, c., experience, skill.

competent, zeotoxovasz, the c. one, the one who has skill, experience; zeotoxovaesso eoxcenizeoenov zistaomhoemaotomevoss hesthoevo, the c. ones are allowed to control their land; esaatoxovaheo, they (or.) are not c.; eotoxovaeo mxistonstovâ, they are c. in writing; esaatoxovahe hoxtovazistovâ, he is not c. in business, trade; etosemoneotoxovaoz, bye and bye he will become c.; ēšeotoxovaoz heto hozechestovâ (or neševestovâ), one is already c. for this work, position (or doing).

competition, oxnovetazistovēs hoxtovazistovâ, the c. in trade; etonochotoanatto zeoxchešenovetâzistov hoxtovazistovâ; the c. in trade (business) is very keen.

competitor, nha zenovetasz hoxtovazistovâ, the one who competes with me in trade; zenoveto, my c., opponent; see compete.

complacence, oanaxanestoz and haomoxtomoxtastoz; see peace, satisfaction.

complacent, eonaxane, he is c.; eonanaxanomoxta, he feels

COMPLAIN

ENGLISH-CHEYENNE DICTIONARY

COMPLY

complacent. *inf. -nixoula* - *deuts. complaisant, complaisant, obliging, accommodative. euxmabseonovs*
 complain, nasaahotoestone, I c. about it (in words); na-
 saahotoemohe, I c. about one (in words); zehē-
 vešsaahotoestohetto keto, my complaining of not being
 satisfied with it. Naeoemešemasz, I c., grumble, murmur;
 nahesshaonovatōe, they c., raise a talk about me; see
 grumble; natonš nahāmata ehevo, he complains of his
 stomach; lit. my stomach pains me, he says; namomaxema,
 he complains about me, accuses me of; eēvoam, he com-
 plains, moans, groans; enšēševe or examaohānaem, he sets
 up a complaint, a wailing; see wail. *examaohānaem*
 complainant, momaxsetanevahe, the c. (accuser); zēmomaxe-
 mosansz, the one who complains, accuses; see

accuse.

complaint, saahotōstomohestoz (in words); oemešemasiz-
 toz, c., grumbling; ēvoamestoz, c., moan, groan;
 nšēševestoz or omomoēstoz, c., wail; momaxemazistoz, mo-
 maxstomohestoz, c., accusation; see accuse.

complaisance, hotoastoz and hotoaheonevestoz; see
 blandness; *inf. -hotoe* -with c.

complaisant, photoa, one is c.; photoaheoneve, he is of a
 c. character; emaseztāe, one is c., willing;

polite; namaseztovo, I am c. towards one. *nasehōstovo, see conciliate*
 complete, rendered by *inf. -vāxs-* and *-vās-*; *navāxsan*, I

c., accomplish, fulfill, perfect; *navāxtana*, I c.,
 fulfill it; *navāxtōsta*, I c., accomplish, make perfect;

(also *namatoēta*, I c., finish a ceremony); *evāxsenhes-*
 so, it is thus (ref.) completed, fulfilled; *navāxtōan*, I

I have completed my talk, fulfilled it; *navāxsaxana*, I
 c., fulfill it (in making, preparing); as: *navāxsaxano-*

mevonotto paoešistoto, I c. a cradle for one, finish
 preparing. *Naexanien*, I c., execute; *naexana*, I c., exe-

cute it; *inf. -ex-* -to bring out, execute, to accomplish
 thru a process; *naexhoemanheme*, we have passed, enacted

a law; *eexahota mhayo*, the house is completed; *eexā-*
tansz menoz, the berries are ripe, have come to maturi-

ty; *naexxovbēn*, I have crossed; *ēšexaneoz*, it has be-
 come c.; *naehōžexana*, I cannot c. it; *zehešeasemhayon-*

ans examaevhōžexana, having started to build a house
 he cannot c. it; see execute, prepare. *inf. -xama-* -completely, fully

completion; *vāxtōštastoz*, c., perfection in acts, doings;
exanenistoz, the completing, executing; see

complete; *vāxsanistoz*, c.; *heto mhayo nive ā eneše-*
vāxsemane, this house has been four years in c.

compliance, *amātātōz*, the complying with; see comply.
 complicate, *evešhoxpoeoz*, thereby it becomes complicat-

ed, is made harder. *inf. -moxpasa-* -deeper, c. hard
 complication, *ehāhoxpoeozistore*, it is a c. intricate, see hard

complicity, *visthozezevestoz*; *existhozezevemo*, he is in
 c. with one. *Complete* see conspire

comply, *naamata*, I c. with it, consent to it; *naamātovo*, I

see out of harmonactō, it c. all its part

ehēkōnēxamaetāu, he c. self pronounced, edate

COMPOSED

ENGLISH-CHEYENNE DICTIONARY

COMRADE

c. with one; eheceamāta, he complies easily; see obedient. *ehēstahāheoness.*

Composite composed, see calm. *see layer, body - eukōvavāc, c. of one body, man*
comprehend, is rendered by inf. -noxtov-; nanoxtovetan, I

Compound
see together
top of p. 1054
enkhavāc
it is c. together
see combine
c., grasp with the mind; nanoxtovheneeno, I c., grasp with knowledge; nanoxtovheneenovo, I c. one; nanoxtovheneena, I c. it; nanoxtovenistovo, I c., understand one; nanoxtovheneenomovo heēsizistoz, I c. it his word; esaanoxtovheneenōhan, it cannot be comprehended; also esaatāheneenōham, it cannot be c., apprehended.

comprehension, noxtovheneenovastoz, noxtovetanoxtoz (the grasping with the mind); esaahenoxtovetanoxzeve, he has no c. (no grasping mind).

comprehensive, enoxtovheneenoseoneve, one is c., is skilled in comprehending; enoxtovheneeno- he, it is c.; esaanoxtovheneenōhan, it is not c.

compress, see compact, press; eohāhoxpoeoz, it is compressed; emanohoxpoeoz, it is compressed together; ehēkonezcehoxpoeoz, it is pressed together in a small compass; nahāpanen, I c., clamp, close together; see close; naxaxoana, I c. it, press it down together.

comprise, enoae, it is comprised, it implies; esaanoae- han, it is not comprised. *zehetactavātho hoemao*
compulsion, see compel, coerce, force. *all that the law c., implies on itself.*
compunction, mesēozistoz.

compute, nahoeston, I c., count; nahoesta zehestoa, I c. how much it is; nahōemō zehestxevoss, I c. how much they (or.) are; natāōeston, I c.; natāōemō, I c. them (or.); natāōestanoz, I c. them (in.); emesaatāō- emehan, it cannot be computed; naēveōhazesta, I c., consider.

comrade, nistax, my c. (co-soldier); nistxēo, my comrades, co-soldiers; estax, estxēo (pl.), thy c.; hevis- tax, hevistxēo, one's c.; nistxenaneo, our comrades, co-soldiers; estxevō, your c.; hevistxevō, their c.; zē- vistxistonemo, zēvistxistonemon (pl.), my school c., mate; zēvistxistonemōz, thy school c., zēvistxistone- moss (pl.); zēvistxistonemoz', one's school c., zēvist- xistonemoss (pl.); zēvistxistonemoz, our school c., zē- vistxistonemozē (pl.); zēvistxistonemōss, your school c., zēvistxistonemossē (pl.); zēvistxistonemovoss, their school c., zēvistxistonemovsē (pl.). The above is the active form; the passive form would be: zēvis- txistonemasz (my); zēvistxistonemata (thy); zēvistxi- stonemāsz (one's); zēvistxistonemaez (our); zēvistxi- stonemaēss (your); zēvistxistonemāevoss (their). For such forms see Ch. gr., Subordinate Mode. Zēvesthozeo- hemo, my work c.; nis'en, my c., mate, friend (between males only); e'sen, thy c.; hevis'en, one's c.; nis'- enehear, our (excl.) c.; es'enehan, our (incl.) c.; es'enehevo, your c.; hevis'enehevo, their c. The pl.

Conception: nasaaho-hetšetanoxzeve
 nasaaho-hetšetanoxzeve, I have no c.,
 cannot think, realize etc.

CONCEIT

ENGLISH-CHEYENNE DICTIONARY

CONCENTRATE

etaomheamatamāz (etan) above higher than
 conceit, menoxce-onoatamāzistoz, proud, self honoring;
 menoxcemomehemāzistoz, vain, self flattery; taome-
 menonetanoxtoz, self proud, c.; hōvepataamāzistoz, vain
 gloryfying (of self); zehetaometanoxzevetto mazhesta,
 the c. of the heart. *etaomhehātama; self c.*

conceited, zeto hetan emenoxcetaometanohēneve, this man
 is c.; etaomemenoxceonoatamāz, he is self c.;

ehāhemenoxcetanoxzeve, he is very c.; vehōma zeto zehēshātamāzetanos, see this one, how much c. he is!

conceivable, enoxtovetanotoe, it is c.; esaanoxtovetanoto-
 tōhan, it is not c.

conceive, nanoxtovetan, I c., form an idea; natāōhetan, I
 c., measure in mind; natāōhemetana, I c. it, (Ger.

ermesse es); heto nasaanoxtovaztohe zehesso, I cannot

c., comprehend what this is; tāma natšetanoxzeva nane-

šemanisz, I conceived it myself (lit. in my own mind

I made it so); mameoena natšetanoxtoová, I c. it in my

thot (bring it forth, invent in my thots); heto ēszis-

toz etaomhešetanota, hovanēo esaamehamēstomōhe, he con-

ceived this word himself, no one explained, revealed it

to him; naamha heto matšetanoxtoz, I conceived, received

this thot; heto nšehaneo tāma natšetanoxzeva n-

avešemanisz, I conceived this washmachine myself; ex-

hosētaoz, she conceives; exhosētaōēn Mātasoomaeva, she

conceived (became pregnant) by the Spirit.

concentrate, it is hard to give in Eng. the exact equi-

valent term for this word. The etymological

value of the aspired sound (as "h") however approach-

es that of "intense, concentrated", thus: hā, would des-

ignate "in an intense, concentrated state, quality";

he, would denote "concentrating as process toward or

from aim, goal"; ho, would imply "actual, tangible con-

centration". Hence the inf.-hā- =in a high degree, in-

tense; inf.-he- =centering towards or: to be unto

one; inf.-ho- =come, arrive, touch a place; Inf.-hē- =

centering together; ehāoova, one is rich (has many

things concentrated); ehāeana, one has an intense

hunger; nahevehōmo, I am bound to go and see him, I

center to see him; nahemhayon, I have a house; ehēmha-

yonsz, it is his house; nahehoxtova, I am on my way to

buy; nahohoxtova, I have come to buy; ehekon, it is

strong; emohēoxzeo, they gather together; namohēanan-

oz, I gather them (in.) together; ehehesceoz, it con-

centrates, shrinks together; emohesceoz, it concen-

trates, shrinks, becomes smaller in volume; ehōseoz, it

coagulates; ehēneoxz, it centers away from, radiates;

nahēnena, I pour it out. Above examples will show the

value of "h". See combine. The term "soss"; used de-

tachedly, implies concentration, intensity; soss nave-

hōmo, I concentrate my look upon one, or, I look at him

intensely; nimehoetzeszenov oesoss zeaenomass, you

Concerning, in respect of, rendered by *zehenavastamenevo*

zehenavastamenevo, all that concerns me, my affairs
zehenavastamenevo, my whole c. affairs
CONCENTRIC ENGLISH-CHEYENNE DICTIONARY CONCERT
zehenavastamenevo, as c. my welfare; *zehenavastamenevo*

may bring each your own belonging; *esossehāmoxta*, he is intensely sick.

concentric, inf.-nimaes- =in circles, around; *nanimaes-evxiston*, I write in c. lines; *enimaesehoxao-lensz*, they (in.) are beaded in c. (or convolute) design; see circle, around.

conception, *noxtovetanoxtoz*; see conceive. *nasaavxetan*, I am concerned

concern, *evešenhestohe*, it concerns him, he is meant by it; also it concerns it; *navešhesseōzetanoto*, I am concerned, anxious on one's account; *evešemxane*, it concerns, touches one; *heto navešemxanan*, this concerns, touches me; inf.-mxastov- =concerning, reaching all; *namxastovenhetō*, I say concerning, touching all; *heto zešsz Maheo nivešemxananenon ososs nist-xez*, by this saying of God we are all, each one, concerned, touched; especially in "verbis dicendi" the suff.-emo (or.) and -esta (in.) =concerning, about one, or it; *nahavsevemo*, I speak evil concerning one; *nahavsevhesta*, I speak evil concerning it; *nahosemo*, I tell concerning one; *nahosesta*, I tell concerning it; *nahetomemo*, I speak the truth about one; *nasaahetomes-tohe*, I do not tell the truth concerning it; in verbs of "deeming, judging", suff.-amo (or.) and -azesta (in.) denotes "concerning, about"; *napevatamo*, I deem one good, I think well of one, concerning one; *nasaapevaz-tohe*, I do not think well of, about it; *nahessetamo*, I think concerning, about, of one; *nahessezta*, I think about, concerning, of it; *hovae zehetaomehestātōez*, thing concerning us immediately. *Heto nisaahetaomhes-tātōhe*, this does not c. thee immediately; *nasapapas-hesseztohe*, I do not c. myself a bit about it; *papass* *nasaaxahessetamohe*, I do not c. myself a bit about him; *heto zevešhesseōzetanotom*, that which I am concerned about, made anxious; *na heto zehesso....*, and concerning, regarding this (in.); *zethetāhestātōs zeto hetan nasaheneenomovohe*, whatever concerns, regards this man, I do not know of it; *Maheo exocheneena ososs zehestatonevoz*, God knows of each one, our concerns (what concerns us).

concert, *amenonešestoz*, c., serenade; *niamenoeēmā*, we give a c., serenade. This is said by a band of singing Indians making the round of a camp circle in order to receive gifts (votive offerings); *manoenonistoz*, the singing together; *nimanoenonhemā*, we sing together, in c.; inf.-mano- =together as one; *nimanohaōnamā*, we pray in c., together; *zeto vostaneo eoxctoxhoeox-zeo zēmanoenemenevoss*, these people go about singing, giving concerts; *nimamovoētāmā*, we act in c. =we meet to act; *emamovoētastove*, it is acted in concert; *oxsaamamovoētahessēs*, unless you act in c. you cannot succeed (Ger. nicht zur Ausführung kommen).

concessive, conceding

CONCESSION

ENGLISH-CHEYENNE DICTIONARY

CONCORD

*schism, division
evil, spoiling
totonse xonore
txeovāzistoz
concession
inf. - voron
see out
totonše-
love not
it to*

concession, õvoxbonetto nanšeamāta, I yield, make a c., (I yield without exacting....); õvoxbonetto nanšenizeovo, I make one the c., allowance (not exacting....); nahetōto, I make a grant, c. to one; zehetāenizeovaz, all the c., allowance I made to thee; zehetāhetōtaz, all the concessions, grants I made to thee; evovoxbonae, he makes no concession, he is rigid, strict; nivovoxbonevēstomōenon heto, he asks this of us without c.; evovoxbonhoemaneo, they make laws without c.

*see out
totonše-
love not
it to*

conciliate, nahaomoxtoého, I c., pacify him; nahaomosého, I c., mollify one; see reconcile.

conciliation, haomextcéhazistoz and haomosemanistoz.

conciliatory, enanovazeoneve, it (or one) is c.; ēszis-
toz zenanovazeoneve, c. word; see recognize,

reconciliate; haomoseēszistoz, soothing, pacifying, c. word; ehaomoseheoneve, one is c.

conclude, natanešetan, I conclude (mentally); natanešetāevazesta, I c. after considering; naēšhešetan

zetoseaseoxzetto, I have concluded to start away; naexhoemanheme, we have concluded, come to a decision, conclusion; maveš ēšhoemaneo, at last they have concluded; niešhoemané zetatosheševétto, hast thou concluded, decided what thou art going to do? The term "exhoeman" is stronger than "ēšhoeman" and designates

"passed, enacted, not to come into question any more". Inf.-èn- = to c., end, terminate; naēneēsz, I c., end my speech; when "conclude" implies to bring to a total completion inf.-mat- = all exhausted, is used; namatōan, I c. my speaking, my words, I have spoken all I had to say; namatxiston, I c. all my writing; namathōxtova, I have concluded all my trade. When c. means to fulfill, accomplish, inf.-vāxs- or -vās- is used; navāxs-
hozeohe, I c., accomplish my work; see complete.

conclusion, nataešheneena zehešhavsevae, I come to the c. that it is bad; zeešēšhatamo esaapevae, I have come to the c. that he is not good; lit. having judged, examined one (in mind), he is not good; nasaa-
ēštāhesseztōhe, I have not come to a c. concerning it; totamashanē nataešhessetamo, I come to the c. that he is wicked; ehovanē natāssetamo, I come to the c. that he is gone. Zeēnōštastov, at the c. of the doing, performance, ceremonial; Zeēneēszistove, at the c. of the speech; vāxsheemaotazistoz, c. of judging, of court; vāxsēšhatamazistoz, final c. (in judging, determining). Mataeševāxsēozz navostanehevestoz, at the c. of my life.

see accord and reconcile

concord, manohotoemazistoz, the being of one accord; emanohotoevostaneheveo, they (or.) live in c.; inf.-mano- = together, in harmony, as one + -hotce- = complaisant; epavenanovazeo, they are in harmony,

to condemn a ...
 has inf - 20 - for ...
 → naenōnes, I pay kind attention to one, friendly regard
~~naenōnes~~ naenōtanoto
 → naevhamamove - naevāzesō. I came here to be
 conc., reconciled; naevhamamothoxatamāzesō,
 make them to be again friends together
 - senōzoto - also implies, complaisance, affability, condescension
 conciliatoriness: oanaxa - senōzotvāzinto, con. peace
 or peaceful conciliation: esenōzā heoneve, he c.

sup. - vma = to be confused, lost: naron aig'ho, I cause him to be confused, distracted, disturbed, at loss, naron aig'ho, for a short while

CONFIRMATION

ENGLISH-CHEYENNE DICTIONARY

CONGREGATION

Confirmed, in case of habit, inveterate see habit

hetomosan); nahetomestomovo, I c. it his. see nativity confirmation, hetomemazistoz; hetomstomohestoz, the confirming; also hetomosanistoz. *he is confirmed*

conflagration, masomaxeoaseozistoz; see burn, fire; emaxeoaseozistov, it is a c.

conflict, nonametoe nat'oeov'azheme, we come in c. with each other; see clash, oppose, battle, combat.

confluence, ohe zexoom, the c., mouth of a river; zenmamovoom, at the c. (up the river, from the speaker); zistamamovoom, at the c. (down the river, from the speaker); zemammovoom, at the c. (any place); moh'enistoz, c., concourse. *nas'hestana, I am c. to him, in being*

conform, nahestatana, I c. it, fit myself for it; nahestaeta, I c. to it; nahestaetovo, I c. to one; nahestaetomovo heszheševostanehevestoz, I c. to his ways of living; see alike, same; nat'ohessetamana, I c. it thus.

confound, naononoveoz, I become confounded; naononovano, I c. one; navovaovaovo, I c., perplex one; navovaovetan, I am confounded (mentally); see bewilder. Vovaovetanoxtoz, the confounding (in thot); vovaovaovazistoz, the confounding, bewilderment; see perplex. Nahomosemo, I c. one, discomfit him; see discomfit, confute.

confront, nat'oeovo, I c. one, meet him.

confuse, natotahopaoz, I am confused, in disorder; natotahopetan, I am confused (in mind); eoxsetano-

oz, he becomes confused, muddled (in thot); eoxseoz, one becomes confused, muddled. *nam'aeu, I c. one (in talking)*

confusion, totahopetanoxtoz, c. (mental); totahopastoz, c. (state); totahopepeastoz, state of utter, c., disorder; naanonamanisz, I put it in c., make it mixed up; etotahopemansohestoz, cause of c.; naštotahopemansohē, I am the cause of c.; ehomōozistov, there is a commotion, c.; ehomōozeo, they (or.) are in commotion, c.; nahomōomanisz, I make a c., disturbance; the rad.-homōo- denotes confusion in the sense of commotion, disturbance; ehomaszesohē, they (or.) are the cause of c., disturbance (of peace); see commotion; anonavenszistoz, c. of speech, language (lit. mixed up).

confute, nahomosemo, I c. one; see discomfit.

congeal, ehōoseoz, it decomes congealed; hēoseamsc, congealed oil; hēosevizo, congealed fat; hēosemāe, congealed, coagulated blood. *this should be under curdle or cake (see*

congenial, nas'hesta, I am the same (in being); ehoxaztaheoneve, he is c.; see friendly; ehotoa, he is c., pleasant.

congeniality, hotoastoz, and hoxaztaheonevestoz.

congregate, emohēoxzeo, they (or.) c.; see gather; emanohēo, they c., gather together; emanohaeo, they are a congregation; emomenohaeo, they are congregated in groups.

congregation, mohēoxzistoz, the congregating; manohas-

gemohē-onōsemers *man'is'ixit, he being all together: u'man'is'et'ixi, his*

mohē-onōsone *man'is'ixit*

ecclesia, *he called out assembly*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

man'is'ixit *man'is'ixit*

(self-judging consciousness) (Josh. 14:7-10)

Conscience: A Greek $\sigma\upsilon\nu\epsilon\iota\delta\eta\sigma\iota\varsigma$ from $\sigma\upsilon\nu\epsilon\iota\delta\omicron\iota$ = to see together, cause perceived
means the Consciousness and conscience (= self-judging consciousness.)
in Cheyenne: homxtan pā-thacratomocantiz = conscious-by-warning
judgment; homxtan gepā-thacratomocantotto that which acts as atone;
homxtan or mātahora' napā-thacratomocancham my c. homxtan
CONSCIENTIOUS ENGLISH-CHEYENNE DICTIONARY. CONSECRATION
homxtan thacrausanche homxtan (māzahava) gepā-thacratomocantotto = "accuse, & to i-hän
heva tass ehovane, matoheva mō enaōze, the c. is absent
asleep; lit. the one who gives warning in the heart
is absent (as it were) or he must be asleep. The Ch.
does not have a special word for c., but he knows it
and calls it heart, as the Hebrew does. Nāztaheva na-gepāōha.
vešheneena heto zehešhavseva, my c. tells me that this
is wrong; lit. with my heart I know that this is bad;
nazhesta naoneevama, my c. guides me; heszhesta etaeše-
oneātaz' na esaaevhamatohanehez', his c. heart is
deaf and not felt any more. homxtan {vetoūmoxastahche} reproach c.
conscientious, coneetan, one is c., exact, particular; -h
enōoseconeetanohe, he is not c.; zetōhešep-
neevams hesztaheva eoxctōneševostaneheve, he lives
conscientiously; lit. as he is guided in his heart,
thus he lives. homxtan {vetoūmoxastahche} reproach c.
conscious, nahomaoz, I am c. of, feel; nasaahomatovāz, I am
unconscious, feel not myself; etonšhomaoz, he
became c. in some way; nahomaozetovo, I am c. of his
presence; homatan naoxheneena, I know it in conscious-
ness; nahomaozeta, I am c. of it; heto zexēsztovo naox-
heneena zetosevešhavsevetanoss, in saying this to him
I was c., knew otherwise that he would be hurt by it;
nahoomatōe zehešhavsevoētatto, I am c. to have acted
wrong, done evil; lit. my having done wrong comes to me
in my feeling; heszhesta esaahomatohanehez', his heart
is not c. of. Eevhamesēoz, he becomes c. again, comes to
himself, to his senses: nauarfovtav... and c. philema a lymph node
consciousness, homātan ["tān" pronounced like "tagne"
in the Fr. "montagne"], c., inward feeling,
(psychical, personified); homaozistoz, conscious feel-
ing; zehešhomaozetom nathavs, the c. of my sin; mesō-
zistoz, the being awake to. Nšheneenovastoz, c. in
knowledge. namereōvoto, I bring him to c. with water.
consecrate, naōston, I c. in offering; naōeto, I c. one in
offering (clothes or animals); naōstonōno, I
c. to one, make an offering to him; see offer, priest,
sacrifice; homotōnoz, consecrated food; hōcton, conse-
cration of the Arrows; namómātavana, I c., hallow it;
zevonhässó, the consecrated ones, the priests or
priestesses; heto ēšēēnane hevetov Maheo, this has
been consecrated to God; mamómātameaa, I c. it, give it
in a religious way; namómātaēnana, I c. it, dedicate it;
heto maheonešszemhayo etaešemómātameātove (or ... mó-
mātaēnane) hevetov Maheo, this church building has
been consecrated, given solemnly or dedicated to God
(for God); namómātameatovāzetovo Maheo, I c. myself to
or for God; namómātaēnana (or ... mea) navostanehev-
estoz hevetov Maheo, I c. my life to God. Eōstahestová
nlvešemeatovāzetovo Maheo, by the baptism thou hast
consecrated thyself to God.
consecration, mómātaēnanenistoz, c., dedication; ōstones-

Conscience: homxtan pevōetāvootāz 294 - good c. homatan napervōetaromoxta
" taxomoxastāz, the feeling of a g.c.
" zepervōetāvōstanotto, my c. declared good (died)
" napervōetāvōstaništāz, "
" nal Vmoxastāz 3 I have a good c.
" inf. - b avsevota - for evil pomatan nabavsevōetā-
Vmoxasta

consecration momataenahenistoz, c., dedication; ostones-
 Conscience: homatan perovotävoostazinta - good c. homatan napervotävomoxta
 " " taromoxta, the feeling of a g.c.
 " zepervotävootanotto, any c. declared good (deed)
 " napervotävootanittz,
 " na ————— vomoxta, I have a good c.
 " inf. - b arsevota - for evil bomatan nab arsevota
 vomoxta

naçzeameantastoz } one consec
 maçozē
 nitove common; also maçozē

CONSECUTIVE

ENGLISH-CHEYENNE DICTIONARY

CONSIDERATION

toz, c., offering; mómâtameatovazistoz, c., consecrated giving, gift.

consecutive, nóovetto = consecutively, in succession; nóovetto vôtanehevestoz, c./generations; see successive. Inf.-saapoe- denotes without break, interruption. *manozē - or naçzeameantastoz*

consent, naamâta, I c. to it; naamâtovo, I c. to one, agree with; nanhešvistâoz, I c. to (Ger. ich bin dabei); nanhešvistâozemo, I c., agree with one. Amatastoz, the consent; nhešvistâozistoz, the agreeing, consenting with. *manozē - or naçzeameantastoz*

consequence, zevešhōosanetto, that which follows from; otā havs evešhesshōosanetto saaamâtahestovâ, behold the evil is the c. of disobedience. See follow. *naçzeameantastoz*

consequently, rendered by inf.-osân-; eosānehāmoxta, c. he is sick; inf. -sâ-, mostly used in the imperative, signifies c., accordingly; nisámezz, c. give it (thou) to me; sámēstomeveha, explain (thou) him accordingly!

conservation, toaenenistoz, the conserving, the keeping in the same condition; see keep.

conserve, natoaenen, I c.; natoaeno, I c. one; natoaenomo-vo heametanenistoz, I c. one's life, (said by the medicine men); see keep. *naçzeameantastoz*

consider, rad.-~~the~~ implies consideration, judgement, the looking at; naōhetan, I c., deliberate; naōhazesta, I c. examine it by look or thot; naōhetanota, I c. it (mental only); naōhatamo, I c., examine one; navo-vōš-ōhazesta, I c. it anew; natāevahessezesta, I c., measure in mind; ootō, considering (reflecting); enanotōeme, he is considered the most worth; eāeōmāzeo, they (or.) c. themselves apart; našveōesoeta, I c. about it, discussing about; eēveōēsoeo, they are considering, discussing, conversing about something; mohonoxaenitō-estomass, do you not c. it? See count, worth; nahavse-vōemo, I c., count him bad; naōhaevamo, I urge one to c. *Think upon*
state.
consider, deliberate
state among
himself

considerable, hāpe, a great amount; hāpe nameta, one gave me c., much; ethāphaen kašgon, the child cries considerably; etaešhāexov zeheševōmo, it is a c. time since I saw him.

considerate, eōhaneō, they (or.) are c., cautious; zeōhannessō, the c., cautious ones; eheōhetanoxtov, he is thotful; eōhetanoheoneve, he is c., deliberate; ehotoaheoneve, he is c., charitable, accomodating.

consideration, ōhetanoxtoz, c. in mind; ōhaztastoz, c., judgement; ōhatamazistoz, c., examination; ōhaevamazistoz, the urging to consider; mohonoxaenitō-estomass, do you not take into c.? Papass nasaahessetamohe, I have no c. for him; papass nasaahessetomovohe hetšetanoxtoz, I have no c. for his opinion.

Consort, being part of a body with, confederate, generous for good or evil
 navene-oniyomātaaxzezeveuo, ~~see~~ or it means Glaukengeronen
 navistaxzezeveuo, I am in fellowship with him
 "navistareuo, I c. with one, am his ally, belong with him."
 see fellowship

CONSIST

ENGLISH-CHEYENNE DICTIONARY

CONSTELLATION

consist, the substantive suff.-estoz,-estov denote "con-
 sisting of, substantiation, substance of"; eheta-
 omestove, it consists in itself; evešemane, it con-
 sists, is made of; eotamakātaevston, it consists, is
 made of iron; voston evešemanehe (or evešesta) mavō-
 xōz na mātasooma, a man (person) consists of flesh and
 spirit. ~~with~~ *to one - he has a character*

consistency, saaxxeozistoz; toahestoz, c., steadfastness.
 consistent, esaoxsetanoheoneve, he is c.; esēheznetto,
 it is c. with; etoahe, one isc., steadfast;

etónhessoz' hešzistoz, his word is c. ~~the~~ *the*
 consolation, zevešeonazeaxaemestove, by which the cry-
 ing, weeping is allayed, made to subside; vo-
 voešemazistoz, c., comfort; zevešeonatane ocometanox-
 toz, by which sorrow is appeased; onazeocometanoxtoz,
 the subsiding of sorrow, grief. *see comfort*

console, navovoešemosan, I c.; navovoešemo, I c. one
 (or.); naonazeocometanoho, I c. one, allay his
 grief; see comfort.

consolidate, nahekonemanohanen, I c.; nahekonemanohana, I
 c. it; nahekonemanohanō, I c. them (or.); ze-
 hekonemanohanessō, the consolidated ones.

consolidation, hekonemanohanenistoz; hekonemanohastoz,
 the being consolidated (state).

consort, see company; naveoxzemo, I go with one; nahās-
 tovistavōna, I have many consorts., or also: hā-
 esto navistavōnenotto, ~~suff. - oxz = done~~ *association, ring, a body*

conspicuous, emāvōme, it is seen by all; tāxta, openly; *a body*
 etāxta enōvo, it is c., not hidden. *plot, matter*

conspiracy, vesthōzezevestoz; evesthōzezevestove, it is a
 conspiracy. *see accomplice*

conspirator, vesthōzezeveo or ōceheo, c., schemer; eōce-
 heoneve, one is a c.

conspire, navesthōzezeve, I am a conspirator with, c.
 with; navesthōzezeveuo, I c. with one; namhae-
 tōe, they all c. against me (~~back at me~~); emōsetto ema-
 evesthōzezevemāzeo zistoseñeztōess, they all c. to be

adverse to me. *see apo-oxzezeretoh, he does not quit c. (see course)*
 constable, matanavēho, c., police, sheriff.

constancy, see steadiness; ðēnovastoz, c.; toahestoz,
 steadfastness.

constant, inf.-hoomē- = constantly; hoomēto, constant-
 ly; nahoomēneevavōmo, I watch one constantly;
 eðēnovae, one is c., persevering; etoomae, one is c., un-
 changeable; mesāto, constantly; inf.-evhātse- = con-
 stantly, continually recurring; inf.-toom(e)- = c., per-
 petual, without changing; inf.-oxceam- = c., continual-
 ly; hōvae netoometto, a thing which is c., permanent;
 inf. ðēnov- = c., with perseverance; etoahe, one is c.,
 steadfast.

constellation, manohotoxceo, group of stars, the

toionoz or -non
 and
 have cā
 supply cons-
 tantly, per-
 severingly,
 persistently
 toionoz
 also in the
 sense "for ever
 without let up"

a body
 plot, matter
 a concrete
 whole
 accomplice
 accomplice
 accomplice

Pleiades, also title of a tale. Zexohonetto, heszevox, hesta, histaxceo, zexonivosenaseo, mhayo, homă and mooxz are different constellations or groups of stars. There were names for other constellations, but they pass into oblivion with the few individuals who know them. See stars.

consternation, masóhèpôtanoozistoz, sudden fear; exahèpôtanooz, he is in c.

constipated, eótsom, one is c.; eot'someoz, he becomes c.; zexot'soms ehessenšhóe, because he is

c., therefore has he fever. *emay'som bloody; mae'someoz; e-e-som; eahamum.*

constipation, ot'somestoz; eot'somestov, it is c.

constitute, zehetāestōn, all that constitutes it, all its parts (of a building, something framed up); see compose; evešemane, it is constituted of, is made of; see consist.

constitution, zetohetāeveāzetto, all that goes, belongs to; zehetaetovaetto, my whole c., all that is of me; zehetāetovaes esaahekoneozé, his c. is not strong; zehetāoxsetto nasaahékoneoze, I am not strong in my physical c.; hoemaoxz zevešheshhoemanistov, the law from which regulations, laws are made. The Ch. have no special word ref. to the C. of the United States.

constrain, rendered to some extent by inf. -hoko-, -hokonše-, in the sense of "must"; see also co-erce, force, strain. *inf. -725- denoko, p. 725, 726*

construct, expressed by suff. -ston; namanston, I c., build; zehetāestōn, all the parts constructed; ehōmston, a shelter is constructed; see make.

construction, manstonestoz, the c., making, building of; pavstonestoz, good c.; zehetāestōn, all the parts of the c.; hōmstonestoz, c., shelter (consisting usually of poles stuck in the ground against which a sheet of some kind is hung to protect from wind or cold). See make.

consult, našenòztovo, I c. one, ask for advice, counsel; našenhesta, I c., discuss about it; ēohenhestanov, they c., discuss about it; ēveōēsoeo, they are conversing, discussing, deliberating, consulting; ēveōēsoetanov, they are in consultation, deliberation about it; našenòztovo nāhevèho, I c. a white physician.

consultation, ōenòztovazistoz, c., asking for advice, counsel; ōhetotoxemazistoz, c., discussion about; ēveōēsohestoz, c., deliberation.

consume, navonāno (or: navonāño), I c., destroy one by fire; navonāha, I c. it; evonāha, I c. it; evonāta, it is consumed; see burn. Evonhāe, one is consumed (state); evonhāe, one is consumed (passive); eahanāe nšhóestovā, one is consumed by heat (or fever); eahaneōstāha, he consumes it by heat, fire (in a flash); eahaneōstāeo, they are consumed by an ardent heat.

see p. 32 a under all

CONSUMMATE

ENGLISH-CHEYENNE DICTIONARY

CONTAIN

This could be said of plants if suddenly burned by a hot blast or hot wind, as sometimes is the case with the growing corn in Oklahoma. See destroy, waste. Inf. -mat- and -mae-, also -mase-, denote wear, waste away, devour, used up; namat'hoxtova, I sold it all up; namhaesta, I devoured, consumed it all up; namhaetōe, they c., devour me (by barking, clamoring); namhaetāe, they c., eat me up; ematxpevōva, it is consumed, dissolved in water; ematxpetto or ematxpeoz, it becomes consumed, dissolved in water; ematxpeōstāta, it is consumed, used up in heat; nistoha ešēva eamevonanēoxz niametanens-tovan, our life is continually (lit. every day) consumed; namhaeto, I c. one, eat him up (fig.); navostanevehana, I c., eat up (fig.); emaseoxzeo, they become consumed, wear away; emaseoz, it is consumed, exhausted. consummate, expressed by inf. -vāxs- or -vās, also -oxsē-; evāxseoz, it is consummated; Maheo etosevāxtana nitao, God will c., perfect, fulfill all; zeoxsēpeva, the c., most perfect good; zeoxsēhavseva, the c., most perfect evil; eoxsēmaseztaheoneve, he is c. in politeness, courtesy.

consummation, vāxseozistoz, utmost development; vāxsemaxeosāzistoz, c. of punishment. Nitao mans-tō, nitao hovae mataeševāxsenhesso zetōhešetanotōs Maheon, nheš zetaēnhestanoven^os, at the c. of all creation, of all things, as appointed to them by God, then shall be the end of the world.

consumption, matanēoxzistoz, gradual wearing out; ematane, it wears out (as a candle by burning, or chalk by being used in writing); vonanēoxzistoz, gradual destruction; kaneozistoz, c., as a disease (lit. the becoming tired); ekane, one is in the state of c.; ekanaevomoxta, one is sick with c.; mhaestomohes-toz, c., ref. to eating up; zeoxcemhaestomohestov hoevokōz nistoha ešēva esaavhanetonettan, the c. of meat, every day, is not a small item (concern). nutxacetōva *the nut*

consumptive, zekanasz, the c. one; zekanassō (pl.); Kanaeche, Barnett Creek (flowing into the

Washita river), so called because of a c. who died there. Esaakanahe, he is not c.

contact, zeoxcetōevāzistov, the c., meeting (vertical); zeoxcekonaevazistove, c. by bumping, butting; zeoxcemamovāzistov, the c., meeting broadwise, sidewise; pāetovāzistov, c., meeting "flatwise"; mōxanazistov, touch; zeenenistov, c. by touch of point. See touch, collision. *see reach, touch - nuta*

contagion, aavosohestov; eaavosohestove, it is a c.

contagious, eaavosohetto, it is c; eaavosoheo, they (or.) are c.; kanavomoxtastov eoxce-aavosohe-

ton^os, consumption is to be c.

contain, evehota, it contains; evehotane, it is contain-

container, hosanereto, a in which something is kept "auflbewahrt"

inf. -vovoz- denotes contained 298 within, as surrounded, strangled in
eaāze-vovge amestane-bota, it is set inside, enveloped
living. As nestakemenwa eaāze-amestane-bota zetaseone-
evonoxzeretto, bova perinōo, matōha hoxgz
(see body p. 160 b and c.)

all the time; also mešsz =always; inf.-am(e)- =c., keeping on (as before).

continue, eamaō, they c., keep on being; naamaome, we c., keep on being; eoxenāestov mavōxōz, oha mātaso-oma enšeamao, the flesh, body is mortal, but the spirit continues, keeps on being; enšetoomatto ametanenistoz, life continues unchangeable; eoxeonōme oha enšhozeo- he, altho he be called he continues, keeps on working; ōxhesta enšepovomoxta, he continues keeping well; naa- memavetanoha, he continues worrying, annoying me.

continuous, rendered by inf.-saapoe- =unbroken; esaapo- eneševé, he does it continuously, unbrokenly;

esaapoemashanēhe, he is continuously unreasonable; ze- ametto or zeamestove, that which is c.; ametto, con-

tinuously; naamesetaetova, he is continuously with me; zeauenetto, that which has no end, which is c. amount - , amount to

contort, see deviate, twist, writhe. *in continued* *forth in a c. long prop*

contract, see shrink, agreement. *and*

contradict, nanonohevoan, I speak against; naéztomohe, I c., deny; nahezeveoz, I turn back on (my

words); nasaahzeveozé, I do not turn back on (my words); nanonosta, I c. it; nanonostovo, I c. one.; onee- ota naeszevo, I speak contradicting his (sc. speech).

See contrary; eōneēsz, he speaks against, adversely. contradiction, nonohevoanistoz, nonostātoz and nonostov-

āzistoz, c.; éztomohestoz, denial. contradictory, eōneztāhe, one is c., adverse, opposing; eōneztactovāz, he is self c.; eōneheoneve,

he is of a c. character. *inf. p. 606* *chose = dazegun* *but on* *the contr*

contrariwise, oneēota, c., opposite; inf.-ēose- =contrary, c.; Hoxnokao eoxceēōsevoētao, the Hoxnokao

act c.; naēōsevoēho, I act c. to one; see contrary: *how itatto with* *wise*

contrary, inf.-ōne- =c., adverse; eōneztāheoneve, he is c.; eōnezesta, he is c., not obedient, not agreeing;

naēneztovo, I am c., adverse to one; onitāz, just the c., the other way; eoxháovo, he is c. to one (being

unwilling, doing the opposite of what he was taught); onēota ehešetovatto, it means the opposite, the c. Vo-

zeva eōnoke, he is a c. one! *Hoxnokao* is the name of a certain band of Ch. who are the main actors at the

dance or ceremonies of "Mashaom". They train them- selves to act always the opposite of that which is na-

tural. In order to rush at each other they run apart; in shooting with the bow, they turn the string away

from them, shooting backward; otherwise always doing the reverse of things. *How itatto with* *wise*

contrast, see difference; eōhāonitavhoneonsz, they (in.) grow very different, there is a c. between their

growing; oneeota zehexovonitavatamaho hezeno na meto notam, what a c. of temperature here and in the north!

Vehōmenan zeto mohēnoham zehexoveonitavovavoss, see

These nouns imply "speaking" not "conversing." speaking sitting, standing and lying
The form for converse is: navistonovamo, I converse with

CONTRIBUTE

ENGLISH-CHEYENNE DICTIONARY

CONVERSION

(thou) these horses, how they c. in their furs! Ninina
cevetovahevoss zehexoveonitavemahaetavoss, each one of
them how they c. in their size!
contribute, navesseemea, I c.; navesseemeaa, I c. it, give it
with; navesseēnana hovae (from naēnānen, I
set, lay down + -vesse- =with); heto evessheznetto
zexhesshāmoxstastov, this contributes to the sickness;
makātansz zevessemeātovēs, the contributed money.

contribution, vessemeātoz and vesseēnānenistoz; mohē-
hešemeātotoz, c., collection of gifts.

contributor, zevessemeaz, the one who gives with.

contrite, hesthavs zevešeanovemesēoz, the one who re-
pents from his sin; anovemesēozistoz, con-
trition; nahesseanoveozeta, nathavs, I am c. for my sin.

contrivance, otoxovenonaxetanoxtoz, the contriving; meo-
zexānenistoz, c., the contriving; hovae zene-
šemeoene, a c., something contrived.

contrive, namešemeoena, I c. it; naotoxovenonaxetan, I am
able to c. (mental), devise; nameozexānen, I c.;
nameozexana (in.); nameozexano (or.), I c.; nameoze-
tōn, I c. with instr.; nameozetoha, I c. to make it with
instr. natohetanotavāz, I c. self, refrain from; inf-nhastom - mean
c. check, curb

control, nahoemaosan, I c.; nahoemaoxta, I c. it; naho-
maoto, I c., rule one (or.); nanitaetovo, I c.,
rule, master one; nanitaeta, I rule, master it; nanitā-
san, I c., master; nasaahosaovohe, I c. one, have power
over him; nahosaovo, I cannot c. one (in the sense of
not prevailing, being powerless); hoemaosanistoz, the
controlling; nitātsanistoz, the c., mastery, ruling; na-
honšhekotoma, I c. myself, hold my peace; nanitaetovāz, I
c., master myself; zenitātōsz, the one controlled; ze-
nitātōessō, the ones controlled; natohaeno, I c., res-
train, check one; natohaenāz, I c., check myself;

contuse, nāoxkosōvoto, I c., bruise one.

contusion, oxkosōvotazistoz, c., bruise; oxkosōvotazis-
tove, it is a c.; oh a oxtog.

convene, emohēoxzeo, they c., come together, gather; see
gather, collect.

conversation, ēvēsohestoz and ēsohestoz, c., discussion;
momātaēsohestoz, religious c., vistonovamaz-
istoz, c., chat, mutual information.

converse, etaēveoēsoeo and ēvēsoeo (see consider), they
c., hold a discussion; etaēveoēsoetanov, they c.
about it; etaēveoēsoetovovo, they c. about one; naēve-
sohemo, we c.; navesse-ēsoemo, I c. with one; enšēsoeo,
they keep on conversing; nivēvesse-ēsoemoyō, have no
conversation with them.

conversion, nitavstahaozistoz, the becoming different
hearted; evhavovôtastoz, c., the being reform-
ed; evhavovôtānazistoz; evhavovôtātoz, c., changing
condition, being anew; ōveozistoz = the shaking off;
see convert.

convert, neevhāshēstāzistoz, the being becoming
harm again from out of 301 an evil state, neevhāshēstāzistoz, new condition

contrite, hesthavs, evēva
enethomōstānotavāz or enethomōstānotavāz, I have
enethomōstānotavāz: grieve from it in my heart
or nathavs zesho-e-avāz tomevāz zeto namethomōstānotavāz
my sin as I impute it to myself I do feel hurt in that I vex, grieve my-
self

contribute, navesseemea, I c.; navesseemeaa, I c. it, give it
with; navesseēnana hovae (from naēnānen, I
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sohemo, we c.; navesse-ēsoemo, I c. with one; enšēsoeo,
they keep on conversing; nivēvesse-ēsoemoyō, have no
conversation with them.

CONVERT

ENGLISH-CHEYENNE DICTIONARY

CONVICTION

naehavahetatawa, I c. turn toward, one in changed condition
convert, naevhavovôsta, I change into a new state, condition; navovôtana, I c., change it into a new condition; navovôtæ, I am converted, reformed; navovôtætana, I want to be converted; nanitavstahaoz, I become converted, changed at heart; enêhov Maheo zenitavstahanaez, it is God who converts us, changes our hearts; natâtamenôoxta, I turn from it (and leave it); I am converted from it; see turn from; navovôš-vostaneheve, I live a changed, new life; zehešetanoss naešenešetanohan, I have become converted to one's ideas; eëveoz, he turns to, shakes himself = he becomes converted; this is an old fig. expression conveying exactly what we mean by the term conversion. An animal, especially horses and dogs, will shake itself after having been in the water or rolled in the dust; this action is called: ôveozistoz by the Ch. and they apply it in the fig. sense to any one "shaking himself from what is obnoxious". Thus the term: naëveoz = I c. myself, shake from myself what bothers me; naëveozeta nathavs, I become converted from my sin, I shake it off; nista nathavsevevostanehevestoz naëveozeta, I become converted from my previous sinful life; Maheoneomotom tass ni-vešeôveozenon hevetov havs, with the Word of God we become converted. Zêmhahavsevoôtâtto naešeôveoz, I am converted from having been an evildoer.

convertible, eoxcemetoenenistove, it is c., can be exchanged; see exchange.

convex, etotono, it is c.; etotononsz, they (in.) are c. convey, natahoho, I c. one (on a horse or vehicle); see carry, bring.

conveyance, zeveštahostove, whereupon it is carried. convict, hoemaovazistoz nahetomemo zehešenomâz, by law I declare him true that he has stolen; hoe-
see p. 304 maovazistovâ nahetomeman zehešenomâzetto, I am convicted by law to have stolen; zehešeôhatams hoemanis-
in prison tová evešetâxtanôveoz zehešsaanomâzês, he has not been convicted to have stolen; lit. having been examined by law he has been made plain that he has not stolen; hoemanemhayon etâxtanôveoz zehešenasens, he has been convicted (in court) that he murdered; nataešheneena zehešhavsevoôtâtto, I am convicted, convinced of my wrong doing; hoemaovazistovâ evešhotxheneenomez' hesthavs, his evil (deed) is convicted by judgment; zehoemaôsz zetosehōs aenonemhayon, a'c., one who has been convicted to stay in prison.

conviction, onisyomaztastoz, the deeming, believing to be true; etahane zeheonisyomaztastovetto, this is my c., what I deem to be true; hoemanistovâ or hoe-
in prison maovazistovâ zevešhotxheneenomez' voston hesthavs, the c. by law; lit. by the law the one convicted (revealed) of his evil; zehetâeonisyomaztom naoxchekone-

mereôhetanona-onisyomaztastoz, clear c., zêmbazhe-mesô-tanoxtag, all such c.

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 c. becomes dry
 when water evap. in cook-
 ing.

evise-tōmangor map, they c. with water; see wet, damp (map) evise-tōmangor map.
 he c. his head (with water) also evise-tōmangor map. -vōv btaq. making, damp, wet
 natōmangor, I keep it c. in a c. place. ehōtōtomangor, it got c. (in house, bed)

ENGLISH-CHEYENNE DICTIONARY

COPY

COOL

wants to c.; esaanoxtovehomsé, she cannot c.; nha zehomōsessō, those who c.; zehomōxtoesz, the one for whom it is cooked.

cool, inf. -tō- denotes c.; etōom, it is c. (liquids); etōeo, it is c. (of an object); eevhatōeo, it (an object) becomes c.; see cold; nahoskomhēnen, I c. it by pouring from one vessel into another); nahoskomotoxta, I c. it by blowing; nahoskomoe, I c. it (by dipping); hamos, c.!

Haomos naēvechazesta, I consider Bit without temper; nahaomoxta, I am c., appeased; see shade. nahoveokocine, we sit sheltered from heat; natōtomangor, I sit in a c. place.

coon, mazkom, c., racoon; emazkomeve, it is a c. coop, mašq, small house; veksehemašq, bird's c., cage; kōax hemašq, chicken c.

cooperate, expressed by inf. -nitov- =in common, together; ninitovhozeohemā, we work together as one. navistōhemu, I c. with me, am together "en corps" with.

cooperation, nitovhozeohestoz, c. in work; nitovhoxtovazistoz, c. in trade; mamovhozeohestoz, c., the working together (from -mamov- =to join, unite).

coot, see duck.

cope, ehosan, it cannot c., is powerless to c.; nahosao-vo, I cannot c. with him; hovae esaahosaoehan or esaahosanehan oxmātanoozistovēs, a thing can be coped with when all are of one mind; see power; nahózeneševē, I cannot c. with, cannot do it; nasaatāestovhekoneozetohe, I am not equal in strength to it; nasaatāhezhekoneozistovetohe, I have not the strength to c. with it; zehetāehoehotatto natāestovhekoneozeta; I c. with all that comes against me; exaosanistoz nameta Maheo zevešetāestovhekoneozetom hāomeozistoz, God gave me power with which to c. with misfortune.

copious, see abundant, plentiful.

copper, maemakāt, red metal; the term "makāt" itself may be derived from "matá-" =tough, hard [ematāeta,

one is tough, hardened; etamatāvehoneve, he is a hard chief; emomāta, he is very hard, rough, tough, violent; etamataq, it is little hard =brittle] or from "mā" =red; maq, emako, it is red; thus makāt would mean "red and tough (or hard) substance". The letter "k" indicates a diminutive form and implies that the metal was not quite so hard as some. Subsequently the term "makāt" was applied not only to copper but to any metal, by prefixing it to qualify the special kind. [Hekonemakāt =steel; vehonemakāt =gold; vokomemakāt =silver; heovemakāt =brass]. Finally makāt became the designation for iron, and this prefixed by "mae-" signified "red iron" =copper. However the term maemakāt is now oftentimes used for gold.

copy, natōxiston, I c. (in writing); natōxea, I c. it; natōxeovo, I c. one; natōxeoha, I c. by inscription

etōene-maustoman, he c. in making.
 natōmēiston

consciousness. word for this is derived from feeling q. v.
 homatxene nat'etauortz (?) — homatxene-t'etauortz
 homamxt'etau, uathomamxt'etauortz
 nasaaekahomatō — I am no more c. of it
 ————— netomaxta

confess, confession. katāxta-mēstomosau, I c.
 " ————— eta, I c. concerning it
 { tāxtamēstomosauistoz heretō'ia oniyamātatz
 confession (concern) faith.
 { tāxtamēstomohetoz heretō'ia " or hope
 or hope ^{hope} or hope
 zehozovostomoheneve
 That which is hoped
 " heretō'ia kavs — in

contempt (also see under profane p. 864a) natotatōma;
 I look at one with c.; etotatōsemeve, a c. sight; natohore-
 rehōmo; etohorevethōsemeve, in a c. sight; etohore-
 vethōsemeve, made a c. sight, gazing stock.
 natohore-usakōmo, look at me with c. wrath
 natotaze-usakōmo. inf. — tota — refers more to
 profanity, irreverence, disdain)

Contrary — oxuoka, etc — A funeral custom of the madom
 Karus of Burmah is that he they would call oxuoka —
 vōetaktz: "a stick is thrown toward the West, saying, 'That is
 the East: one to the East, saying 'That is the West'; a 3rd
 is thrown upward towards top of a tree, saying 'That is
 the foot of the tree. A 4th is thrown downward saying
 that is the top of the tree. Throwing to source of stream they
 say 'That is the mouth and vice versa. This is done
 because in death (Hades) everything is upside down in
 relation of things in this world. Similar ceremonies
 are held among the Chyenne. (Mason in Journal of the
 Asiatic Society, Bengal, XXXV, Pt. III p. 28) — All this
 the old pre-Hellenic idea of an antipodal underworld

but. inf. — canakaxatōtataclauortz, mea
 or canakaxatōtataclauortz, mea
 (Vonne (for) canaxatōtataclauortz, mea
 (bet a woman's, still
 cont. happy
 woman's)

cover, eoxceveie-ātōevokohe, i c. by (umbrella, cloud)
 na-ātōevokōus, 2 - one
 eveie-ātōez, i c. by; eoxceveie-hōme-ātōeozonāshe
 eoxceveie-tahōeasonāchethe, c. over by
 " ētohiōstaha, c. by something above, a cloud

When speaking of back c. he they, use the word back q. v.
 etatahōcha, i c. (lying) on top: also etahokōcha
 etahōma-hōsta vōe, a cloud c. it
 epahanocha, i c. bespattered with: epahanoēi (or.) etc.
 Note suff. -cha, -ei, -ēvua, -ēvuo ref. to a surface
 covered by (not necessarily flat surface). When the
 meaning "over, above" is implied suff. -taocha
 etc. is used
 eātōetaxhaz' hamekon, his head is covered
 from atoe=under and -taxcha, i c. top?
 emera-a-ātōetaxhakan meq, head should not be covered

cover in sense of putting something between or before to obstruct
 -taom- (see before, bar) etahomhōsta, it hangs before
 intercepting etc. - Inf. -hōme - over all, cov. all: emhāio.
 eozmor, i c. the whole; nahōvoathau, he c. us entirely;
 ehōvoaohasanotho, i c. the whole ^{entirely}
 nahonovano, I c. confuse one, puzzle, discomfit, make un-
 certain

Confound, confute, confuse, also commotion, discomfit
 disturb in they, is denoted by inf. -homo- and
 homos. The latter is more Both refer to a
 feeling of pain, hurt, (mainly mental), offended
 nahomassmo (see aggravate), I confute, confound,
 ovōthelun, Ith. make him to disintegrate, melt.
 nahomas- I cash), disprove, bring to disturbance,
 perplexion, defeat, discomfiture

Create, make and water (without implying form, shape, strud)
 are much alike from ancient origine Water q. v. The root
 a = make to be, emanhaosan, he c. make to be. - Naman, I
 drink water; namanohe = I make him drink. In German
 the verb schöpfen = to draw from. Schöpfung = creation
 Erschaffung, schaffen, Schuf are related, imply
 to create, work, do, hence Geschöpf: Schöpfer = Dr.
 treher = Origin. The Koran states: "From water
 we have made all things" The Greek philosophers...
 continued p. 320 a

Exterior, he carries it (child having the handkerchief dropped, and having no tie had

töszestouchestoz - copy for notes etc.
töszestoumaistoz (the copy making

CORD

ENGLISH-CHEYENNE DICTIONARY

CORN

(instr.in.); natōxeño, I c.by inscription (as from a stone unto another one, or the brand on a cow unto another cow) (instr.or.); natōszého, I c., imitate one; tōszehāzistoz, c., imitation (in words or acts); natōaovo, I c., imitate, disguise myself as one (when putting on something that looks like the one to be imitated or represented [as Jacob did]. Havseverhan estōaovon šešenovotto, the Evil one made himself into a serpent, took the form of a serpent, disguised himself with a serpent. Nahoxeszéha (v.), he copies, imitates, counterfeits me; hoxeszehāzistoz, n.

cord, see rope, string; *heeta*, *unfalsified cord, name*; *uapostauesso*, I cordial, ehotoae, he is c.; emaseztaheoneve, one is c.;

affable, polite; nahotoetan, I am cordially disposed; nihotoemaseztōen, he receives us cordially.

cordiality, hotoastoz; maseztaheonevestoz, c., affability, politeness; maseztovazistoz, c.; hotoemaseztovazistoz, cordial willingness, c.

corduroy, see ribbed.

core, vās-sitov, the very center; heszhesta, its c., heart; *uaxpotaaxa*, will decayed, hollowed core, *muscles, abdomen*

cork, nxpohōo, c., stopper; nxpohōonoz, (pl.); enxpohōoneve, it is a c., stopper; nanxpooha, I c.it; ēšenxpoohe, it is corked; esaanxpooehan, it is not corked; nanesenxpooehan, I take the c.off, uncork; nanesenxpooha, I uncork it.

corn, māmen, the c., maize (kernel of); zešenēsz māmenoz, shelled c.; māmenoz, corn(s) (as we say: "oats"); namāmenam, my c.; namāmenamoz, my corn(s); nahemāmenam, I have c.; māmenemhayo, c.crib; māmenepen'nōo, c. meal; māmenhāno, c.mush; zevokomenoesz māmenoz, white c.; zeheovemenoesz māmenoz, yellow c.; xamamāmenoz, Indian c.; zemāmenoesz, red c.; zeoacemenoesz māmenoz, kaffir c.; heescemāmenoz, wrinkled c. (=sweet c.); mxevo-mhayonosz, broom c.; t'semāmenoz, field corn (common c. as raised on farms); hooxzemenōe, c.stalk; ehooxzemenōeve, it, is a c.stalk; hooxzemenōsz, c.stalks; hookoxz (hookoxzz, pl.), c.ear; hookoxzz zepaveexaosz, c. ears well ripened; hookozemekono, c. cob; hookozemekonoz, (pl.); hookoxzz epanhoneonsz, it sets ears; hookoxz epanhōetto, the c.is setting ears; hookx emaoxcē, the c.tassels; namenonanen, I roast ear-c. (Ch. fashion, by roasting the ears on live coals with some of their husks unremoved). The Ch.as Algonquians were a sedentary and agricultural people. In course of their migration to the "land of the buffaloes" they gradually became nomads and predatory, but we know by authentic facts that they had not entirely left off the cultivation of corn. The Cheyenne branch of Red river, North Dakota, was known to Sioux as: "The place where the Cheyenne planted". In 1802 the French traveler, Perrin du Lac, met the Ch. and makes the

(in sense of contaminate, defile, render sore) - totonic - is used with
-manoe- = harm by imparting sore (skin disease) natotonicmanoecha
it has been c. me: hassevera ei et totonicmanoe c. by sin.
et totonicmanoe statanota, he desires to c. it. Hahanthapanistoz, men
state ind. of corr. decay mixture as men et totonic
correspond

CORRESPOND

ENGLISH-CHEYENNE DICTIONARY

correspond, see write; esaanonettan, it does not c., is
not related, has no connection; etaa, it cor-
responds, fits it; see fit; esetonan, it is made fit-
ting, corresponding; esoz, it corresponds, fits with.
correspondence, evemxistovazistoz or hotxovemxistovazi
stoz, the mutual writing.

corrode, ehoxdao, it corrodes, rusts; esaahoxdao, it
does not c., rust; chektoxiuaveox, it c. and wears out

corrosion, hoxdaoizistoz, c. see rib, ribbed et totoniczistoz, it
corrupt, emavao, it corrupts, gets old, worn; emavota, it c. spoils

is c., spoiled (sp. of medicine in bottles or
bags); ehoktxeoz, it becomes corrupted; ematotxeoz, it
corrupts, decays; ematanoxz, it slowly corrupts, dis-
solves, wears to nothing; ešehoxeoz, it is already
putrid; see rot; eoxchavsenovaozeo, they (or.) are
getting c. bad worse; zsaamavaoahan, that which does not
wear out; esaahoktxeheonevhan, it is not corruptible;
hovae zehematanoxzistovetto, something wearing off;
corruptible; zehetxeoxzistovetto and zehematotxeox-
zistovetto, that which is corruptible. emavoneoxz, it c. perishes

corruption, hoxeozistoz; matotxeoxzistoz, c., dissolu-
tion, decomposition; mavaoxtoz, the getting
c., corrupted, worn out; hekotxeoxzistoz, the c., decay-
ing; havsenovaozistoz, the getting worse (moral); saa-
mavaoxtoz, incorruption; saahoktxeozistoz, the non c.,
decaying; saamatotxeoxzhestoz, the non c.; see incor-
ruption. varxpotaxienatq, c. ref. to a state like a lying hollow carae

corset, ezceohestoz, c.; eohestoz, c., bodice, corsage;
ekxtahestoz, c. (?)

cost, ehoston, it costs, counts; eohahoston, it costs very
much; esaahaostonehan, it does not c. much; ehosto-
hesso naametanenistoz, it costs my life; ehaoeme, it is
costly; esaahaoemehan, it is not costly; zehexovome
nasaaheneenohe, I do not know what is c.; etonistosta,
how much does it c.? Zetohetahestamez etavehahoston,
our food is getting costly. Cost, count and worth are
practically the same terms. see dear

costive, see constipated.

costume, es'anistoz; see dress.

cote, mašq; qsahemenao, sheepfold.

cottage, mašq, small house. voxpavaviz, c. as plant.

cotton, voxpava, white wool; xamahoxzz, cottonwood tree, mixematotoz

couch, ešistoz; ešestove, it is a c.; see crouch. catkin of
cough, nahëya, I c.; nahëyaevomoxta, I have a c., sick
with c.; hëyaesoxz, c. medicine; nahëyaec, I c.,
catch a cold; nahesovaxem, I have the whooping c.; na-
taohaenšhëya, I c. a great deal. Hëyaestoz, c. (n.), the
coughing.

could, rendered by inf.-meta- (which sometimes can also
old word is voxpeuhonato = white fabric, linen
cawar: This is derived from yuhonaton, a
reed which has fibers from which Indians made
ropes, and other things with

could, rendered by inf.-meta- (which sometimes can also

could, rendered by inf.-meta- (which sometimes can also

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could, rendered by inf.-meta- (which sometimes can also

mean "would") for present (pointing toward) and future meaning; -msta- is used for past meaning, also -mx-; nametaneoxz, I c.go there; nametapevetanooz heva metanetto hovae, I c., would rejoice, if given something; nimstaësztovaz oha naxhōnetan, I c., would have spoken to thee, had it not been forbidden to me; nimsaaneševhemâ heva veoxzemaezenō, we c., would not have done it, had he been with us. Pref.-momoxe- =c., in the implorative sense; momoxeevhaneheom, c.I only follow it!

council, vehoneëszistoz, the chief's talking; ëëszistove
or emanohoemanistove, it, or there is a c.; -ma-
no- =together + -hoemanistove, the conferring, making a
rule or law; hoemane, c.man; meoeëszistoz, c.of war.
See counsel. See also: deliberation, counseling.

[illegible]

converse about it. counselor, ōēszt'sane; oneevātomosane or onevātomōhe,
c., adviser. ženōuavan, the elder (q.v.) c. nahōna "arm
count, nahōeston and nahōston (sometimes nahōston) I c.,
some sense of the Ger.

count, nahōeston and nahōston (sometimes naōston) I c.,
read (similar to the etymogical sense of the Ger.
"lesen"); nahōesta or nahōsta, I c.it; nahōemō, I c.
them (or.); natā(h)ōesta, I c. how much it is, the
amount of it; natāhōemō zenhestxevoss, I c. them, how
many they (or.) are; natāhōesta zenhestoha, I c. how
much of it it is; nanohōesta, I c. it worth of; see
worth; nanisōhōsta, I c. it worth tweny; nanisōxtahōes-
ta, I c. it worth seven; enishōeme, it is counted two, is
worth two; zeto hōmā ehāōeme, this (or.) robe is
counted, worth much; ēšetāhōemēo, they (or.) have been
counted (how many they were); mohonoxaenitōestomass,
do you c. it for a simple matter; lit. you simply do
not take it into consideration; eāhōemāzeo, they c.
themselves apart; nimaōemāzhemā, we are all related

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see bottom of p. 560 a
under high.

nahetovo, I am his c. (scl.-belong to one) chetō, he is his c.: only
 of people, animals, birds, etc. (animate obj.) also
 xana hōseoneve, see image: zehetovahetto, that
 I am, that belongs to me, my whole person

COUNTENANCE

ENGLISH-CHEYENNE DICTIONARY

COURSE

together; navisthōemo, I c. one (or.) with; hōestones-
 toz, the counting; evessehōeston, one counts with,
 goes to school with; see numbers. When suff.-ōemo
 (for or.) is used it denotes: "considered, regarded,
 counted as"; eqsāevōeme, he is counted, considered as a
 sheep. Maheo tass niqsāevōemaen, God counts, considers
 us as sheep, as it were; nahēhyaevōemo, I c. one as son;
 ehēhyaevōemāe Maheon, he was counted, regarded as Son
 by God; etoseēsemaseozensz naēšiensz, my days are
 counted (lit. they become used up, exhausted).

countenance, éšténhestoz, c., face; naēšténhestoz, my c.;

zeēšténš, one's c.; ezhešēō, he has this c., and
 takes this attitude, posture; suff. -ven or -en = c., *causes venes*
 faced; eanovene, one's c. is fallen, he has a sad face; *chetotāeneo*
 emomenovene, she has a fine c., face; etazetanonaveneo *happy c.*
 tovo, he has a contemptible c. towards one (or.); naō *etāoveneo*
 menheme or naōomeneom, we have a mourning c., face; see *face c.*
 face. *cahāveneo, he has a downcast c. cahācūeot, I*

counter, see against, contrary. *cahāveq, cahāveneq, etc. caucde-*
 counterfeit, see copy, imitate; (*voz*, is used in the sense *used in*
 of mimicking by acts or words) *c. i fallen*

countless, evonhōemensz, they (in.) are c., lost in num-
 bers; evonhōemo, they (or.) are c.; vonstox-*vonstox*

no, c.; emaxevonenōheo, they are (or.) a c. sight; von-
 hōestonestoz, countlessness; vonhōestonstov, c., lost in
 counting [this became in use to designate a million
 (arbitrarily), when the Ch. first received payment for
 their land, in 1891]; evonenonoensz, they (in.) are c.

country, hoe, the land; nāthoe, my c., land; naēvasthoe, my
 c., land of my abode; niēvasthoan, our c.; tāma
 hesthoeva, in his own c.; oxs hōēva etazeoxz, he goes
 to another c.; zeoxtohetāmao, all over the c., land;
 hoe zexhestāvo, the c. of my origin, birth.

coup-stick, mātovo; nanotomasen, I strike the first
 coup; nahonaovehotaneva, I strike the second
 coup; nanahahotaneva, I strike the third coup; naniva-
 hotaneva, I strike the fourth coup; also nahonaovena-
 han, etc. The coups were usually counted to four.
 This did not imply to kill the enemy, but just to
 touch or strike him with the coup-stick. It was count-
 ed a greater honor to strike the first coup than to
 kill the enemy. The coup was also given with the hand.

couple, nanōonena, I c., connect it; enōonenensz, they are
 coupled, connected; zenōonetto, that which couples
 or is coupled; see connect, relate; inf. -nisov- = c. in
 the sense of pair or twofold. *nahēstāha, I have c. hearted*

courage, hēstahātoz, c., confidence; nahēstahapvo, I ins-
 pire one c. *he dare. chēstāha-neve, has c. to do;*

courageous, ehēstahaheoneve, he is c.; zehēstahassō, the
 c. ones; see bold. *chēstāha, in brave, c. hēstāha-*

course, is rendered by rad.-he- or heše-; heševostane-
heševostane, never

seeds up his
c. to do it

COURT ENGLISH-CHEYENNE DICTIONARY COVER

Covenant=agreement (Einsachmen) in the word, visitoema gziotz
navist+toem, hevestoz, the c. of life; zehetanenetto, during my life,
I have a c., as long as my life courses; eheznetto, it has the c. - zehet. exta.
an agreement (Ger. es äussert sich); suff. -èn ref. to actual or fig. heznetto, a
understand with him. walk, c., process of, developement; naamèn, I am walking; it has a
with him. ezešeam'netto nivostanehevstonan, our life develops, plain c.
(Ger. äussert sich so), runs, shapes itself in this manner action
ner (pointing forward); when one or more syllables even reached
follow the suff. -èn the "è" becomes elided, and an it's full c.
apostrophe (') takes its place; evhanènetto or ev- it's full c.
han'netto, it lasts but for a time; ekasexovènetto or it's full c.
ekasexov'netto, it has a short run, c., time; eénènetto it's full c.
or eén'netto, it courses to an end, stops; hešehozeohe-
stov, c. of work; nahethozeohe, I am in the c. of
working; nahevehōmo, I am in the c. of going to see
one; naheensz, it is the c., manner, way of my language.
court, onoatamano-hoestoz zeoxchešhoemaosanistov, c. of

cousin, zehevis'onestovsz, the one being c., or half brother or half sister; nis'is, my c.; es'sis, thy c.; hevis'on, one's c.; nis'onan, our (excl.) c.; es'onan, our (incl.) c.; es'onevo, your c.; hevis'onevo, their c.; the pl. of the preceding forms is: nis'on, es'on, hevis'on, nis'onaneo, es'onaneo, es'onevõ and hevis'onevõ; zehevis'onstovessõ, the cousins; nahevis'onenoz, one is my c.; nahevis'onenotto, they are my cousins; nihevis'onetovaz, thou art my c.; nihevis'onetovazeme, you are my cousins; nihevis'onetove, I am thy c.; nihevis'onetoveme, I am your c.; see relationship made in Ch. gr.; nihevis'onetovâzhemâ, we are cousins to each other; hevis'onetovâzistoz, the being cousins. See brother.

covenant, vistomōhanistoz and vistomōhao; nahoemaneamā-
tovāzheme, we make a c., an agreement with each
other; hōemaneamātovāzistoz, c., agreement by law. The
expression vistomōhanistoz used to imply an oath or
promise (with threats against an attempt to break it).
cover, v. nahōehasen, I c. with cloth or sheet (as a tent
or wagon); nahōehaz, I c. it; nahōešemo, I c. one;

na [not to confound with nahóesh = I reach at, come up to, am able; nahóeshemo, I reach at one, also: I light a pipe or cigar by coming up to or approaching]; esaah3ehahan, it is not covered; esaahóeshenahan, it is not reached at; nahoyoešemo, I cover one (or) in a

This man
ash'ema
he makes me
obtain
etō-macha
it sticks out from
under some things (eggs) under
a white macha, he
seems it not sticking out from
under cover. This
is not covered & note
white house. The
ref. to "eat soon"
The - we are
a cold, or the sun
a warm, is
space waah'e em
etō 270. He eats
in thing out, fish
out from what
the man at
the man at

COVER

COVER

chaa-vovoe^{one} posture; ehovoešeme, one is covered, lying; nahō-
 ešemo amoeno (or.), I cover the wagon (by spreading a
 wagon sheet over it); nahovoeno, I c. one, enshroud him;

nanxpna, I c. with cork or lid; hekonxpooxz, c. it tight
(with instrument); nanxpenonaz, I c. my face with my
hands; nanxpaženanâz, I c. my mouth with my hand; nanx-
pazena, I have my mouth covered (with something); naâ-
tohaovo, I c., hide one (bury) under; naâtooha, I c.,
bury it under ground; naâtohöno, I c., bury one under
ground; âtohoestoz, the burial, covering under; naâto-
aho, I keep one covered under; naâtohöva, I am covered
by water; eâtohövatto, it is covered under water; em-
haövatto, it is covered all over with water; naâtoëna,
I am covered by snow; naâtoëneöstöno, I c. one under
snow; see bury; eâtoaomoxta, it is covered with ice;
eâtoaomoxtanz, they (in.) are covered with ice; eâto-
homahâ, it is covered (the ground) by the wind; nahoo-
maovo, I c. one over enclosing him in: eevhaomövatto

the water covers again, by coming together where it
 was before; eémōxtōēta, he acts under c., in secret;
 zeémōxtōētassē, the ones acting under cover, in secret;
 evehane māmakātaeva, it is covered, sheathed in gold;
 etaxstoon, it is built, constructed by being covered.
 plated, overlaid; nitao hotoma etaxstoon, it is cover-
 ed, overlaid with paper in the interior; nahevae, I c.,
 my head (when sitting, covering with blanket, etc.);
 nahevaceš, I lie with covered head; nahevaeoxz, I walk
 with covered head; nahēmēncāž, I c. my face; nahōmeax-
 tanāž, I c. my feet; naaxtohoēkonanāž, I c., my legs; na-
 evhanxpohana, I c. it again (over an aperture); see
 close, cloud, uncover. Sound "m" in Ch. ref. to some-
 thing which covers over, forming a surface; rad.-ho-
 denotes "cover" in the sense of "come up to, meet to
 extent, comprise, include, etc.". Hence such expres-
 sions like nahōēš, I come up to; esaahōēšenahan, it
 cannot be covered, attained; ehoe, one is at a place,
 sits, covers the ground; nanohoeto, I hide one; ehoēn,
 he has arrived, has covered his (or by) walking. The
 suff.-eš at times implies "covering" where it ref. to
 "spread, sprawl, surface", hence does the suff.-eš also
 ref. to "lay, be in lying posture"; naheškovocēš, I am
 full of, covered by thorns; emomešcoxta, his leg is
 hairy, covered by hair; inf.-meše- = covered with hair;
 mešeesevēho, nose-covered-with-hair-whiteman = Mexican;
 šistato, cedar tree; šešistoz, bed; šeon, cloth cover-
 ing; hōpāehemenoeše, covered by grape vine = vineyard;
 maxemoneše, covered by apple trees = apple orchard.
 cover, n. xnpheo, a lid, cork; hōhaseo, wagon cover.

[illegible]

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under cover see p. 817 d (-hōme)

-hōme

inf. -hōme - denot. "in court, courtly" hōme-nei-into court
into hōme - casing, shall take him court

COVET

ENGLISH-CHEYENNE DICTIONARY

CRACK

namonche majesta, namonche matam, I c. it, one.
shelter; honokon, bed c.; hōma (or.), c., robe, blanket;
covet, nahohāztomevāz, I c. for myself; nahoahetsan, I c.;
namāsemhoa, I c., crave for; nahoahetzomovo, I c. it
his; nahoāvo, I c. his; nahoāvonotto hesthozeon, I c. his
horses; nahoahē, I like, desire it; zetohetāhesthoisto-
vetto māzhesta, all that the heart covets; nahoāhoahē,
I strongly desire, c.; naamhātan, I c., want, to receive;
naheszhovetan, I c., want to own: *hōae jehōageon, to receive*
covetous, ehoahēoneve, one is c.; ehoahetzomosomeoneve,
one is c., greedy for. *ēcehōchōhēoneve*
covetousness, hoātsenistoz, c.; hoātsenē, c. itself (per-
sonified); hoahetzomevazistoz, c., greed
for; havsevhoahetzsenistoz, c., wantonness. *ēcehōchōhē*
cow, vēhōchōtoa, c., or cattle in general; mehe, buffalo
c.; voēsēmehe, fat buffalo c.; maheonemehe, mysteri-
ous buffalo c.; mamehe, poor buffalo c.; monemehe,
young buffalo c.; the following terms are proper
names ref. to buffalo cows or she calves: Hotoanaseo-
na, Buffalo-c.-killing; Hotoahē, Buffalo-woman; Hotoa-
vekahē, Lame-buffalo-c. (the ending -hē = woman); Ame-
oxzehē, Walking-buffalo-c.; Kaeameoxzehē, Young-walk-
ing-buffalo-c.; Esevoneamēnē, Walking-on-buffalo-c.;
Esevonhōēnē, Going-out-buffalo-c.; Moceemeona, Heifer-
road; Vōstanoēnehe, Small-white-c.; Mocahe, Heifer, or
She-calf; Monsce, Little-buffalo-c., Heifer; Taxemeō,
Buffalo-wallowing-woman; Heovoksahe, Yellow-she-calf;
Heovochesta, Yellowbeard-she-calf; Mocenōnē, Lame-heif-
er; Esevoneamātamā, Old-buffalo-cow.

coward, zeovaesz, the c.; zeōtoxtahēonevsz, the c., fear-
ful one; zehēpaesz and zehēpaheonevsz, the c.,

scary one, inclined to take fright.

cowardice, ovhastoz and ētoxtahēonevestoz.

cowboy, Teksaevēho., c., Texas people; zenxpavoss vēhoe-
hōtoa, cowherder.

cower, exaxōeoz, he cowers, crouches (of animals); zexhē-
pōoz exaxōeoz, from fear he cowers. Naxaxōeozeto-
va, he cowers before me.

cowhide, see hide. *ēcehōchōhēoneve*
cowl, hoxcaeszehe, hooded coat; also: ēszehe zenōmaes-
toxcāz, c., coat with a hood.

coy, etotone, one is c., bashful; totonhestoz, coyness.

coyote, hokom; hokomeo (pl.); hokomeson, young c.

crab, hetoxtne, c.; hetoxtneo (pl.), lobsters, crawfishes.

crabbed, see sour: *emōnava, also ēta ēaxkake, he is crabby*

crack, cox, it c., leaks, breaks; ēōxomaeoz, it cracks open
(ground); ēōxomahōta, it (ground) cracks from
heat; ēōxeoz, it becomes cracked, broken; ēōxonata, it
cracks, from weather (as walls); ēōxāta, it cracks from
heat (as a stove); ēōxomaoxta, the ice cracks open (as
on lakes, etc.); eoxamoxta, the ice cracks; epōamoxta,
the ice cracks with noise; naōxomōhe, I c. (as nuts);

inf. -emōmot - denot. *crack in the sense of sour, offended, &c.*
emōmotōco, makes up crabby
see offend, see *ēōxomoxta*. *ēōxomoxta*, the ground c.
from cold

ēōxomoxta, the ice c. (ref. to booming sound)
ēōxomoxta, it (cold, freezing) make crack. sound.

mau. 1. stendend by inf. ne. nanepono, I c. to look & see him, I. am
 had to look up; also matshau and natine.

CRACKERS

ENGLISH-CHEYENNE DICTIONARY

CRAZY

nioxomohemâ, we c. (implying object); oxseonoz nioxomo-
 hetanonsz, we c. nuts; hetoxq etâevatto, the cup has an
 extended c.; hohona etâevahe, the stone, rock is crack-
 ed; etâevaoz, it becomes cracked; natâevavooha, I
 c. it with instr.; zistâevatto, where the c. is; nanxpê-
 stana zistâevatto, I fill in where it is cracked; pœ-
 vahaseo epœevahame, the whip is cracked (ref. to
 sound); epœevon zeoxeo, it is heard cracking; epôhō-
 vatto, it cracks with blast (light); see sound: *naēvevot*
 crackers, mooxkonavekōkonhōonoz, c. (breadstuff); pōhō-
 vātotoz, fire c.; oxomohestoz or oxohaneo, *naēvevot*
 cracker (as for nuts).

crackle, epœetov, it crackles (fire).

cradle, vavaestoz, c. (rocking); pāšestoz, c. (Indian);

epāšestove, it is a c.; navavaeto, I c., rock
 one; see swing.

crafty, eōcevozezeve, he is c., wily, artful, treacherous.

craftiness, oōcevozezevestoz.

crag, šēn; šēnson, small c.

cram, nahekonēstana, I c. it into; emaseooco, they (or.)

are crammed, confined in a small room; eetao-

vāzeo, they c., crowd each other; see crowd

cramp, naēsetonaoz, I have cramps in the thigh; naēse-
 peoz, I have cramps in the ribs; naēsepaonaoz, I

have cramps in the back; naēs'sevaoz, I have cramps in
 calf of leg; naēseoz, I have cramps. *inf. - xōxe - drunk, dizzy, confused*

crane, vōstson; see neck. *tim, contrary*

cranium, metaešq or seozemetaešq, the last ref. to skull
 of a dead person.

crash, ehōevovoeš, it crashes to pieces (ref. to noise).

cravat, see necktie.

crave, namomoxzemosan, I c., plead for; nāmāsemhoa, I c.,

am avid, greedy for; nimāsemhoanon, we c. for it;

namāsemhoahetovaz, I c. for thee; nāmāsemhoanotto šēš-

eo, I c. for ducks; nāmāsemhoōzenotto, I am craving for
 them (or.).

craven, emotōoz, one is c., dejected; see dejected. *I c. wriggling then it*
 crawfish, hetoxtnē; see crab. *naēp-šēš-vouen, I c. next*

crawl, naamevonēn, I c., creep; naēsevonēn, I c. into; na-
 sévonēn, I c. down into; zeamevon'nessō, the

crawlers, creeping ones (or.); naēvonēn, I c. up, climb
 naamevonēn, I c. off (as from a vehicle, train or horse).

crazy, emashanē, one is c., unreasonable; mashaō, the c.
 band (see contrary); mashaom, lodge of the mashap;

namasavatamo and namashanēvatamo, I deem one c., unrea-
 sonable; emashavōta, one acts c.; this is also used

for lascivious acts; mashavōtastoz, lascivious doing;
 emashea, one is a villain; emashanēoz, one becomes c.,

unreasonable. The term -mashanē does not always imply
 the stronger meaning, it may also mean "stupid, unin-

telligent, dull headed (Ger. dumm)"; evonszaha, one is

-vouen - - or, creep, climb, *emo morevouen, they crawl, then, are*
 thickly moving (on ground, etc. like ants); *313*
choton overouen, they are thick, crawling
chothone - vouen - stepping, crawling
upon each other

to Boat island, 1881. CRICKET
CRAZINESS discovery ENGLISH-CHEYENNE DICTIONARY here or
Boat island Chy. came

made by the folding; axtono emanhaosom, c.; see fold; zexhōsemacha, the edge of the fold. *hair, father, had my an ready.*
create emanhaosan, he creates, makes to be; emanhaostom- an, he does the creating; namanhaen Maheo, God *ready.*
 emanhaeoxen created us; emanhae, it is created; emanstoon, he cre- *eman, with a new*
 ate, constructs, shapes into a whole; emēmanstoon, he *there*
 created made all; see make; emanhaovo, he creates one *mon, lectaor*
 emanhaoxz, he creates it; zehetāemanhaeovoss, all who *mon, lectaor*
 are created (or.); zetohetāemanhae, all that is cre- *mon, lectaor*
 ated (in.); hovae emstasamanhaōhan ēssaanēhovēhō Ma- *mon, lectaor*
 heo, nothing would have been created, had it not been *mon, lectaor*
 for God. *mon, lectaor* *Maheo, God c. us again*
 emanhaoxtoveno, there was the c.; *mon, lectaor*

creation, manhoxtov, emanhoxtov, at the begining of c.; man-
zemonemanhaoxtove, at the begining of c.; man-
zemonemanhaoxtovostanco, at the begining of c.

Manhaosane, Manhaostomanehe, Māmanstonehe, Mans-

ions, constructs. Emāmanstōneheve, he is c. *manstōne*
 (or in.), manstōnoz (pl.in.), c.

it is a c.; manstoneheva, in the 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860,

creep, see crawl; poetovaozistoz, creepy feeling, napos
tozaoz I have a creepy feeling.

nip̄szehaz, c. of feathers; sound "k" in Ch. indicated

crested. hooxz emaoxcē, the corn is c., tasseling; emao

tassels, plumes; see tassel.
zistāva the c. of a rock, crag; zistāeva

cricket, heskosema, heskosemao (pl.), and masiskot (fr

Voroshilov's first visit to the world, marked

all that is wrought, gemmae & conu
mac's to

cross, criss, cross, in sense of ³⁰²rumpled, crushed (down, as wheat, corn etc. after is rendered by -xo- and -xoxa- (or -x^oxa, x^oxe), implies pressed down exovochea, it is lying criss-cross, pressed, rumpled down exovocheausz, pl. of above, exovocheausz sirtaboo (of cedars) xoxavèn, rumpled feathers: from this derive -x^oxen- see under pain, pressure

See "press"

ENGLISH-CHEYENNE DICTIONARY

See press, CROSS pain, pressure

land; they call it hâpanovahe or maxhâpanovahe; as the rad. -hâpan denotes clamping, claspings between, writer is inclined to think that the term hâpanovahe really ref. to the c. or alligator.

crook, see bend, crooked.

crooked, evoxq (or evoxko), it is c. (once); evovoxq, it

evovoxkahe

evovoxkahe

e voxcevo-

ta, he ad.

crookedly

native name

jump me to

crookedly

evovoxkahe

evovoxkahe

evovoxkahe

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is c., several times; meo zèvoxceoz, where the road makes a crook, a bend, crossing of section roads; meo evovoxceoz, the road is c., has several bends; inf. -voxce- (or -vovoxce- in denoting repetition or intensity of being crooked) =crookedly; ohe evovoxceames- ev, the river flows c.; zeto hetan eohâvoxcevostane- heve, this man has (or leads) a very c. life; evovoxceamèn, one walks crookedly; evovoxkae, one is c., bent; navoxkana, I crook, make it c. Following are pr. names: Vovoxcès, Crookednose; Vovoxcès, Crookednose-woman; Vovoxcemaev, Crookedbill; Mashavovxene, Crazy-crooked-face; Vovoxene, Crookedface; Vovoxoxene, Bentupface or nose; Noñomaevovoxen, Thunder-crookedface; Vovoxkaès, Crooked-shortnose; Mistavovoxensz, Owl-crookedface; Oovovoxcès, Blind-crookednose; Vovoxcàta, Crookedfoot; Vovoxkahè, Crooked-woman. Vovoxkaemenoz, c. fruits (berries) = bananas; evovoxkoan, he speaks c., swerves from his subject; see bend curve.

crop, v. èvenoz qòs, the sheep is cropping, browsing; hoe-va eemovxkòo, it crops out of the soil, germinates, sprouts; etovkstoešensz moész, the grass is cropped (cut) short.

crop, n. zehetâhòneo ènànoestoz, all that grows, that which was planted; zehetâoenohestov, all that which is harvested; zehetâoenoetom, all my crops, all of that which I harvest; zehetâhòneo naènànoestoz natanexov- haovva na meto nametanstamenòeheve, according as my c. is, I shall be rich or poor; lit. in the degree my planting grows in that degree I shall be with many things or again I may be poor; zeènanooxtom eohâpav- hòneo, my c. is doing fine; lit. what I have planted is growing very well; eohâhoettontsz maxemenoz, there is a large c. of apples; see harvest.

cross, nahoxovèn, I c. by walking; inf. -hotxov- is used for reduplication or repetition of the act; nahoxovetaho, I c. on horseback; nahoxovòhesz, I c. with boat; nahotoanavoxovèn, I c. with difficulty (walking); eovotovoxveoz, it is crossed many times; nahoxovistava, I c., travel across; nihoxovehetanon, we c. it (in moving with belongings, together); nahoxovota, I c. it; hoxovò, the crosser =bridge; hoxovohestoz, the bridging; see bridge; naamhoxovoxzeta, I am a crossing it; naamhoxovoxz, I am a crossing; nahoxàovo, I c. one, act against his wish or instruction; eohoxovehestov, there is a crossing (ref. to a general moving across a

vovoxce-
amèn
croak
irritable
petulant
ill temper

see contrast

nahotxàovo 316
vovoxcès
as with a girl
making a c. for
c. a letter, word etc.

evovoxcès
c. from old age
evovoxcès
he is c.
& navoxceva
osenu, I inf.
found me
to c.

for making
the cross, from
meant "he
some form
is used as in
relig. connection
the cross is
the cross is
etovkstoešensz
he found having c.

Cr. 7547 CROWBAR

ENGLISH-CHEYENNE DICTIONARY

CROWD

CRUEL

the holes in the ground for the tipi poles or to tie the picket rope to. *o so vāzistoz, crowding*
crowd, v. nanēokaosen, I c., take more room; nanēovaovo, I c. one (by taking more room); naetāovo, I press in

etotahostāz, they c. upon each other
etotaxētovāz, they c. by walking up
etotaxētovāz, they c. by walking up
crowd, n. maxehāhetanistoz, a large c. of people; *camhē*
tanevon, it is a c., multitude; nahāetanevonheme, we are a c.; emātanevon, they are all a c.; navesseame-tanevon, I am with a c.; haetanevoxzeše, a great c., multitude (ref. to the extent or spread of it); emaso-

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs
emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
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emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs

haetanevō, there is a great c.; see multitude.
emasetānevom, the c. embodies nevom, the c. disorbs

Ornel, inf. -x^oxe - or -x^gxe - see b. 800a under painful, also under pain. implies "excruciating, crucial"

CRUELTY

ENGLISH-CHEYENNE DICTIONARY

CRUSH

torment; esaaxahešivaztastové, one is c., has no mercy. cruelty, momeztomazistoz, the tormenting; saananonehes-toz, c., implacability; saananonetovazhehestoz, c., mutual implacability.

crumb, zepepeoz kōkonhō, crumbs of bread; zehecea hoto-*dash* ma kōkonhō, c., the soft inner part of bread; ev-xseonoz, crumbs, fragments of victuals.

crumple, naxaxoana, I c., press it together; examaxaxoeoz nayoxca, my hat is simply crumpled! See press.

crunch, coxoxta heq, he crunches *if there* the bone (with teeth);

see crush. *naxaxaonoxta, I c. it (with teeth) implies "down pressing on each"*

crush, napeenen, I c., grind to powder or nearly like it; *naxaxaon-* napeena, I c. it; napeeno, I c. one (or., as a stone); *crushing, c.*

napeenomevo, I c. it for one; napeenoxta, I c., with *above, not*

teeth; napeenomo, I c. one (or., with teeth); napeenosoxta, *to be confused with*

I c., chew the end of it; napeenosomo, I c., chew one's *naxaxaon-*

(clothes) end; naxaxonoxta, I c., crunch it; naxaxonomo, *to be confused with*

I c., crunch one (both terms ref. to action with the *trampling on*

teeth); napeñn, I c., pound (instr.); napeñno (or.);

napeñoa, I c., pound it; see grind. Epeešena, one lies

crushed; epeešena, they (or.) lie crushed; zeanhope- *naxaxa-*

ešenass, the ones (fallen) down to pieces, crushed; *oxtag, my*

ehénevocšen, they (or.) are crushed apart (scattered); *leg bec.*

napēoaovo, I make one (or.) to be crushed; zepēoaōsz, *crushed*

the one who crushes me; napēoaa, I impart crushing to *naxaxa-*

it; zepēoaom, that which I make to be crushed; napēo- *taovo, I*

ho, I impart crushing to one; napēātaovo, I c. one's *smash his leg*

foot; napēātano, I c. one's foot; the first term im- *to be c.*

plies a longer, indirect action, to make one to be so, *while the second term ref. to short, direct action.* Na- *naxaxa-*

pēātaōstohē hohona, the rock crushed my foot. Napēsze- *via pēāhan*

aovo, I make that one's head is crushed; napēszeano, I *the skull c.*

c. one's head; napēszeaōstōno, I c. one's head (instr. by *in the cr.*

one stroke or flash); maxhohonaeva emasōpēszeaōstoē, *to bite*

his head was suddenly crushed by a large rock; naso- *soeszeaovo, I make one's head to be crushed, stove in;*

see stove; napēvoeosan, I c. to pieces; napēvoeovo, I c. *him to pieces, by collision; epēvoeovāzeo, they c., col-*

lide together; napēvoehaz, I dash, hurl it so it crush- *es; napēvoešemo, I dash one (stone, etc.) so it crushes*

to pieces; epēvoeš, it is crushed to pieces, it lies *crushed to pieces (by being thrown, dashed); nakāgoeo-*

vo, I c. one flat, thin; nakāgoea, I c. it flat; naoninše- *oxzetovo, I c. one, by treading on; naoninšeoxzeta, I c.*

it, by treading on; see tread. Napēpena, I c. between *fingers; napēpenanoz, I c. them (in.); namamēhana, I c.*

it by rubbing between hands (as an ear of wheat, *etc.); natōea, I c., press it under foot; natōeovo, I c.*

press one under foot [not to confound with "natōeovo" *=I meet, go against one]; naxaxoana, I c., crumble, press*

it down; eakaveoz or emotāoz, one is crushed, de- *crushed*

ENGLISH-CHEYENNE DICTIONARY

CUFF

CRUSHER

pressed, dejected; pēvocovāzistoz, the c., colliding; see crowd.

crusher, penōnehe, pounder.

crust, hestōmoe, its c., bark, rind.

crusty, see cross, sour.

crutch, hokto, hoktonoz (pl.in.); see rod, staff.

cry, naaxaem, I c., weep; eaxaemeoz, one becomes crying; rad.-axan-, vaxan and -taxan denote crying, weep-

ing; nataxan, I c. over; nahestaxanetovo, I c. on one's account; nahestaxaneta, I c. over it, on its account;

nanšēšszevaxan, I speak crying; ethaphān, he cries over much (as babies); examaohānaem, one cries, sets up a

great c., weeping; emaxetāpehahe, he cries out, shouts with a great voice; see voice; etonsesta, what kind of

a c., noise does it (animal) emit? Etonsesta, what kind of voice, c. do they emit? Eoxcetōnšēšeme, what c.

does it (he) emit (passive); esēsesta, they (or.) emit the same c., sound; ešēšeošēšeme, one is awakened by

the c., noise (ref. to suddenness); ešēševaoseme, one is awakened by c., sound of voice. Axaemeozistoz, the fall-

ing into crying, weeping; axaemestoz, weeping, crying, tears; maxetāpehahestoz, a great voice, outcry (either

by weeping or shouting); nahāesta, I make a crying sound, noise (in crying or shouting); nivēhetoschaes-

tame, do (ye) not make a noisy crying (with purpose or without termination); zeoxchešenistōs, its c., the way

one is heard (sp. of people and animals); zeoxchešhes-

zhehahestovs, the way one cries, has a voice; enešses-

taō, they (or.) emit that c., sound; this ending -sesta ref. to a hurried, anxious or joyous sound or c., simil-

ar to twitter of birds. Enistō, he cries, calls, makes his voice heard; ezhešenistō mohēnoham, the horse

neighs in this wise; etosenistōhetto tāpen, the trumpet is going to sound; ehōenistō, one is heard crying,

calling; ehōeva, he is crying, heralding; ehōevaheve, one is a crier, herald; hōxevātoz, the crying, herald-

ing; see call; emooxeva, he cries, calls for an invitation (to eat); mooxevātoz, the crying, calling for a

feast; conšetaneva, he cries, calls (for another and to others); onšetanevātoz, the crying, calling.

crystal, vōstāhona, vōstāhonaec (pl.or.); vōstāhona-

eve, it is a c., ref. to white pellucid stones. See opposite page

cub, the term "henison" = its offspring, is used; nākōo

henisonēv, bears' cubs; nākos, bear cub, young bear;

h'nehe henison, the wolf's puppies, cubs; mōnazezess,

wolf puppy, c., suckling wolf.

cucumber, heškovemān (or.); heškove = thorny + mām =

sugar gourd, melon; see melon; namevo heškovemān, I

eat a c., pickle.

cuff, v, napoevotanōsēno, I c., slap him on the cheek; see

slap.

enamel - men - ref. to berries because of their polished, shining surface

meaning is transferred to objects of like substance or appearance, like

enamel etc. Thus - men - = enamel-like, glassy, crystal, enamel - evatamān

it is of glassy, crystal, enamel appearance. This meaning is similar to the crystal

or "sea" when not an actual sea, but a shining surface like it.

in c. ground (zistose-taxetchaaz Mahco)

create (make, water), continued from p. 304 to ... water to be the original substance, from which all things were drawn from. The prefix or- equal, for man Up- which ref. to origin, source, spring (also water). - The Cherokee river cult (according to James Mooney in Journal of American Folk-Lore Jan-March 1900 - # XLVIII) says: "From the beginning of knowledge, Fire and Water, two deities of primitive people have occupied the fullest measure of man's religious thought. etc." - Ceremonial washing, bathing (sweat bath) - both the Cheyenne long ō or -ōm ref. to water and blood, while short ō (and hō-) refers to dry and heat (fire).

Conscience. The word C. is mentioned only two times in the O. Testament, in Joshua 14:7 and Job 27:6. The Lxx and some Eng. translators "conscience", but the Hebrew has "heart". So we keep heart or inner mind in the O.T. e.g. matetan and mag'eta

1) Sequent Conson:
a) Judicial — matšetanoxgera zeōētoemaotāzistove hare-
tor hars.
b) Punitive — " zemoxgera māzistove peret. h
c) Predictive — " zenistomatihe maxoxzistov.
per. hars.
d) Social — mhātanoxzistovā zeōhe — harsavatame

II. Antecedent: Mat'etanoxera zeth'etanouare-vame or
Remark: Men "hometau" zeth'etanouare-vatomosanetto
 is used instead of before " zeminta-nake verame kevito
 mat'etanoxera il kav
 emskasizes No psychologic " zeth'etanouare-vatomosanetto
 " " sans?

crystal is not "vōta" so much as ōva which refers to mica stone (as found in Sallered, Okla) which is glassy. Vōta refers to adkins white, light white: hōsevitōōke - vōtae - white crystal white shiny appearance. hōsevitōōke - vōtae - a stone of hōsevitōōke - white, ref to situation (or, cube, e's'x ova = cube; e's'x ova hēvetōvatto, it has the shape of a cub, it is cubic; e's'eo a block (as sawed of; e's'eo there e's'eoŋ, blocks of a log

cup (in Bittial sense) massive, greenish grey, micaceous, with a greenish grey, micaceous, depression. (see p. 88 of Book in Wm., under Whopioneeneconanto)

etāmātoz nīkehentōvōvōxtōve nāmamōve-veceheonātoz
 abundance than fitted to or for for me my cupped hands.
 or nāxetāmātoz nīvīe. nāmamōve-veceheonātoz
 with great abundance than doest cup both of my hands.
 nāxovotōxta nāveceheonātoz, I cup my hands to warm them (by mouth)

CUFF

ENGLISH-CHEYENNE DICTIONARY

zēxhēmā-veceheonātoz
 the cupping of hands for protection
 CURE
 as when lighting a match
 it. in the wind

cuff, n. vohomohono; vohom = white + ohono = bracelets.
 cull, nāoāehana, I c., sort it; see apart; zēoāehanēs
 zsaapevaehanehēs, the ones (in.) culled, not being
 good. see summit-crest

cult, momātavoētastoz, c., rite, ceremony; zessemomātavoē-
 tastoz, Ch. c.; ezhešēmomātavoētastove, the c., cere-
 mony is in this wise; momātavhoestomohestoz, religious
 cult.

cultivate, nāeomaxova, I am cultivating (field, etc.);
 esaaeomaxovattan, it does not c. (sp. of ins-
 tr.); esaaeomaxehan, it is not cultivated; eomaxe, it
 is cultivated; nāeomaxā, I c. it; nāeomaxā nīvīe, I c. potatoes.

cultivation, eomaxestoz, the being cultivated (ground).
 cultivator, comaxovātōz, c. (instr.); comaxovahe, the c.
 (person); eomaxovātōve, it is a c.; eomax-
 ovaheve, he is a c., one who cultivates.

cumber, see encumber. Cumbersome, rind. by -mōmāne -
 cumbrous, inf. -mane = bulky, c. of size; inf. -hestom =
 c., hindering, preventing; enomōmāne anag, it is
 cumulate, see heap, pile up.
 cumulus, see cloud.

cunning, enonaha, one is c.; eohāoxzezeve, one is c.,
 the c., shrewdness; eohāoxzezevestoz, the c. shrewdness.

cup, hetoxq, hetoxkonoz (pl. in.); nazhetoxq, my c.; na-
 zhetoxkonan, our c.; tonesq, handled c.; toneskonoz
 (pl. in.); natonesq, my handled c.; ehetoxxkoneve, it is
 a c.; etoneskoneve, it is a handled c.; nāveceheonāq,
 cupidity, hemakātaemetanoxtoz, the desire for money,
 riches; saeštāhemakātaemetanoxtoz, the never
 ceasing to want money, riches; hetoseamhātanoxtōz, the
 "getting" greed (as habit); from "hetose" = habit, bent
 on; -amha- = to get, receive; naamhātān, I want, desire
 to get, receive.

cupola, zehesksota, the standing on the point; -heškos =
 tapering; the term zehesksota ref. more to point-
 ed, tapering, steepled part of a tower.

curative, esēoxz zepaveexaosanetto, a c. remedy, medicine;
 heto esēoxz esaaexaosanettan or esaaexaosanis-
 tovan, this remedy is not c.; eēnomoxtasohestove, it is
 c., causes healing; see heal.

curb, natoahaena, I c., check it, hold it back; natoahaeno-
 ham, I c., check in the horse; onistohaenoz nsthoa-
 hestoz, try thou to c. thy desire; natoahaeno, I c. him.

curdle, emomehōmeoz, it curdles (milk, blood).
 cure, nāēnostoman, I cause a c., healing; ēnostomanistoz,
 the making a c.; nāēnomoxta, I am cured, healed;
 cured, healed; inf. -ēn- = end, stop; nāēnoēho, I c., heal
 one; zēnoēs, the cured, healed one; nāēnoestomevo
 zexhēmoxtas, I c. one of his sickness; lit. I make "it"
 stop his being sick; ēnomoxtastoz, c. of sickness; see

heal; heto hāmoxastastoz esaatonšēoñōhan (or esaatonšēexaoēhan), this disease can not be cured; tah emetonšēexaoē nstihāmoxastastoz, how could thy disease be cured? The term -exaosan is used by the Ch. in ref. to sickness as it is affected by remedies or treatment; cexaosanetto, it cures, overcomes; hāmoxastastoz ēšēexaoē, the sickness is overcome, overpowered, cured; heto esēoxz zeoxcevešēnāetto etaohēexaosanistov, this medicine with which I doctor has a great curative power; tah zehavseva zehoneom emetošēexaoē, how can my evil (the evil I have) be cured, overpowered? Zēmehahethohātto hetosemanistoz nisaaevhanhestá, thou hast been cured from thy drink habit; lit. as thou wast greedy for the drink habit, thou art no more that way, in that condition. Naeševha-ōveozeta hetosemanistoz, I am cured of the drink habit; lit. I have again shaken off from me the habit of drinking.

curiosity, otōstaztastoz.

curious, eotōstaztaneoneve, one is c.; eotōstatamano, it is c. (general aspect); eotōstatame, one is c., attracting attention, mysterious, wonderful, astonishing. See astonish, wonder; eotōhesso, it is c., strange; eotōsthoneon, he is curiously, strangely dressed; see strange. Eotōsenistomonetan, he is c. to hear; eotōsheeneetan, he is c. to know; eotōsevōsenetan, he is c. to see. Enxōs, it is c., funny, queer, "cute", delicate; enxoxta, he is c., queer, quaint (said also of babies in a good sense). *eacē, eakien, hey lie c.*

curl, eacemaeš, one (or.) curls, lies curled in a heap or ball (as dogs); acemacšenátoz, the curling, forming a heap or ball like appearance; see coil; eonistaceš and eonistaeš, he lies curled up, in a circle; enimatao and eonimatao, it curls (as leaves, leather, paper, etc.); enimataonsz, eonimataonsz, they (in.) c.; naonimotaotonōno, I c. her hair, braid in curls; onimotaotonōnoestoz, curled braid, lock of hair; onimotaovsestoz, c. of hair; eonimotaovess, one has curls of hair; see wavy, wind, twist.

currant, hestaāzemen, hestaāzemenoz (pl. in.), wild black currants (Ribes Floridum); hestaāzemenósz, c. bushes; ehēs āzemenóeve, it is a c. bush; hestaāzemen-oeše, c. patch.

current, zenxevetto, the c.; see flow.

curry, nanhovāno, I c., stroke one (with instr., sp. of a horse).

curse, naehōsan, I c.; naehōmo, I c. one (or.); ehōsanistoz, the cursing; ehōnestoz and ehōnehestoz, the being cursed; ehōnehe, the curser; echōneheve, he is a curser; ehōnehevestoz, the being a curser; echōneheon-ēve, one is a curser (by habit and character); ehōneheonevestoz, n. of preceding; zeehōmessō, the cursed,

the under hide This - moxzena - is like the
German "Verwünschend"

chōmestoz, he being cursed: *chōmestavestoz*
chōmestavestavestoz

CURTAIN

ENGLISH-CHEYENNE DICTIONARY

CUSTOM

damned ones (or.); ehōnetanoxtoz, curse in that; ehō-
netanotsenistoz, c. in desire, the wishing c., damnation;
eehōnetan and eehōnetanotsen, he wishes, wants to c.;
the last term is stronger and implies constant de-
sire; all preceding terms formed with rad.-ehōn- ref.
usually to the ill wish of medicine men and priests,
implying witchcraft or sorcery. Even before the ad-
vent of missionaries among the Ch., the practice was
denounced as evil by the Indians themselves; not only
the wish b^t the occult power of bringing damnation
upon one. Nahoxemo, I c., threaten one with execration;
ehoxeme, he is cursed, accursed, execrated; ehoxsetane-
va, he is in the habit of cursing, pronouncing execra-
tions; namoxzenamo, I c. one (Ger. ich verwünsche ihn);
namoxzenavsta, I c. it (Ger. verwünsche es); namo-
maxstanotovo, I c. one, wish one punishment; momaxstano-
tsenistoz, n. of preceding; etahavseva momaxstanotová-
zistoz, the wishing punishment is evil; nahavsevenoá-
nevo Maheo hevehestoz, I c., use God's name evil; see
damn. *uspeuce - to ehōsemeve, how shall alone be c. an obj. of c.*
uspeuce - to ehōsemeve
curtail, see shorten.

curtain, nahōmston, I build a c., shelter, said of any-
thing put up to shelter or screen; etaomhōsena,
it curtains, hangs before (Ger. vorhängen); vónhanisto-
vā zeoxcetaomhōsenassó (pl. or., ref. to dry goods), that
which hangs before window; taomhōsenātoz, the c., cur-
taining, hanging before; see apron; esōo, arched c., dew
cloth over the bed tō protect from rain, cold and
draft; eesōoneve, it is a c., tipi lining or dew cloth
[not to confound with "hesseox" = threshold]; enima-
esōoneve, it is curtained (provided with an "esōo")
all around; etāxtaesōoneve, same meaning as the pre-
ceding, only ref. to "standing around"; nataomhōsenaoxz
vónhanistoz, I c. the window; *etāxta vinnao - pōstom etāxta etōo-*
navstoone
curve, see bend, crook; evoxcemxeoe, it is written in c. *a. c. all about it*
cushion, hōmaestoz, c., seat.
custodian, zenecvavōsansz, the one who watches; neevavō-
sanehe, c., guard; eneevavōsaneheve, he is a c.,
a watch; naneevavōsanetovo, I am c. for one (or.), con-
cerning one; naneevavōsaneta, I am c. concerning it;
neevavōsanistoz, the watching, guarding; neevavōsanez-
tovazistoz, custodianship; nahoosan, I keep in custody;
see keep, hold.

custom, eneševostanestove, it is the c., way of living;
inf.-oxc- denotes "in the habit of (Ger. pflegen
zu....)"; eoxceneoxz tāno, it is his c. to go there;
inf.-oxceneše- (pointing back) = custom, manner, way of;
enešešsz, it is his way of speaking; inf.-oxcheše- =
c., manner of, how to (ref. to course of); nīmēstomevz
zeoxchešhaōnavoss, explain thou to me the c., manner of
their praying, how they pray; -oxc(e)- denotes some-

thing done in the same way oftentimes. English speaking Ch. commonly translate it with "always"; they will say, "the old man always told stories at night", instead of saying, "it was the custom for the old man to tell stories at night"; (in Ch.: mahakseó coxcemeahoxtahaneo tãeva). Eoxceneševstov, it is customary to do it; eoxksaaneševstovhan, it is not customary to do it; this also implies a mild forbiddance. The Ch. are great sticklers for custom and precedence, not only for their own old ways, but for whatever has been done repeatedly in the same manner. Whatever is spoken or done in the same way, with the same motions or the same garb etc., always will make a great impression on them; changes are bewildering to them and make them the more conservative. They dislike to constantly tread upon new ground and hold tenaciously to all that has become well known to them and which they can do without mistake. Writer believes that this disposition influences greatly their reticence in adopting the "whiteman's way". In the line of their secular and religious education one ought to keep this trait in mind in order to gain a hold upon them. Writer knows from experience that even the tutored Indians will be disturbed by a talk "which has too many changes" or digressions. As an Old Ch. expressed it by saying: "we Indians like to hear a speech in a straight line, it must not have many branches".

cut, rendered by suff. -ax = to go thru, sever (for generic term), -xâ (in.) and -aso (or.); when the cutting is done with one flash or sweep of instrument the suff. is -stax, -staxâ and -staso; when the cutting is done by striking, severing by force, ending -òno (or.) and -oha (in.) is used. See Instr. m. in Ch. gr. Naoxax, I c. in two, split; naoxaxâ (in.); naoxaso (or.); naatax, I c. by accident; naataso, I c. one by accident; naatxesx, I c. myself by accident; nazetax, I c.; nazetaxâ kòkonhò, I c. bread; nazetâxanon, we c. it; nazetxova, I am cutting; nazetxomax, I plow; nazetxomaxâ, I plow it; nazetxomaxova, I am plowing, cutting the ground; zetxomaxovâtoz, ground cutter = plow; nameemaxâ, I c. it with drawknife; rad. meemax ref. to cutting off a surface; nameemxova, I am cutting with drawknife; nameemaso, I c. (or. as a tree) with a drawknife; meemxovâtoz, surface cutter = drawknife; naémomaxomax, I c. while thinking, whittle; naémomaxomaxâ, I whittle it; nahešksax, I c. tapering; naasetax, I c., start running; naamax, I am cutting away, on, am running away; naestax, I c. in = enter, step in; nahòax, I c. out = step out; navovesaxâ, I c. it in small pieces; navovesaso, I c. one (or.) in small pieces; navovesaxsòho, I cause one (or.) to c. in small pieces; navovesòno, I c., chop one

(or.) in small pieces; navovesoha, I c., chop it in small pieces; naevoaxâ, I c. apart; naevoaso (or.); see break; napoevoax, I c. off; napoevoaxomovo, I c. it off his; naoxevoaxâ, I c. it in two apart; naooxtax, I c. hair; zcooxtxēs̄z, the one with hair c.; zehooxtressō, the ones with hair c.; natatovaso, I c. one open (cutting forward, away from self); natatovaxâ (in.); navessetaso, I c. one (or.) in many small pieces; navessetâxa, I c. it in many small pieces; navovessetâxanoz or navovessetxanoz, I c. each one of them (in.) in many small pieces, slices; naoesova, I c. meat (in sheetlike pieces to hang up to dry); nasēpovaxâ, I c. it in bunches; nasēpovaha, I c. it (by stroke) in bunches (as hair, fur); nanovax, I c. diagonally; zeto hohona zenovaxēs̄z, this stone is c. diagonally; nanovaso, I c. (or.) diagonally; natovaso, I c., rip one (by pushing knife forward); natovaxâ, I c., rip it (forward motion); [naoxēto, I rip one (drawing inwardly)]; naeoncevaso šišinovo, I c. the rattlesnake, (rad. cone-ref. to the long round body); this could also be said of a rope (which is or.); naeoncevaxâ, I c. it, sp. of an in. cylindrical body; navovesceaxâ, I c. it in small slices or parts; navovesceasō, I c. them (or.), each one in small parts or slices; nazceaxâ, I c. it smaller, make it smaller by cutting; nazceaso, I c. (or. sp. of clothes, etc.) smaller; nataxaso, I c., gash one (see further for cutting or gashing parts of the human body); nataxomovo heāz, I c., gash it his hand; nazetaxax, I c. a notch; nazetaxaso, I c., notch one (sp. of stones or dry goods, or.); nasētostoevâtaxâ, I c. it in square shape; nasētostoevâkoneaso, I c. one (sp. of clothes) in the same square shape, lit. with the same corners; naamistxaso, I c. (or.) round; naamistaxâ, I c. it round; naoešksaevaxâ, I c. it in triangle form; naoešksaevaso, I c. (or., sp. of dry goods) in triangle form; also naoešksaéso, I c. (or.) tapering; namooha, I c. it asunder (by stroke, as with chisel); namoōno, I c. (or.) asunder; navohetaso, I c. (or.) for a dress; navohetaxâ, I c. it (out, as sample); navohetxova, I am cutting (as a tailor or dressmaker); naéestaenaxova, I prune, c. off the branches; naéestaenaso hoxzz, I prune the tree; naeéestaenasō, I prune each of the trees; naéestaenâno, I prune (or.) by cutting with strokes; natâxtanoaxâ, I trim it around, all around (by cutting); natâxtanoaso šeon, I trim the cloth all around, by cutting. The few following examples will show how other verbal modes are made: nazetax, I c. (rad.-ze- denotes "on, forward, busy, occupied with"); nazetaxâ, I c. it; zetxoz, c. it thou! zetxom, c. it you! nazetaxetan or nazetxetan, I want to c.; nazetxetanota, I want to c. it; zetxovacha, let him be cutting!

CUT

nšezetxoha, let him c. it; nasaazetxe, I do not c.; nasaazetxohe, I do not c. it; nazetxomovo, I c. it his; nazetxemo, I c. one (or.) his (obs. term with this form of verb, but navohetxemo hevoestoto, I c. it [or.] her dress); navessezetxemo, I c. with, in company with one (or.); navešezetomaxovaevonotto hesthozeon, I am cutting the ground (plowing) with (instrumentalis) his horses; natotaxesz, I c., gash myself; nitotaxeszevomotāen, he is c., gashed for us; etotaxeoešeš, he is c., gashed; the inf.-to- denotes frequentative, several times. Naeōstaso, I c. one's scalp; naēnotovaso, I c. one's head (by drawing the knife); naēnotovāno, I c., chop his head (by striking); naēnotovaōstaso, I c. one's head at one sweep; eēnotovae, one is decapitated; naēōno hoxzz, I c., fell a tree; nataxaso, I gash one; natotaxaso, I inflict several gashes on one (or.); nataxeōstaso, I c., gash one (or.) at one sweep of knife; natotaxeōstaso, I inflict several sweeping gashes on one (or.); nataxeōstxesz, I c., gash myself with one sweep; naatoesz, I c. myself by striking; naatōno, I hit, strike one (or.); napoēstaso, I c., chop off one's ear; napopoēstaso, I c., chop off both of one's ears; napoēstaōstaso, I c., chop off one's ear (with one sweep); napopoēstaōstaso, I c., chop off, each of one's ears (in a flash); also napoevoaxomovo hestovo-oz, I c., chop it off, one's ear; napoevoaxomovo hestovoxzetto, I c., chop them off, each of one's ears; napoēsevoaso, I c. one's nose; nataxeōsaso(?), I c., gash one's nose; natotaxomovo hehevo, I c., gash it one's nose (several times); napoēsevoaso, I c. off one's nose; napoevoaxomovo hehevo, I c. it off his nose, or bill; napoevoha, I c., chop it off (with stroke); napoevohomovo, I c., chop it off his....; navovēno, I c. one's face; navovehen, I have cuts in the face; suff.-ēno (or.) always ref. to face, any part of it, and implies c. or any instrumental action upon it; see slap, wipe, wash; evovehe(n), he has cuts in the face; rad.-vov denotes "c. in, cuts, scarify" and has ref. to the depression or mark left by the c.; inf.-totax- ref. to the inflicting of the cuts over or across surface of any part of the body; natotaxhestoonaso, I c., gash his chin several times; evovehestoonas, he has cuts in the chin; natotaxehevotanosēno, I inflict cuts, gashes on one's cheeks; evovehevotanos, he has cuts in his cheek; natotaxeāzenaso, I inflict cuts, gashes on one's mouth, lips; evoveāz or evoveāzena, he has c. lips; evovehēs, he has cuts on his nose; navovehexanēn, I c., gash on one's eye; evovehexan, one has cuts on the eye; natotaxeoxtanēno, I inflict cuts, gashes on one's forehead; evoveheoxtane, he has cuts on his forehead; evoveheota, one has cuts on the throat; navoveheotaso,

napoēstaso
c. open
lengthwise
thru it (or.)
length, forward
motion
cutting
from the
head

*cut, then
applied to
the cut
for the
drill*

*napoēstaso
cutting
the cut
in the
inf.*

*napoēstaso
cutting
the cut
in the
inf.*

I inflict cuts on one's throat; natotaxomovo hesze-oxz, I c., gash it, one's throat, several times evovehehané, he is c. in the nape of his neck; evovehenotovae, he has cuts in his neck; navovehenotovaso, I inflict cuts, gashes on his neck; nahestatamōnaso, I c. one's arm at the shoulder; naohestatamōnaso, I c. each of one's arm at the shoulder; evoveheestatamōn, one has c. in the shoulder; natamenaevaso, I c., amputate (leaving a stump) one's arm; natotamenaevaso, I c., amputate each of one's arms; natotamenaevasō, I c. each (both) of their arms; both arms of each one of them; nataxenaevaso, I inflict a c., gash on one's arm; natotaxenaevaso, I inflict cuts on each of one's arms; evovenae-va, one has cuts on his arm (or arms); navoveheszeōnaso, I c. in one's elbow; nononasz navoveheszeōnasō, I c. in the elbow of each one of them; evovcheszeōna, one has his elbow c.; etotaxeoešeš, one has cuts, gashes (caused by one sweep or sudden tear); this term applies to any part of the body; natameonaso, I c., amputate one's hand; natotameonaso, I c., amputate each of his hands; etotameonae, he is with both hands amputated; rad.-tam- =blunted, abrupt, flat ending; Tamenae-vahe, Short or Amputated-arm, pr. name of a Sioux (Broken-arm) and also name given to Judge Talkett, who surveyed the Ch. allotments in 1891-92; evovehenaevae, one has cuts in the arm; nataxeonaso, I c., gash one's hand; natotaxeonaso, I c., gash both of his hands; natotaxeonasō, I c., gash their hands, of each of them; nataxeonaōstaso, I c., gash one's hand in a flash; evoveheona, he has cuts on his hands or hand; evovehestāeona, one has cuts in palms (of hands); navovehestāeonasō, I inflict cuts on one's palms or palm; natotaxhestāeonasō, I c., gash each palm of one's hand; etotaxhestāeonaōšeš, one got both palms of his hands gashed, c. up (by a sudden sweeping motion, as from a machine or the breaking of stretched barbed wire); napoeosevaso, I c. off one's finger; napopoeosevaso, I c. off one's finger; napoeosevoōno, I c., chop off one's finger (with an ax); napoevoaxomovo hemoēškon, I c. it off, one's finger; napopoevoaxomovonoz hemoēškonoz, I c. off each of one's fingers; napopoevoaxomovonovoz hemoēškonevoz, I c. the fingers of each one of them; napoevohomovo hemoēškon, I c., chop it off, his finger (with ax or by striking); napopoevohomovonoz hemoēškonoz, I c., chop them off, each of one's fingers (with ax or by striking); natameosōstaso, I c., amputate one's finger (the ending -ōstaso denotes one sudden act of cutting the finger blunt or short); natameos-eš, I am with a c., amputated finger; etotameosae, he has all his fingers c., amputated (stative); naheškse-ōstaso, I c. the end, tip of one's finger; evoveheškos,

napoe-
ose-
vaso
of a cylindrical
object.

trim naatossō. Itr. me; cutting off irregularities, excrescences, surplus, pruned off spruce
 naatox(ā) cataxaēlō, my, how trim he is! naatoxpoexā, cataxpīe
 t. of. makes navenitaxē, I should t. cut off me (that is not fitting)

CUT

ENGLISH-CHEYENNE DICTIONARY

CUT

he has cuts on his finger or fingers; nathooxeosevoa-
 so, I c. off one's little finger; nasitoveosevoaso, I c.
 one's middle finger; evoveheōheva (or evovehōheva),
 one has cuts in his finger nails (also claws); napoe-
 hōhevaōstaso, I c. off one's finger nail; napoevoaxomo-
 vo hesthōhevo, I c. it off, one's finger nail; natoxoē-
 xomovo hesthōhevo, I c., trim it, the edge of one's
 finger nail; nataxehešeeonaso, I c., gash one's chest;
 natotaxehešeeonaso, I c., gash one's chest several
 times; evovehešeeona, he has cuts on his breast, chest;
 evovea hetanan, her breast has cuts; naóseno, I c. one's
 abdomen open; natotaxepaonaso, I c., gash one's back
 several times; evovepaono, one has cuts on his back;
 evovehešen(a), one has cuts in the small of the back;
 evovehetoness, one has cuts at the seat, buttocks; evo-
 vehetonea, one has cuts on the back, ham part of the
 thigh; éévtancš, one's end of flesh is c., one is cir-
 cumcized; naévtaneso, I c. the end of his flesh, I cir-
 cumcise one; naenomaso, I c. one's thigh; naenomaōsta-
 so, I c. one's thigh at one drawing of knife; naenomaō-
 stōno, I c. one's thigh with one stroke; naeonomaso, I
 c. each of one's thighs; naoxenomaso, I c. one's thigh
 open (lengthwise); natotaxenomaso, I c., gash both his
 thighs, or several times; evovehenoma, he has cuts on
 his thigh; nazeoonaso, I c. one's hip; evovehezeoono, he
 has cuts on his hip; naeoxtaso, I c. one's leg (above
 knee); naeoxeoxtaso, I c. one's leg lengthwise; naeoxta-
 voōno, I c. off one's leg (with ax); na(e)nstanéso, I c.
 one's knee; naoenstanéso, I c. each of one's knees;
 suff. -éso (or.) and -éxa (in.) ref. to the cutting
 thru the whole object, to c. it off; see further on;
 natotaxenstanéso, I c., gash one's knees; naheškoxtaso,
 I c. thru one's leg, below the knee; naeškoxtaso, I c.
 off both of one's legs, below the knee; naeškoxtaōs-
 tōno, I c. each of his legs (below knee) with one
 stroke of the ax; evoveheoxta, one has cuts on the
 leg; nahaononaso (nahaonaso?), I c. one's popliteal,
 hamstring one; evoveheonon, one is hamstring, has cuts
 in the popliteal; naeáonaso, I c. one's shin; naeáona-
 so, I c. each of one's shins; naeoxeáonaso, I c. one's
 shin lengthwise; natotaxeáonaso, I c., gash one's shin;
 natotaxevevaso, I c., gash both the calves of one's
 legs; naoxesevevaso, I c. lengthwise the calf of one's
 leg; evoveheseva, one has cuts in the calf of his
 legs; naoesetaso, I c. both of one's tendons (ref. to
 legs; nahezsestonaso, I c. one's heel; naenškovononaso, I
 c. one's ankle; naeaxtaso, I c. one's foot; naeaxtaso, I
 c. both of his feet; naeaxtaōstaso, I c. his foot with
 one sweep or drawing of the knife. Naéso, I c. one;
 naéxa, I c. it; naéš (obs.), I am c.; the rad. -é- in
 preceding endings ref. to process of cutting thru an

cut

na'ēxəŋ n u'v'əxə, take it off (as meat from bone)
na'ēxəŋ (pl.) na'ēso (or) na'seexaxəŋ - cutting off, as corn or ear
nazekstaxə = I cut it short

CUT ENGLISH-CHEYENNE DICTIONARY CUT

object, to sever it, or parts of it across the length;
na'ōno hoxzz, I c., fell, hew down a tree (by chopping);
šistato nataēso, I am going to c. the board (at either
end); naamseēso šistato, I c. the board across its
width (šistato is or., whether it ref. to the coniferæ
or any piece of lumber); naamseēxa namxistonestoz, I
c. my pencil across its width; naoexanoz heceēseonoz,
I c., sever the posts thru (at either end); na'xova, I
am cutting; naoexovanoz mōesz, I am cutting grasses;
oerovātoz, cutting machine (ref. to mower); the term
"naoexova" is now understood to mean "I am mowing";
naexxova, I saw across; exxovātoz and ēšxovātoz,
cross c. saw (ref. to large saw, used for logs etc.);
naoxxova, I am cutting, sawing lengthwise; [oxxovātoz
would be the saw used in a saw mill or a rip saw;
hoxxo, logs c. lengthwise]; naoexanoz hokoxzz, I c.
standing corn; naoēxa, I c. in small pieces, ends; na-
poēsēso, I c. one's nose (ref. to the end of); natamēso-
so, I c. one's nose short, truncate it; natameoseš, I
have the end of my finger c.; naenstanēso, I c. one's
knee across (cutting the leg off at the knee); naens-
taneš, I have my leg c. off at the knee; natamosōn, I c.
the end off (by striking); natamosoha (in.); natamo-
sōno (or.); naevxtanēso, I c. the end of one's flesh
(circumcise); see above for same term; naconeēso, I c.
one (at either end), ref. to an extended round body, as
snakes, worms, etc.; naconeevokōno, I c. it apart (by
stroke); naconeēxa, I c. it (something, like sausages,
etc.) natoxoēxova, I am cutting along the edge, trim-
ming the edge with knife or scissors; natoxoēso esze-
hen, I c. its (or.), the coats edges; natoxoēxa heto-
mxistō, I c., trim the edge of this paper; nahonocēxo-
va, I c. the end, point; nahonocēso, (or., as of a dress,
etc.). nahonocēxa, I c. off its point, end; the partici-
ple ending of this form in -ēso is -ēš; etoseēš, he
is going to be c. asunder; esaaēšeehan, it has not been
c. (as hair); naēso, I c. one (part of him) off; niēšsz,
thou cuttest me asunder, across; eēšē, one has been c.
asunder (as a tree is c. across either end); such
terms are hardly used for people, unless in such in-
stances where one's body is sawed in two or several
pieces; šēmeq, the cuttings of hair; oveēš, when it is
c. (passive); mataēš, when it shall be c.; eokoēš, it is
mowed (ref. to land, whose grass has been c.); mōesz
etokstoeēsensz, the grass has been c., mowed short; mō-
esz eoosēsensz, the grasses are c.; the Ch. uses grass
in the pl.; coxoēš, it (or. sp. of dry goods, clothes) is
c.; eochoēšo, (pl. or.); eoche, it is c. (as wood); na-
ha kamax, I c., split wood; naēcoeman, I c. fire wood;
naēhanoz maxsz, I c., split wood (max = wood); nanoose-
shetovāz, I c. my way thru (as when escaping thru a

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na'ēxəŋ (pl.) na'ēso (or) na'seexaxəŋ - cutting off, as corn or ear
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naēhanoz maxsz, I c., split wood (max = wood); nanoose-
shetovāz, I c. my way thru (as when escaping thru a

na po eseno, - na, I c. his, it, end or point (as of beard or any protuberance, as new shoots in potatoes)
 na eseno
 na d'ei-poxa, I c. it apart from: cáč-pač, it is cut...

ENGLISH-CHEYENNE DICTIONARY

CYLINDRICAL

CUTE

crowd, etc.); naēs-sxsoxpōš, I c. my way into; kašgon evēsan, the child is cutting teeth; lit.teething; namxeaxova, I write by cutting, carve; mxeaxovātoz, the cutting for carving (in design), also carving tool; mxeaxovahe, the carver; nanitonisovaxā, I divide it apart by cutting; nanitonisovāno, I divide (or.) it, apart by blow of ax; evovechenoan, he pronounces "cut apart", he cuts his utterances; evoveensz, he speaks disconnectedly, or cutting his words or syllables. Naēevseso, I c. off his horn; naōēevseso, I c. off both of his horns; zeoēevseš(sz), the one with horns c. off; zeoēevsešessō or zeoēevsešenassō, the ones with horns c. off; nanoveevseso, I c. his horn less, leaving a stump, when dehorning; novoveevseš, he is dehorned with some of the horns left; nakaevseso vechohotoa, I shorten the cow's horn by cutting; ekaevseš, his horns are c. short, he is short horned (made so); see horn and dehorn. Naoxtxovamoto šeon, I c. the cloth with scissors; naoxtxovamoxta mxistō, I c. the paper with scissors; see scissors; navākoeso (often pronounced navākos), I c. his tail short; zeto hotam evākoēs hetano, this dog had its tail c. short by a man; also navahocso; nivāko(c)šesz, I c. thy tail short; heszevax nazekseōstōno, I lessen the length of its (or.) tail by cutting with blow; nahonocēxomovo heszevax nathoze, I c. the tip of the tail of my pet; nahe ksevaseōstōno (by stroke or blow) and nahečksevaseōstaso (by knife), I c. the tip of his tail; namhaevase stōno (by blow) and namhaevaseōstaso, I c. off the whole of his tail. Sometimes "heszevax" is used for in. objects (as handles of dip-pers); for such forms the ending -éxa would be used in the Genitive m., as: naēxomovo nōhanistoz heszevax, I c. it off, the tail (handle) of the dipper. All the verbs expressing "cutting" have a special conjugation which is called Instrumental mode in the Ch.gr. Sounds of sharp "s", "š" and "x" is the characteristic of "cutting, severing, going thru" action.

cute, enxōs, it is c., neat, funny, curious; enxooxtae, one (or.) is c., funny, neat; usually, said of small children or animals. *nakooxtazeta, I think him c.*

cyclone, maxevovetas (or.), the great whirlwind (ref. to tornados). The small whirlwinds that often occur in the summer are believed to be the spirits of dead people; sticks are thrown at them, to drive them away, they are called "evovetas" = turning around self; the maxevovetas is believed to be a great and powerful spirit bent on destruction and being especially wroth at the white people; enamecoxz maxevovetas, the c., tornado is on coming; maxevovetasoneva, by, thru, with the c. or tornado.

cylindrical, inf.-one- denotes the rounded form of a

also chohanvipo (Honz) tube

see bottom of p. 240
 "pollar shape" also

330

inf. - hohau - = of conical, cylindrical, beautiful, prismatic shapes of large size

branch, limb solid tube: smooth surface

Cylindrical
 the prototype
 of a pump
 also the position
 of a stick

house); ematanemhayoneve, it is a d.; zeoxchoxtovaz matan, d. man, the one who sells milk.

Dakota, Natovon or Natovona, applying to Mdewakanton, Sisseton, Wahpekute and Wahpeton (Hayden, Ethnog. and Philol. Mo. Val., 290, 1862). The Winnebago are also called Natovona by some Ch., likely from confusion. The word Natovona is evidently a corruption from the verb -notova- =to be alien, not from the stock.

dale, zeameveetto, d., vale, little valley.

dally, natotaoész, I d., trifle with it; natotatoēta, I act dallying; see trifle, waste.

dam, v. nahoxovenxpēna ohe, I dam the river; hoxove = across + -nxpēna =to obstruct it (fluid), ohe =river;

enxpōvatto, the water is dammed, held back, obstructed; nanxpōvanen, I d. (water). *hoxove-nxpōvaevato, d. stream.*

dam, n. nxpōneon; enxpōneoneve, it is a d.; homā nxpōneon, beaver d.; nxpōneon emanszenov, they (or.) are making a d.; enxpōneonan, he builds a d.; hecham, d., female parent (of animals); zehēhamsz, the d., the female one; see female. [zehetanehamsz, the male one].

damage, v. nahavsevana, I d. it, make it bad; nahavsevano, I d., (or.); nahavsevaa, I d. it (with feet); natoto-

nitana, I d., spoil it; natotonitoēho, I do d. to one

(or.); natotonitoész, I do d. to it; see spoil, harm;

heto etahavseveoz, this is damaged; etotoneoz, it is

damaged, spoiled; inf. -toto- =spoiling, damaging, hurt-

ing, harming; natotonšetan, I feel damaged, hurt in my

feeling, that; nivétotonšetanooz, do not thou become of-

fended! Natotonšenesta, I speak damagingly of it; na-

totonšenheto, (or.); etotonhesta, he is damaged, crip-

pled, infirm; natotonševe, I do d.; etotonethozeohe, he

does work hurtfully (real work); etotonsetamo, he

thinks damagingly of one (or.), he hates one; natoto-

nitoomen, I suffer d., undergo harm, spoiling; natotone-

vomoxta, I feel (physically) hurt, damaged; hanc zeava-

otto èvešetotoneoz heto kokōase, then (at that time),

when I fell, this watch became damaged thereby. Ehas-

toha zeoxcevešetotonševostanchevstove, there is much

whereby life is damaged, ruined; zetotonitoētassó, the

ones (or.) who do d.; hemxistō natotonitanomovo, I d.,

spoil his book; etotonitōvatto, the water does d.

damage, n. havseveozistoz, the having become damaged, bad;

havsevanenistoz, the damaging, making bad; totoni-

tanazistoz, d., spoil; totonitoētastoz, d. in acts; toto-

nitoéhazistoz, mutual damaging; totoneozistoz, the d.

done; totonšetanoxtoz, d. (mental), offence; totonšeta-

noozistoz, the becoming damaged (mental), offended,

hurt; totonševestoz, damageable doing, work; totonetho-

zeohestoz, work of d.; totonsetamāzistoz, thinking dam-

agingly, mutual hatred; totonseztastoz, hatred; toton-

cho

another English word made into
 sita, also no more and. Old. Madawoff in Clinton
 Alta. note me in day, "sita" and "sita" and "sita"
 supposed Chag. were inventing when W. in Canada, say
 don't you understand English? - He means "sit down"

DAMN

ENGLISH-CHEYENNE DICTIONARY

DAMPEN

hestoz, state, condition of being damaged, crippled, in-
 firm; totonitoomeo or totonitoomenhestoz, the suffer-
 ing, enduring d.; totonšeoanistoz, the damaging utter-
 ance, word; totonšeošzistoz, damaging speech; (inf.-to-
 to- is not to be confounded with inf.-totox- which
 implies a "following along a line or border"; nitotox-
 stanon, we discuss about it); natotonhestanon (or nato-
 tonešenhestanon), we speak damagingly of it; see d., v.
 damn, see curse, condemn; naehōmo, I d. one, cause evil to

come upon him; naehōxta (in.); zeehōmessš, the
 damned, cursed ones (or.); zeehōneheonevsz, the one who
 damns, brings evil by occult power; zehavsevenooanev-
 oz' Maheon hevehestoz, the one who combines the name
 of God with evil utterances; nivōhavsevenōoanevo Ma-
 heo hevehestoz, do thou not utter curse, damning; rad.
 -oan = to utter, pronounce; inf.-no- = to connect with,
 combine; another term is this: nanonoanomovo heves-
 toz Maheo, I d., curse; lit. mix with it (sc. my words)
 his name God; inf.-no- = connect, combine; [nanoana, I
 mix it, combine it, add it to; nanonoana, I add it se-
 veral times; nanoanomovo, I add, mix it with it his].
 Now Eng. speaking Ch. have heard white men uttering the
 "—dam" so often that they have adopted the term in
 the form of "katam"; katam chevo, —damn he says. The
 Ch. have no equivalent for the sulphurous words of the
 white man; *akatan termi*; *naheōemo*, I d. one; *naheōche*, I d. him

damnation, aenehōnehestoz, eternal d.; aenemaxeosāzistoz, d. him, in
 d., eternal punishment; nomoss aenetto have- word;

voomenhestoz (or havsevstaomeo) zetoseamhaevoss zehe- *ehonāz*, he
 tāenotovaeozetovohevoss Maheon, the eternal evil d. himself
 state of suffering which those shall be given (shall *receiving*
 receive) who have alienated themselves from God; ae- *death*
 nehavsevstaomeo mataešenāestovez', the unending evil *noāēstoz*,
 state after death; etosemeatoeo havsevstaomenhestovā *damnation*
 nomoss aanettoz', they (or.) are going to be given over *noāema-*
 er to eternal evil condition or state of being; cho- *jiētoz* (in l.)
 vahan ehōnehestoz or esaacvhaehōnehestovhan hevetove- *eoāhoēle*,
 vo, there is no more d., condemnation for them. *he is not damned*

damp, chekōva, it is, d., wet; see wet; chestoneōo, the
 grass is d.; chestoneoz, it becomes d.; chestoneo-

mao, the ground is d., moist; see moist; hoe zehēstone-

atamano, a land, country of dampness, moisture; esaahē-

stoneomaochan, the ground is not d., moist; chestoneata-

mano, it is d., sp. of the weather, of a place or in
 general. *evē-heitonē, ohavōvotā*, he shakes himself d. (cool *head*
 damp, n. (dampness), hestoneēš, the d., moisture; hestoneō-

zistoz, the becoming d. *naheōstoneōstōnaū*, I make *aboo*
 dampen, nahekōvozx, I d., wet it (a little); nahekōvotlo, *evēheitone*
 (or.); see wet; naanoovamo, I d., soothe one, *acid*
 urge him to cool down, check one; coanocoz, he becomes *my throat*
 dampened, soothed, checked (Ger. beschwichtigt); namotā-

chestoneōo
hey (or.) are
d., moist.
naheōstone-
evēheitone
is in a d.
place

head
aboo
evēheitone
acid
my throat
wet, d.

vomoxta, I feel dampened, depressed, dejected; see depress; zēmehachēšēvetanos naoanoevamo, I d. one's ardor, diligence; coanaxaoz, one becomes dampened (fig.), checked; naēxaevamo, I d., overcome him (by urging).

damper, n̄xpatovanehe, smoke checker, stove damper; n̄n̄xpatovana, I close the d., (sp. of stoves). *naovatorana; natastato- the d. I open etatastato*

damsel, kasehē, young girl, maiden; ekasehēheve, she is a d.; see girl.

dance, nahosso, I d. (moving on the same spot); namātao, I d. (the dancers standing in a half circle, not moving singly, going back and forth on the same path), also naaoz or n̄naaoz, (ref. to rejoicing over victory; the dancing being on the same spot, as on a blanket, etc.); naovavhosso, I d. (magical d., rad. -ova- = magical); namaheonhosso, I d. (ceremonial, religious); naseozevomoheme, we d. (the dance of or for the dead); ninixaoomphema, we d. the double (by two) d.; ninixotomohema, we d. the kissing d.; nivohoksevomohemā, we d. the d. of light, also niakomohemā; enimaomoeo, they d. encircling, around something; eonchanotxevomoeo, they d. the Ponca d. (also called "drum" d.); conistakomoeo, they d. in the form of a ring; ehōhossohestove, it is heard dancing; ehōomoeo, they are heard dancing; etatoschoeēseenātove, the d. is going to be started; nahossoetan, I desire to d.; zexhossōs, when dancing (he or her); navesshossomoeo, I d. with one [navesthossoemo, I play with one]; nasaahossohe, I do not d.

dance, n. hossohestoz, ref. to dancing, when single ones d., but not standing on the same spot; ehossohestove, it is a d., dancing; ehossoenov, there is dancing; mataeēēnhossohestove, when the d. shall be over; esaahossohestovhan, it is not a d.; hane zexhossoshestove, then (alluding to) at the d.; the term hossohestoz is closely related to vhossohestoz = play, the playing; hossohestoz used to be a play or representation by dress, acts, pantomim and shouts, of different important phases of the Ind. life, especially warfare. The dancers' apparel, their individual decorations by way of paint or quill and bead work, their peculiar way of jumping, or gliding, always with a well kept rhythm of motions, all this had a symbolical meaning for the onlookers. In other words the term hossohestoz in its broad meaning should be translated "dramatic representation". That many of these "plays" have lost this character and run into a meaningless display of finery by half educated boys and girls is far from being an improvement on the "old". The participants in battles or hunting expeditions would expand in telling of their feats while sitting around the lodge fire. But this was not enough; to the words gestures were added and finally the whole recital was

*ahozestoz
d. victory d.
ahozestoz
d. song
of victory
ahozestoz
ring d.
ahozestoz
ahozestoz*

made in public by way of pantomimes and decorations, interspersed with short monologues, or none at all. For one who understood all this the d. or play had a strong fascination, especially in former days when new feats created new plays. At present the display of Ind. finery, and the social gathering with what it gives to the eye and to the flesh, makes up the main attraction for these plays or dances. Seozevomohes-toz, ref. to a religious d. in which the participants forming a half or lesser circle stood very close together, moving with a slow rhythmical shuffle of the feet sideways in one common direction of the circle to come back again in the same manner. This dance was accompanied by the incantations of the participants, oftentimes with alternate singing between men and women. This dancing was at its height in the days of the "Messias-craze", but it has not been entirely discontinued, and has been called Ghost dance (from -seoz = dead person + omohes-toz which ref. to ring or circle). A dance related to this "seozevomohes-toz" was the "vohoksevomohes-toz". The name is derived from vohokas which means light, shine. It is the name of a young Northern Ch. man, living near Lame Deer, Montana, some eighteen years ago. As he introduced this dance it was named after him as: "the dancing circle of light", [the English name of the man is Eugene Standing Elk]. Akomohes-toz is another name for the same or very similar dance. Nixaomohes-toz, the dancing by pairs, not white man fashion, but standing side by side, close together and increasing by addition of such pairs into a small or large circular line of dancers, according to room and attendance; there is usually a fire in the centre of the circle. Related or merging into this form of dance is the one called noxtomohes-toz, kissing d.; onehanotxevomohes-toz, Ponca or Drum warriors d. (Oneha = Poncas + notxe = warrior); nimaomohes-toz, the dancing around in circle; onistakomohes-toz, the dancing in a ring; ovavhossomohes-toz, magical d.; maheonhossomohes-toz, sacred, mysterious d., (name given to dances in connections with ceremonials, as the Sun-d.); mataoxtoz, the dancing on the same place, not moving to and fro; also circle fashion, and similar to seozevomohes-toz; haozestoz, dance of rejoicing, victory. Oxheheom, Father-lodge, called "Sun-dance" is a religious ceremony with which some dancing is connected. See Sun-dance. Mashaom is another ceremony which has become in disuse for lack of competent leaders. To the knowledge of writer it was not held for over 22 years among the Southern Ch. The Northern Ch. had it in connection with the Sun-d. in 1911. Mashaom means Crazy lodge and crystalizes an

*geo nom-
omohes.
those dancing
with weeping*

old tradition concerning the intrusion of contrari-ness and hostility among animals which had hitherto lived in harmony with each other. The participants of the Mashaom are called (H)oxnokaheo (see contrary) = the Contrary ones. These (H)oxnokaheo (or (H)oxnoka) also formed a band called the "Reversed or Inverted-bows" ([H]oxnokavó = Inverted-bow). The inverted form of their bows was symbolical of their actions. After a certain time spent in training themselves, exhibitions of their odd performances were given publicly to the delight of the onlookers. As many as possible of the larger animals are represented by the players who don the pelts or horns of such animals. Whatever the actors do is the reverse of the natural order. In approaching each other, they turn each other their backs; when one is called to a place he walks away from it; when told not to come he does just the reverse; the tips of their arrows are chewed instead of being sharp and in shooting with the bow, they turn it the wrong way and hit the man behind them instead of the one they seem to aim at. In short it is calculated to represent the utter reverse of things in order to represent the existing disharmony between animals and people (also between animals among themselves and people among themselves). To hold such a Mashaom requires skillfull training, which however is hardly possible now, because of the disappearance of men like Lonewolf who were the only experts in the intricacies of the play. Writer is told that such a Mashaom is to be played this summer (1914) by the Southern Ch., but there is little to warrant it to become the genuine old representation; it will have to be conformed to the new conditions and environments. - The Ch. believe that also different kinds of animals, birds and insects have their own plays or dances to give outward knowledge of their inner feelings and experiences. So, among other things, they have noticed that a certain kind of grasshoppers will fly very high in the air, as if in play, and come down again with the color of their wings changed to a nice red; emaēnaos-zeo = "they go to receive their red wings", (as the Indians say).

dancer, zehossōsz, the one who dances; hosoheo, d.; ehossoheoneve, he is a d. (one who likes to d.); zehossoessō, the dancers; zeseozevomoessō, the "ghost-dancers"; zeonehanotxevomoessō, the Ponca (or drum warrior) dancers; zenimaomoessō, the ones dancing around; zeakomoessō and zevohoksevoemoessō, the ones dancing (as described above under dance); zenoxtomomoessō, the kissing dancers; zeonistakomoessō, the ring dancers; zemātaoz, the d. (on same spot); zemātaoss, pl.



form of the preceding; zehaozz, the d. (on same spot, for joy or victory); zehaozessô, pl.; oxhehetan, the Sun-dancer; oxnokao, Mashaom d. (also Inverted-bow warrior).

handwritten: audelion
oxpēva-danger, hestatamahestoz, d., risk, exposure, imminent d.; esaahestatamahestovettan, it has no d., risk; asetoēstoz, d., perdition; easetoēhestove, it is a d., perdition; vostanevatamahestoz, d. of losing one's life, at the risk of life. nahestatamahesta, I am in d. of it dangerous, ehéatamano, it is d. (condition, aspect, weather - *see warn* er), not safe, is fraught with accidents; eva-venaetto, it is d., perilous, threatening; emomoanatto, it is d., attended with difficulties; *inf. -momoana- = d. hardships* difficult, complicated, not clear; chotoanatto, it is difficult, perilous, d.; chotoanavoma(o), it is d. *chepromo* (also fig.); chotoanavoēta, he does a d., hazardous thing; chotoanatamano, it is d., complicated, fraught with difficulties or danger (general aspect, condition, weather); chotoanavomoxta, one is dangerously sick; *inf. -hotoana-* denotes hard, terrible, awe-inspiring, fraught with peril, hazard, not easily trifled with; hence the term "Zehotoanahestz" = the mighty one in connection with Maheo ref. to God's might and majesty, as an awe-inspiring being, a terrible one with whom one cannot trifle; ninēhov Zehotoanahétto Maheo, thou who art the mighty God (sc. terrible for those who disobey thee); heto chestatamahestove, this is risky, dangerous.

dangle, emomaanhōsta, it dangles, swings back and forth while being suspended; emomaanhōstanz (pl. in.); hotanoneva eakavoeto, it dangles, hangs from a thread; mohēno eax'xevootane, it dangles from the horse's neck (rad.-ax'x- ref. to the swinging with noise, rattling, metallic sound as jingling or sound of bells); tone-oetōsanistová eakavoeto, it hangs, dangles from a hook, holder; eax'xepanoeto, it dangles, swing against it (?); see hangs, suspend.

Daniel, Maheonhoemanz; God-judge.

tiny, challenge
g.v. dapple, see spotted. dare, namenāno, I d., challenge one; see challenge; naō *naaheyan, he daring one* metoxanō, I d. them (or.), take risk (as by going or stepping out towards the enemy); *inf. -ise- = hesi-* tate, not d.; nasaaiseēsztovohe, I d. speak to one; see bold; zetaešohēstahätto, as far as I dare (lit. heart ed); naheomstoēta, I act daringly, go to far; nasaane *naaheyan, he daring* omseneševé, I do not d. do it. *inf. -heomse-* is of difficult understanding; in general it denotes "to go beyond, overdo it". ešho-hēstana-neševé, *he d. do it* "sows up his courage to do it"

daring, chāe and chātamāz, one is d., brave; Nākoxhāsz, Daring or Bravebear (pr.n.).

dark, cāenonitto, it is d.; cāenonevōman, the atmosphere

*Siemart avataha, he has a d. black heart, his conscience is darkened
 eieie-äenonhöeseme, — is covered with darkness
 covasz zeketatananhöeseme, darkly: out - hove - shadowy
 darker ^{dark} ^{hove} ^{shadowy}
 I shall make it d. for him*

DARKNESS

ENGLISH-CHEYENNE DICTIONARY

DART

is d.; eáenoneve, it is d., ref. to substance or quali-
ty; eáenonitōve, it is the d., darkness; ehetōvōman,
it is getting d. (the day); esaapevōmaoxzechan, it is
d., not well day light; inf.-aenone- = d.; aenonemhayo,
d. house = prison; aenonevostanehevostoz, d. life; eacno-
nevstaomen, one is in a d. condition, situation, being
(fig.); eáenonevstaha, one is d. hearted (fig. = benight-
ed); enxpeáenonitto, it encloses, shuts in darkness; in
colors inf.-hāe- has the meaning of d., deep, as: ehāe-
mao, it is d. red; eáenoneoz, it gets d.; aenoneomē, in
the d. lodge; aenonevox, d. pit, hole; eáenoneomeoe, it is
d., in the day. [Zevōnitto, the light, day light; eáeno-
nitto = from the light]. Esaaáenonittan, it is not d.,
darkness, zeáenonitto, the d., that which darkens; aenu-
nevhan, d. (in person); èmanszeno zeáenonittoz,
he created d.; aenonevstahātoz, d. of heart; aenone-
vstaomenestoz, condition, state of d. (fig.); aenonevs-
taomeo, the benighted state; aenonevooomenhestoz, d. as
suffering; aenonevooom, place, region of d.; eáenonitō-
ve, it is d.; zenxpeáenonitto, enclosing d.; zeáene-
onitto, eternal d. *eaenone means it bec. darkened*
darken, naáenonemman, I make it dark; naáenonena, I d. it;
naáenoneno, (or.); naáenonexaneōno, I d., blind
one (or.) eaenonevstahaoz, he becomes darkened at
heart; eáenoneoz, it (or he) becomes darkened; áenone-
ozistoz, the becoming d. See secret, cover, cloud. Na-
aenonevstahano, I d. one's heart; naaenonevstaomenesé-
ho, I cause one to be in a darkened state; naaenonevo-
omenesého, I cause one to suffer in d.; eáenonevstano-
veo, they are darkened, live in darkness (as a people);
zeáenonevstanovessó, the benighted ones (as people);
see dim. *eaenoneoxsen, he promotes d. eaenoneossan*
darn, navhapevano hoxeon, I d., repair the stoking; na-
evhahāpenoto, I sew it again; see mend, patch.
dart, rad.-ohe- denotes "darting, rushing, running out",
hence ohe = river; this rad. becomes infixed in the
verb and expresses rush, rapid motion; naaseohetovo, I
d. away from one; navovistomevāhetovo, I instruct one
in a rush, give one a hasty, hurried instruction; navo-
neohetovo, I lose one quickly (in the sense of hiding
one hastily); naameohe, I keep rushing, running; ameo-
hestoz, d., run, race; mēohestoz, race of all or for all;
toneš etosemāohestové, when will the dart, race or run
be? Enāšētóš-aseoheo, they all d. out at the same
time; see emit, radiate; nanoōhetovo, I d. away from
one; rad.-se- = d. in, pointing into; inf.-sehov- = in a
darting manner, suddenly; nasehovačho, I startle one.
In Ch. the terms for d., start, startle, plunge, cause, go
thru, have usually the rad. "se" or simply "s" incor-
porated. The rad.-ēs- incorporated in the instr. m.
denotes action done in a sweeping, rushing, darting,

flashing manner; see verbs "cut, dash, thrust, hurl, throw". Naacozetovo, I d., dash, rush at one (or.); ehotxovessevanoxzeo, they (or.) are heard rushing, darting to and fro.

dart, n. moxoz, moxozz (pl.); moxozz zehoestavēs, fiery darts; emoxozeve, it is a dart; the word ref. to the flint head of arrows and spears; see flint; namokoxz, my darts, arrow heads (flint); namokoxzenanoz, our (excl.) darts; hemo¹kózetto, one's darts; namoxotaoz namā, I provide my arrow with d., flint stone; esaamoxozevhan, it is not a d., it is not provided with flint head; xomō, ref. to spear, lance, but is also applied to dart. *heikore. naitōn (d.) wrapped d. arrow; see arrow*

dash, rad.-vâhe denotes "dashing, hurling, thrusting, throwing; the term ohevâhe means the "dasher", and is applied to creeks (in Okla.), but must have referred to torrents or dashing streams; navâhenotto hohonaxceo, I hurl stones; nahōevâhe, I hurl it out; see hurl; rad.-aha- denotes with a dash; napēvoehâz, I d. it to pieces; epēvocha, it is dashed to pieces; epēvoeš, one (or.) is dashed to pieces (as stones); epēvoešena, it is (state) dashed to pieces (or.); epēvoehansz, they (in.) are dashed to pieces; napēvoešemo, I d. one (or.) to pieces; nāhaneoešemo (shortened from naahaneoešemo), I d., hurl one; nāhaneohâz, I d. it down; nāhaneoešena, I am (state) dashed down; nāhaneoxseš, I dash, am dashed against; nāhaneoxsešemo, I d. one (or.) against; nāhaneoxsehâz, I d. it against; this rad.-aha- also much used with verbs of "blowing, throwing, hurling"; see these terms; inf.-ahan(e)- implies dashing, hurling down, also intensity of action or being; natōenevaxtax, I d., bump my foot against; natōenevaxtaxenanoz, I d., bump my toes against one (or.); natōeneveoseš, I d., bump my finger against; natōeneveōstōno, I d., bump against one's toes; see bump.

date, etonehōemé hiz ešēva, what d. is it today, what is it counted (Ger. der Wievielste)? Nexoveva, at such a d., time; navonetanota éš zetosešszétto, I forgot the d., day, when thou wilt speak; usually the term "toneš" =when, is used in ref. to the future (near or distant); han ešēva, at that d., day; see day, time.

Following are the more important dates in the history of the Cheyenne, which to a large extent were compiled from James Mooney's "historical Sketch of the Cheyenne Indians". [See M. Anthrop. Assoc. Vol. I, Part 6].

1656, First contact of the Ch. with the French.

1680, A party of Ch. visit Fort La Salle on the Illinois, inviting the French to come to their country, at the head of the Mississippi.

1700, About this date the Ch. must have left Minnesota

and moved west, for Le Sueur who had a trading post near the present Mankato, Minn., does not mention their presence.

- 1740, Driven from the Red river country, N.D. across the Missouri by the Ojibwa and possibly by the Sioux. At some time they built a fortified village, which was still visible in 1804 on the west side of the Missouri, a few miles from the present Fort Yates, N. Dakota.
- 1802, Perrin du Lac, a French traveler, meets a party of Ch. at the mouth of White river on the Missouri and states that their principal range then was along the Cheyenne river, S. Dakota.
- 1804 and '06, Lewis and Clark hold friendly communication with the Ch.
- 1811, The overland expedition under the command of W.P. Hunt stops two weeks with the Ch., who then camped at the eastern base of the Black Hills.
- 1825, First treaty of the Ch. with the U.S. Government, at the mouth of the Teton river, on the Missouri near the present Pierre, S. Dakota.
- 1828, Part of the Ch. move to the upper Arkansas river, in consequence of Bent brothers establishing a trading post near the present Pueblo, Colorado.
- 1832, Bent's fort is built on the Arkansas river in southern Colorado.
- 1833, The main body of the Ch. remove permanently to the upper Arkansas, arriving in the vicinity of Bent's fort just before the noted star shower of '33.
- 1837, Forty Ch. warriors are massacred by the Kiowas.
- 1840, The Ch. make peace with the Kiowas.
- 1846, Officially reported that the Ch. are demoralized and plundered by whisky dealers.— In this year the first resident agent is appointed in the person of Thomas Fitzpatrick with head quarters at Bent's fort.
- 1849, The Ch. are visited by cholera and suffer great losses.
- 1851, Treaty of Fort Laramie, Wyoming.
- 1853, The Ch. make their first raid into Mexico.
- 1854, Battle at the Republican river.
- 1856, First Ch. war with the U.S. troops.
- 1857, Colonel A.V. Sumner routs the Ch. at Solomon river, Kansas. *When the Lutheran missionaries came to near Laramie*
- 1858 *1861*, Fort Wise (built by William Bent in '53 after the old Fort Bent had been blown up) treaty.— In the same year an attempt is made at mission work among the Ch. west of Fort Laramie. It was done by several missionaries of the Lutheran church. The disturbances in the following years caused the work to be abandoned.
- 1864, Sand Creek massacre of the Ch. by the Colorado militia. *Also when the Lutheran miss. had to leave*
- 1865, Attack on Fort Sedgewick by Ch., Arapahoe and

- Sioux. Encounter with the troops at Rush creek, and at Mud spring, Nebraska, also in the Powder river country, Wyoming. Bridge battle (old Platte Bridge, now near Casper, Wy.), where 600 Indians (mostly Northern Ch.) invested the stockade protecting the emigrant crossing. In October of the same year a treaty of peace was made near the present site of Wichita, Kansas.
- 1867, Battle on Pawnee Rock, near Fort Larned, Kansas, where General Hancock destroyed a village of 300 tipis (Ch. and Sioux).— Treaty concluded on Medicine Lodge Creek in Southern Kansas with the Ch. and Arapahoe.
- 1868, Similar treaties with the Northern Ch. and Arapahoe at Fort Laramie, Wy.— Outbreak of the Southern Ch. with several engagements. It was from Sept. 17 to 25 of that year that Colonel (General) Forsyth and a company of 48 scouts, one Lieutenant and a Surgeon held off for eight days the force of several hundred Ch. warriors (on the Arickaree Fork of the Republican river) led by Roman-nose. In the same year (in November) General Custer destroyed Black-kettle's camp near the present Cheyenne, Oklahoma.
- 1869, Several encounters with the troops, after which 1100 Arapahoe and 1500 Ch. were gathered and held together at Fort Supply, Okla.— The territory between the Arkansas and Cimarron rivers was designated as a reservation for the Southern Ch. and Arapaho, but substituted later on for the land where these Indians are now allotted.
- 1870, The Agency was established in Darlington, Okla.
- 1872, School established in Darlington by Agent D. Miles. *Quakers - Beginning of the Menominee Mission in Darlington*
- 1874, New outbreak of the Ch., Comanche and part of the Kiowas, led by Chief Quana Parker. Numbering seven hundred men they attacked the Adobe Walls fort of buffalo hunters. Altho the fort (which was an abandoned trading post) was defended by only twenty five men with a small field gun the Indians withdrew. Several encounters with the regular troops took place that year.
- 1875, 33 Ch. and 2 Arapahoe are sent as prisoners to Florida.
- 1876, Custer's massacre near Crow Agency, Mont.— Mackenzie defeats the Indians on Crazy-woman Creek, Wy.
- 1877, Complete surrender of the Northern Ch. to General Miles. 1000 are brot from the north to the Okla. reservation, among them the chiefs Dullknife, Littlewolf and Wildhog.
- 1878, Flight of Dullknife and his band, his capture in Fort Robinson, Neb.
- 1879, Escape of Dullknife from Fort Robinson.

- 1880, Mission school work started by the Mennonites in Darlington, taking up the work which the Quakers had begun several years before.
 1882, Starting of the Mennonite mission school work in Cantonment, Oklahoma.
 1884, The Northern Ch. are assigned a reservation in Montana.
 1885, Trouble between Ch. and cattlemen in Oklahoma.
 1889, Messias Craze takes hold of Ch.
 1889, Mennonites starting mission work along the Washita river, Oklahoma.
 1890, The Ch. and Arapahoe are allotted in severalty.
 1892, Reservation opened for settlement.
 1904, Beginning of mission work by the Mennonites among the Northern Ch. at Busby, Montana.
 1905, Active spread of the Peyote worship.
 1906 to the recent time (1914) has been a period of settling down to quieter life influenced by the different factors of civilization.

Part of her Test.
dates, (fruit), *nāktaemenoz*; this is the name given to persimon or American date-plum (*Diospyros Virginiana*).

daub, *napapanoena*, I d., spread it with hands; *epapanoe-ne*, it is daubed, spread on; *hetanomaoxzeva evešepapanoeš*, one is daubed with mud (clay); *napapanoha*, I d., spread it (with instr.); *nanxpeam*, I d. it, close the apertures with fat, pitch; as the instertices of a basket.

daughter, *mâtóna*, that which is d. (as: Ger. *das* was Kind *heisst*); *nâz*, d. ! *nâtóna*, my d.; *natóna*, thy d.; *hestóna*, his d.; *nâtóna*, our d. (excl.); *nstónan*, our d. (incl.); *nstónävo*, your d.; *hestónävo*, their d.; the pl. of the preceding terms is made with the sub. c.j.; *zehestónätto*, the one my d.; *zehestónättom*, the ones my d. (pl.); *zehestonaétto*, the one thy d.; *zehestónättoss*, the ones thy d. (pl.); *zehestóna(s)z*, the one who has a d., or who has her for d.; *zehestónass*, the one who has them for d. (pl.); *zehestónaez*, we who have a d., or who have her for d.; *zehestónaezē*, we who have them for d. (pl.); *zehestónaess*, you who have a d., or who have her for d.; *zehestónaesē*, you who have them for d. (pl.); *zehestónävoss*, they who have a d., or who have her for d.; *zehestónävossē*, they who have them for daughters. *Nahestónäno*, she is my d.; *nahestónänotto*, they are my d. (pl.); *nihestónätovaz*, thou art my d.; *nihestónätove*, I am thy d.; *nihestónätoveme*, I am your d. (sp. to several); *nihestónätovemeno*, we are your daughters (sp. to one or more persons); *nihestónätovazeme*, you are my d. (pl.); *nihestónätovazemeno*, you are our d. (pl.); *nahestónitan*, I want a d.; *nahestónätanotovo*, I want her to be my d.; *nahestóna*, I

daughter-in-law, same as son-in-law and grandchild
 but *hezhere-veka* his d. in-law is used.
nica, exa, hezhere-veka, -nixan - ex an - ex auro
hezhere-veka

DAUNT

ENGLISH-CHEYENNE DICTIONARY

DAY

have a d.; *nahestónacton*, I am a d.; *zehestónāstovsz*, the one being a d.; *zehestonāstovessō*, the ones being d. (pl.); *navesshestonāmo*, I am a d. with her (association); *nahestonāvōemō*, I count, consider them as d. (pl.); *nātonamō*, my step or remote d.; *nātonamōn*, my step d. (pl.); *hestonāstovestoz*, daughterhood; *zemahaettaz nātōna*, my older d.; *zchaaxcettaz nātōna*, my younger d. daunt, *nahēpōozesēho*. I d., cause one to fear; *natāpōēho*, I d., subdue one; *natāpstahaoyo*, I d. one, make him disheartened.

dauntless, *esaahezavavōtaheconeve*, one is fearless, undaunted, intrepid; *chātamazhetaneve*, he is a d. man (bold, courageous); see courageous.

dawn, *evōneoxz*, it dawns, is getting morning; *neevō*, d.; *eneevōmano*, it is dawning, clears up; *rad. -vō* ref. to light seen; *inf. -meo-* ref. to the dim light of the early morning; *etosemeoassecoxz*, he is going to leave at d., early in the morning; *nahotxheneenomom*, it dawns upon me (knowledge); *tass eneevōmano natšetanoxtovā*, as it were it dawns in my thots, mind

day, *ēs*; *ēsšiensz* (pl.); *ešēva*, in d. time; *hiz ešēva*, to-day; *han ešēva*, the other d.; *nistaeššiensz*, the old days; *oešēva*, each d.; *naešēeme*, my d.; *niešēeman*, our d.; *hečēemevo*, their d.; *tāsešēva*, the following d.; *hooxēš*, the last d.; *hooxēšēva*, at the last d.; *mcho--hooxēšēve*, when the last day has come; *maheonēš*, Sunday; *mahonešēva*, on Sunday; *emaheonešēve*, it is Sunday; *epavečēšēve*, it is a good d.; *pavešēva*, on a good d.; *ehavseveešēvensz*, they are bad days; *esaaešēvhan*, it is not the d.; *nohase nšetonstoēš*, for a number of days; *neevōn*, in d. time, day light; *oncevō*, each d., morning; *suff. -enō* ref. to night and as a "day's" part and is used in giving the number of days, counting night and day as one; *zenocceonō*, the first d.; *zenišeenō*, the second d.; *zenaheenō*, the third d.; *zeniveenō*, the fourth d.; *zenohoneenō*, the fifth d.; *zenasōtoenō*, the sixth d., etc.; *maheonēš*, Sunday; *zeēnemaheonešēve*, Monday (lit. when the Sunday is past); *zenocceonō*, Tuesday; *zenišeenō*, Wednesday; *zenaheenō*, Thursday; *zeniveenō*, Friday; *zeemaheoneš*, Saturday (lit. the little Sunday); prefix *ze-* in above terms is changeable and means "when". Speaking of the days of the week as past, one says: *zēmaheonešēve*, when it was Sunday (last Sund.); *zeēnemaheonešēve*, when it was Monday (last Mond.); and thus on: *zēnišeenō*, *zēnaheenō*, *zēniveenō*; prefix *ze-ēše-* = after it has taken place, it being over; *zeeše-nišeenō*, after Wednesday was over; prefix *ma-* and *mat-* denotes the coming day, as: *matamaheonešēve*, when it shall be Sunday; *matanaheenō*, when it shall be (next) Thursday; *matamatōtoenō*, after ten days = when ten days shall be; *zeamstoenō*, a course of days, a

week; zeešematōenō, when the days are all over, accomplished; ehaestōenō, it is many days; etoxtoenō, which day is it? (of the week); esaahaestōenōehan, it is not many days; see night. Nahehamoxzneoon, three days distance (nahe = three times + hamoxzneoon = stop for over night); noka oxtaeneon, one day's distance, journey (noka = one + oxtaeneon = overnight); nišehamoxzneoon or nišeoxtaeneon, two days distance or journey, etc.; nocēnistovā, nišēnistovā, nahēnistovā, nivēnistovā, etc., also ref. to days of journeying as: one, two, three, four day's journey or distance; the suff. -tovā indicates "within that space, sc. time"; nocenivomao, it requires one day's journey; nišenivomao, it requires two day's journey; nivenivomao, it requires four day's journey, etc. All these terms were adapted to the former life of the Indians; they imply traveling and camping.

dazed, naooenō, I am dazed, dazzled. *see eōstāenān, d. blind from sun's light*
dazzling, esaavotēenovhan, it is d., cannot be looked at,

(as the sun); emasō-oōeneōstāstov, it is a d., blinding, a flashing intensely; amōmāzistovea ehoxvōenov, it dazzles like a mirror; evoomeoaseōstahā, it is d., shining white; evoomeoaseōstax, one (or.) is d., shining white. *ēōstahemānha-vhgo: ēōstahemānha-vrōmhestāhānha*

deacon, zehonaovenitāesz ēōstaenotxistovā, the second in rank (sc. after the minister) in the church, (ēōstaenotxestoz = baptized band, warriors). Honaovenitāhe and honaovenitātsanehe (ēōstaenotxistovā) are other forms for d. Instead of ēōstaenotxistovā either mahe-
oneēszemhaya(n) (church, as building) or ēōstaemanhaevstovā (band of the baptized) can be used.

deaconess, vēhoa zeoxceovōnethozohetovoss zehēmoxtaeziss, the white woman who works with solicitude, tender care for the sick ones; nēevvōha, the white woman physician. *see under abyn, also p. 16 a, at bottom*

dead, ēšenāe, one (or.) is d.; ēšenāeo, they (or.) are d.; zenāesz, the d. one (or.); zenāessō (pl.); zenāetto, that which is dead; zenāevstāovsz, the one d. but living as a spirit; zenāevstāovessō, pl.; sehan, the place of the d.; seozemco, the road of the dead ones, the milky way. No Ch. was ever able to tell where the sehan was supposed to be. Altho the seozemco (milky way) points above, the rad. -se- = go down into seoxz, dead corpse (or.); seotto, pl.; naseotam, my d. one (ref. to the corpse); nanāeme, my d. (ref. to the person); eseoxzeve, it is a d. one; Seozevāta, Dead-man's-foot (pr. name); zenāevšenaz, the one d. (lying d.); zenāevšenassō, the ones lying d.; zenāevšenassō atohohestovā, the ones being (who lie) in the graves; seozehoe, allotment of a d. Ch., also nēehoe; pl. of each is: seozehosz and nēehosz; vavenāetto, courting, inviting death, reckless; evavenāe, one is reckless of d.

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enāevhōeme counted a d. *for sake of evil*
enāevhōeme counted a d. *he is in a d. state of condition*

*zenonāes3
rovēnethpco-
hestovā ēōs-
taemanhaevstovā
wōmēn-hogeo-
nauusz, chosen
woman, official*

*nāevvō d. holy
nāevvōtoz
d. bodies
eavenāeo
he falls d.*

*nanāeta
I am d. unto it
nanāhehta
I am d. with
a d.
nanāhehta
I am d. in a d.
state, very common
see die, mortal
nanātoonon hāis
I am d. unto him
or in d. unto me
enāevhōeme
counted a d.*

genanohōstomā, that I hold most dear: genanohōeme, the dearest
genanohōenoxzevōseus, the most d. child (in value)
ehotoanavhōeme, it is dear (hard): nahotoanavhōsta, I count it dear
difficult, hard, costly

deadly death (see p. 840) under poison: zembatā-vēvāemx aōez all
that is deadly for us: zembatā-vēvā-nāeohāōez, same as preced. but denotes
prompt, swift. ENGLISH-CHEYENNE DICTIONARY
zembatā-nāeohāōsauehō, all that prompts d. DEATH to die

(Ger.setzt sein Leben auf's Spiel); the word
carries also the meaning of "deadly", maxesto, is a
term difficult of translation, it implies a short
while before death, when all is settled for death. Sometimes rad.-nāe- is infixed to denote "paralyzed,
deadened"; enonaeoxta, one (or.) has both legs d., pa-
ralyzed; enonāeona, he is paralyzed of both hands; nā-
enēhan, Dead Sea; nāevoom, region of the d.; nāeomē, at
the d. lodge, home of the d.; ēshovanē, one is d., no
more in existence, absent; matāvanēetto, when I shall
be d.

deadly, enanvōērahe, his skin is d. na-nāe-icēvaom, -nāe-
deadly, see paralyze; esōoxz zevēshenanhomoxta stove, me-
decine to d. the feeling. nānēoēgho, d. me (p. with me) that is

deadly, evavenēetto, it is d., inviting death; vavenēetto, with mur-
chēmoxtae, one is deathly sick; evēshēnēoēzistove, d. prison
it is d., causes dying; vavenēetto zetotonsetamaess,
the ones who hate me d. see took; nāeānōtonguiatōz zevēv-

deaf, oneātā, one is d.; zeoneātaz, the d. one, zeoneātas-
sē, the d. ones. nameāta waaria, I am d. (pretend to be) to it

deafen, naoneātāsēho, I d. one (cause him to be deaf); oneā/a-
navonevahascn, I d., disturb by making noise; na-
vonevahaman, I am deafened (by noise); eohēvonevahase-
netto, it deafens; zevonehasenistove, that which is
deafening, disturbing noise.

deafness, oneātātōz; see ear.

deal, with ref. to business in selling and buying, the
same word is used as for trade, barter; zeto
hetan coxchoxtova hoevokkēz, this man deals in, sells
meat; suff.-oōho (or.), oēs (in.) and -oēta ref. to
"d., do unto, act toward one"; nahavsevoēha, he dealt
evil with me, treated me bad; naxanovoēho, I d. right
with, unto one; naxanovoēta, I d., act righteously; na-
xanovoētaetovo, I deal with justice towards one. Hox-
tovazistoz, the d., trade. inf. -nōnoxgē- sm. d. ant. do.

dear, emaxhāēston, it is d., expensive; ehēmamatame ni-
tov, one is d. to me, in the sense of having much
worth to one; zeto hōma eohēoeme, this robe is very
d., expensive; zexoveva eohēoeston hoevokkēz, at this
time meat is very d. enanvōērahe, his skin is d. suddenly.

death, nāestoz; enāestove, it is d.; nēevoom, region of
d.; nāestxe, realm of d., or of the dead ones (the
place where many dead ones are); Nāevhan, Death (per-
sonified); seozevomohestoz, d. dance, Ghost dance; see
dance. [The d. or Ghost dance was believed to bring
back the dead ones, with whom communication could be
established. One evening (during the time when the
dancing of the death dance was at its height) there
was a séance in a large lodge, where many Indians had
convened. A woman was praying and calling a departed
one, when presently the spirit of the dead seemed to
be answering her from the back or western part of the

nāevōx, body
of death
nāhistanov, world of death
nāhistanohetoz
a dead nation
nāhistanō
nāestāmenhetoz
dead beings (human)
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dead condition
death plight

the sense of intent on nothing inf. - Vavrad - is used - recorded -

Moconay
lies dead
(as a carcass.)

DEBATE

ENGLISH-CHEYENNE DICTIONARY

DECALOGUE

tent, outside. One of the Ch. participants being of an inquisitive and sceptic turn of mind, slipped out unnoticed, wrapped himself in his blanket and made a wide détour to come back to the place where the "dead one" was heard to be. The night was very dark and the inquisitor came very close to the tent before he saw a half crouching figure, which however bore every evidence of a live human being. A leap from out of the darkness and the investigator had the would-be spiritualist in the clutch of his arms. The unearthly yell of terror which the latter uttered was the only thing ghostlike about him, but it shook the captor with unrestrainable laughter]. The above is not an Indian tale but a real happening some 23 years ago. Nanonhész is a fig. name that was given to death to describe its grimness and implacability, it means the "Implacable-one". Hovančhestoz, is oftentimes used in place of nēestoz, it means "the no more existing" (Ger. Das nicht mehr Vorhandensein) and is used as a less grim term than nēestoz. Etotoxesta hestovančhestoz, he discusses his (own) d.; matahovančevo, at my d., when my d. shall take place: *ho am muckaa-ahacopti* *see d. debate*. *nahestovhestanon*, we d. about it; *nahestovhesta*, I d. about it; *rad.-hestov* = on each side + *-hesta* = to say it; *naēsetāzheme*, we d., argue, have a word dispute; see argue, discuss, converse; *hestovhestoz*, d., n.; *ēsetāzistoz*, word dispute.

debauch, *pepeestaeonevestoz*, disorderly, condition; *ōcemanistoz*, drinking + lewdness; *eōceman*, he is engaged in d.; *ōccmanehe*, debauchee; *zeōcemansz*, the debauched one. *+ aavotomaxhitz*

debility, *onohomastoz*; *nasomaozistoz*, d., languor; see weak; *pāpconastoz*, state of d., phys. weakness; *pāpconastoz*, *debilitated*

débris, *peetto*; *evaneonoz*, d., fragments. *ta*

debt, *naamhasen*, I make d. (ref. to the writing down of the amount owed); *naamhātomevo*, I am indebted to one; *amhasenistoz*, d., n.; *amhasenō*, d., the thing owed; *nanistastanen*, I make d., lit. I take (sc. buy) on time; *nistastanenistoz*, the buying on time; *nistastaneneo*, d., the thing owed; *naēnanen* or *naevhaēnanen*, I pay my d. (from *naēnanen* = I depose, set down); *evhaēnanenistoz*, the paying of d.; *naamhasenetovo*, I have a d. concerning one; *ehēstoha tass zeamhasenetovoz* Maheo, we have a great d. towards God, lit. it is much the amount we owe concerning God.

debtor, *zeamhasensz*, the one who makes debts; *zenistas-tanensz*, the one who buys on time.

decadence, *havseveoxzistoz*, the getting bad; *shovoētas-toz*, d., in activity; *shovepavevostanehevestoz*, d., in living.

decalogue, *zematōtovatto hoema*, the tenfold law.

ematonax, lit. all d., decomposed (molds, to ematonaxi

inf. -meov-, -momeov-, -momeova -rd. to d. appropriate, respect-
able, honorable, becoming

DECAPITATE

ENGLISH-CHEYENNE DICTIONARY

decapitate, naénotovaso, I d. one (with knife), lit. to end
one's neck; naénotovaŕstaso, I d. one (with
a sweeping motion); naénotovàno, I d. one (with axe);
zeénotovasz, the decapitated one; ēšénotovae, one (or
and in.) is d., beheaded.

decay, ehékotxeoxz, it decays; ematotxeoxz, it decays all
away; ematotaē, one is decaying (state), as in di-
sease like leprosy, where part after part decays away.

See rot, corrupt; inf. -shov- denotes "d." in the sense
of "gradual decline"; see decline; hekotxeoxzistoz or
matotxeoxzistoz, d., n.

decease, ēšhovanē, he is deceased, departed; see diē; ho-
vanēhestoz, d., n. (departure); zehovanēsz, the de-
ceased one; zehovanēssō, (pl.).

deceit, ōcehestoz; hōvenosāzistoz, the deceiving; see
deceive; hōvenesētanoxtoz, d., mistake (mental);
oosxenosāzistoz, d., the leading astray; ōcetovazistoz,
d. to one; ōcetsanistoz, deceiving (habit, nature).

deceitful, ēcēheoneve, one is d.; eohēoxzezeve, one is
d., shrewd; ēcēheonevestoz, deceitfulness; ohē-
oxzezevestoz, deceitfulness, shrewdness; see deceive.

deceive, naōce, I d., lit. shut one eye (from winking at
one); naōcetovo, I d. one; eōcet'san, he deceives,
doing it from habit or nature; rad. -hōv- =by deceit,
mistake, deceivingly; nahōvemeto, I give it to one by
mistake; nahōvenheto, I tell one by mistake; nahōveno-
sēho, I cause one to be mistaken, d. him; naooxsenosēho,
I d., lead one astray (oxs =another place; ooxs =to
other places); nahōveooxsetan, I am deceived, led as-
tray by mistake, deceit; navesseōcemo, I d. with one (in
association with); naōcchenoz, I d. one (niōcchetovaz, I
d. thee); ēcēcenesēve, he does it deceivingly; ēcēvo-
ta he acts deceivingly; ēcēvostaneheve, one lives de-
ceitfully. Ōcehe, deceiver; ōcetsanehe, deceiver (pro-
moting deceit); see adultery, delude.

decency, kōmastoz, d., virtuousness; pēvōmsōhestoz, d.,
comeliness; epevōmsōhestove, it is d.; pēvōmsō-
hetanoxtoz, d., comeliness (in thot, desire).

decent, ekōmac, one is d., virtuous; ekōmevostaneheve, one
lives decently, virtuously; ekōmehōve, she is a d.
woman; epevōmsōhe, one is d., comely; esaavotachan, it is
not d., is rude, not becoming; see becoming, comely;

epevōmsōhetan, one wants to be d., look becoming; ekō-
mevhoneon, one is clad decently; ēcēxenitamoan, one ut-
ters ind., obscene words; see indecent, filthy.

deception, see deceit; hōvenosāzistoz, d. (cause of); ēcē-
cetovazistove, it is a d.; ōcetovazistxe, full
of d., place where deceptions are; ēcēcetovazistxestove
nivostanehevstonan, our life is full of d.

deceptive, ēcēheonevstov, it is d.; ehēvenosohetto, it
is d., causes deception; see deceive.

*decrepit. inf. -nōon(o) -old, unile, pale, wan, greyish,
nōonātamaus, it is a bleak (aspect, ripeness)*

DECIDE

ENGLISH-CHEYENNE DICTIONARY

DECLARE

decide, nahoeman, I d., decree, make a rule; niēvehoeman-hemā, we are deciding; niexhoemanhemā, we have decided; niešexhoeman, thou hast already decided; see control, rule; nahethoemaovo, I d. for one (that...); ēšhoemanistove, it has been decided; eonis(t)hoemaneo, they try to d.; esaaexhoemanistovhan, it is not decided; nahoemaoxta tāma nāthoe, I d. about, control my own land; ēšhoemaneo zistoshoxtovavoss hesthoevo, they have decided to sell their land. The term "hoeman" is also used for law, control. In former days the Ch. discussed the woe and the weal of the tribe in councils, and the decisions taken there were the "law" to which all the members were bounden. Nat'sehoeman, I am decided, determined; see decided. Naēveōhazesta tonanasz zetoshestanom, I am deciding which one of both I am going to take.

decided, rendered by inf. -t'sē- =decidedly, determined; et'sepeva, it is decidedly, indeed good; et'sēhoemanistov, it is decided, determined; nat'sēhoeman zetoseasetane, I am d., have determined that it shall be removed; sometimes inf. -t'sē- is detached (t'sē) and denotes "indeed, purposely, determinedly, decidedly"; inf. -het'sē- =by determination, a decided course, by purpose or habit; etet'sēmane, they drink, not so much from thirst as from habit. *naxexhoeman, I have decided*

decision, hoemanistoz, the deciding; hoema, d., decree; see law. *niexhoemanistove, a d. has been based*

deck, see dress; načs'an, I d. myself.

declaration, hosestomohestoz; see declare.

declare, is rendered by verbal suff. -ooto and ohosemo or -oosemo (for the or.), -oxta (or ooxta), -oosesta (or ohosesta) (for the in.). The ending in -ooto and -ooxta has a direct, transitive or transient meaning, similar to the value of Eng. pref. "be-"; napevooto, I d. one good (tell him that he is good); nipevootaz, I d. thee good; the ending -oosemo or -ohosemo has more an indirect and permanent meaning; napevoo-
semo, I d. one good; tell something good of one; nipe-
voosemaz, I speak well of, about, concerning thee; naxa-
novooto, I d. unto one that he is righteous; naxanovoo-
semo, I d. of one that he is righteous. Nahosesta, I d.,
tell, testify of it; nahosemo, I tell, testify, d. of one
(or.); nahosatomoe, I d., am a declaring; nahosatomo-
han, I d. (from nature, faculty or vocation); epevooseo-
neve, one has a good report, reputation. Another way to
express "d." is the adding to the verbal rad. of suff.
-(e)mo, for the or. and -esta for the in. which simply
denotes "to tell of"; nahavsevemo, I d. one (or.). bad,
speak, tell evil of him; nahavsevesta, I speak evil of
it; nahetomemo, I d. one true, tell the truth concerning
one; napevemo, I speak well about him.

declination, saa-amàtatoz, d., the non agreeing, non acceptance; see decline.

decline, nashovočta, I am declining (in acts, deeds); na-vōsanistoz eshovcozetto, my sight is declining; inf. -shov- = declining, diminishing, getting less; inf. -shovstoe- = on the d., getting less and less; nasaa-amàtane, I d.; zēmootas nasaa-amàtovohe, I declined his invitation, lit. when he invited me I did not consent to him; eshov'netto niametanenistoz, thy life is declining; naoxcshovhekoneoz, my strength is declining; coxcshovsta, one is declining (in condition, being); vostando zeoxksaaševetanohevoss coxcshovstaomeneo, people who are not diligent (... do not want to make headway) are undergoing d.; eshovhistanoveo zeovahā-histanovetovóss Maheon, they d. as a people who estrange themselves (as a nation) from God.

declivity, zeanoasetto, the d.; see slope.

decompose, see decay, rot, dissolve.

decorate, namanseonan, I d., adorn; namanseonaovo, I d. one

(or.); namanseonaoxz, I d. it; napevseonan, napevseonaovo (or.) and napevseonaoxz (in.), I d. beautifully; navaxē, I am decorated, adorned, decked (when an Ind. is "fixed up" with paint, feathers, finery and his best dress); navaxeeno, I d., adorn, fix one (or.) up.

decoration, manseonanistoz or vaxēhestoz; see decorate.

decorticate, naexoestōmoano hoxzz, I d., peel the bark off the tree (by hand); naexoestōmoanō me-nocco, I d. willows (or.); naexoestōmoano, I d. it (or.) by striking (also bruising off) the bark; naexoestōmoaso, I d. it (or.), by peeling off the bark with knife; see peel, bare.

decoy, naoce-hessenōxsohe, I d., attract by cheat, deceit;

naoxchessenosého, I d., draw, attract one by deceit;

šešeocochessenoseheo, the ducks have been decoyed;

see attract; occhessenoxsohestoz, the decoying; novae

zevešhessenōxsohestove, thing by which it is decoyed, the d.

decrease, tāšēhe eshovemancoxz, the moon is decreasing;

coeš, it decreases (moon); ezcecoxz, one (in.)

is decreasing, getting smaller (in size); ezcetaoxz,

one (or.) is decreasing, becoming smaller (in size);

emascozoe, they (or.) d. in quantity; ematanēoxz, it

decreases (slow process of wearing out); see abate,

subside.

decree, nahoēman, I d., ordain, decide, make a law; naho-

maovo, I make a d. for one (or.); zetohehōhoemašs

Maheo, all that God has decreed for me; hoemao, the

law; nahoemaosan, I make a d. (as a vocation), judge;

see decide; hoemaoxz, the d. (as such, by itself, sub-

jective); ehoemaoxzeve, it is a d. (from its nature);

nahesthoemaoxzeve, I have a d., law; nathoemaoxzz, my

navostaneheveitš zehēezistovamohetto, the process, course of the deed
of my life - see workings:

DEDICATE

ENGLISH-CHEYENNE DICTIONARY

DEEP

d.; zehēšhoemaonez nināestonan, as (since) our death
has been decreed.

dedicate, namómātaēnana, I d. it (-mómāta- =with ceremony
+ ēnana, set it down); mómātovoētastovā eveše-
ēnane heto maheoneēszemhayo, this church is dedicated,
lit. with ceremonial act this holy house is set down,
offered. Nameatovāzetovo Maheo, I d., give myself to
God; nameavomōtā navostanehevestoz Maheo, I d. my life
for God.

dedication, mómātaēnanenistoz, hane zēmómātaēnane heto
mhayo, then (past) at the d. of this house.

deduct, naasetana hosz, I d., take off some; zenhestoha
naasetana hosz, I d. some from the whole (in.);

zenistxevoss naasetanō hosz, I d. some from them (or.);

matōte makātansz niostosemezenoz, nohó asetanoz zexho-
zeoētto nitovā, ten dollars thou otherwise wouldst
give me, d. five for thy work for me.

deed, matšezistoz, d., the doing; hoevxistō, land d.; see
do, perform. Etahavsevoētastove, it is a bad d., evil

acting, doing; matšezistovā na mačszistovā, in deeds
and words; heto zheševestoz, this kind of deed.

deem, rendered by suff. -atamo (or.) and -azesta (in.);
see estimative m. in Ch. gr. Napevazesta, I d. it

good (or well); napevatamo, I d. one good; napevatomo-
vo, I deem, it good, his....; naonisyomazesta, I d. it

true; naonisyomatamo, I d. one true; namaheonazesta, I
d. sacred, mysterious, supernatural; namaheonevatamo, I

d. one to be God; namoevazesta, I d. it grass (moce =
grass, hay; emoeve, it is grass); namxevazesta, I d. it

wood (max = wood); nahohonaevatamo, I deem it (or.) a
stone; ehavsevatameo, they (or.) are deemed bad; ehav-

sevatamensz, they (in.) are deemed bad; ehavsevatamac,
he is deemed bad (state); ešivatamac, he is deemed

merciful; naonoatamo, I d. one (or.) straight, correct,
noble; naonoazesta, I d. it proper, correct, honorable;

zehēšetanotto, as I d., opine; zehesseztom, as I d.,
think, judge of it; zehessetamo, as I d., think of one

(or.); namesestovazesta, I d. it food; emesestovatame,
it is deemed food; esaapevatamehan, it is not deemed

good (well); nasaapevaztohe, I do not d. it good. Nito-
nhessetamó, what dost thou d. of him? heto zeeševōxtom-

ass nitonhesseztanové, having seen this, what do you
d., think of it? Vovoz nahessezesta (or: navovozhes-

sezta, I d. it first, I prefer it; heto emesaavovozhes-
seztamehan, this (in.) should not be deemed, that of

first; nanomāzistovazesta, I d. it a theft; nanomāzehe-
onevatamo, I d. one a thief; see consider, count, judge.

deep, -oetam ref. to water, while -eotō ref. to holes.
Ehāoetam, it is d.; ezocetam, it is little d., shal-

low; etaheomoetam, it is too d.; nixa tāoheo en(h)oe-
tam, it is two miles d.; oxasom eneevazoetam, it is

ENGLISH-CHEYENNE DICTIONARY

DEEPEN

DEFEND

waist d.; véoon ezoetam, it is ankle d.; matatamōn ezoetam, it is shoulder d.; zezoetam enhoetam, it is as d. as it (sp. of another body of water); esētoetam, it is d. alike; evonoetam, it is excessively d.; emanosētoetam, it is of the same depth (all over); evosētoetam, it digs (the water) d. holes; etoneoetam, how d. is it? Suff.-eotō ref. to depth of holes, wells, caves (made or natural); etoneotō, how d. is it? ehāeotō, it is very d.; ezceetō, it is not d.; etaheomeotō, it is too d.; see ditch. Enševnetto, it has a d. meaning (ref. to weighty utterances, etc.). Eēnosehahe, one has a d., base voice; ensovon, it is a d. sound; inf.-hā- =intense as: ehā-anovetanoxtove, it is a d. sorrow; ehāemoktav, it is d. black; ehāemaktav, it is d. red; zexoetam, the place where it is d.; inf.-momoana- =hard, difficult; heto. ēszistoz etaheome-momoanavovanistove nitov, this saying is too d. for me (too difficult of pronouncing or understanding).

deepen, eashēoetamcoxz, it deepens, gets deeper (sp. of bodies of water [not wells]). deepest, evonoetam, it is d. (water); evoneotō, d. (as hole, space); zevoneotō, bottomless abyss. deer, vaozeva (bobtail raised); moktaevaseva-vaozeva, blacktailed d.; heovovas-vaozeva, yellowtailed d.; hotoavaozeva, stag; meevaozeva, doe; hotoxpevaozeva about two years old d. (ref. to male); vākozeva, small d.; motovaeson, young d.; hestoocis, fawn; hestovoeškonoz, dew claws of d., used as lodge decorations; vaozevānoz, d. hide; vaozevānotoz (pl.); vaozevaeoēva, d. skin, pelt; see buckskin. Hešksene, d. hound (lit. long or tapering face) also p. 688.

defeat, navovonano, I d. them (or.); naexaovo, I d., over-power one (or.); navovonoč, I am defeated, suffer d.; nivovonočmā, we are defeated; navovonočstoman, I cause defeat occasion a d.; vovonočstomanistoz, the occasioning of d.; zevovonočsō, the defeated ones.

defect, rad.-hóetov- denotes defective, not quite it; ehóetovatto, it defects; ehóetovae, one has defects; see defective. defective, ehóetovō, it is d.; ehóetovonsz, they (in.) are d.; ehóetoveoz, it becomes d.; ehóetovoston, it is built, constructed defectively; ehóetovō, one's sight is d., he sees defectively; ehóetovátomon, he hears defectively; ehóetovoa, he speaks defectively; ehóetovatoz' heszheneenovastoz, one's knowledge is d.; -hóve- =in part, "half" not fully

defend, nahōnevoto (also nahoonevoto), I d. one (hold back, free, deliver from); nihōnevox, thou defendest me; nahoonevosehaheztovo, I d. one, lift my voice, shout in one's defense; nahessetáetovo, I d. (ward off); nahessetáetovázetan, I want to d. myself

DEFENDER

REFLECT

really all this should be under "effect, operate, perform."

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carry on

is expressed with part. - eptō = carry on, behave, act, manage.

na p eptō, I d. well; nahavseptō: na-ameptō, carry on doing.

naevha-mueptō, I again d. well, successfully; nameeptōsēho.

I cause him to —; uleor eptōstg. zeheihavseptōshāzeron, as they d., carry on evil with each other (causative). Uthaeo hevez

xhese-ameptōstove, it has its cause of action, conduct, dealing, from God's place: aseptōstg, beginning, dealing etc. e aseptōe, it

begins in, cause of act. nahēreptōe, I am achieving, accomplishing,

dealing, dealing, doing: uiaameptōstoman, our doing, acts, activity.

defile: -tāse- really means only bluish, defects: e askāz, the def. himself (desecrate, sacrilegious) e ad stoman, commit def. see under filthy, bottom of page. refers to soiling bluish, staining something that was clean, pure, perfect et atasēha, et atasei, is def. by contact: see soil.

DEGREE

- *notixzē* - by deg. progressing on, regular intervals, steps etc.

hexovomoxtas nasaanexovomoxtahe, I am not as sick as he is; nahexovazesta, I deem it to be of such a d., grade; zehexovōems, in the d. of value one (or.) is; zehexovatams, in the degree of esteem one is; zehexovemesess nszhoxomazeme, in the d. that you eat I shall give you to eat, feed you; zehexovhenietamistovez nszenexovevistāmaenesz Maheo, in the d. of trust we have, in that d. shall God help us; ehexovae, it is in the d., has attained the grade; ehexovo, it "degrees", actually reaches that grade or mark; esaanexovohan, it does "d., grade up to"; esaanexovōemehan, it does not reach that grade of value (when compared to something else). From the above the use of rad.-exov- as applied to "period of time" will be readily understood; hēexov = long period, long d. of time; esaahēexovhan, it is not a long time; nahēexovana, I make it (last) a long time; ekasexov, it is a short time; esaakasexovhan, it is not a short time; ekasexov'netto, it lasts a short time; nakasexovana, I make it a short time; ekasexoveoz, it has become a short time; amexov, all the time; amexoveva, in all, thru the whole time; nexoveva, at that time (mentioned); zexoveva, at this time; ninovexoveva, for a while. Hepevastoz Maheo nasaaton-šenexovāvohe, I cannot "d." God's goodness; eohamemehoxtanov havs zehexovaztomevoss zepevaez', they love the evil more than they do the good, lit. they love more the evil than they "degree" that which is good; instead of zehexovaztomevoss the v. "love" could be repeated, as: zehexovemehoxtomevoss = in the d. that they love it; this is however not needed. Nanexovao-vo, I make one (or.) to attain such a d.; zehexovāvo hovanē nasaanexovahe, no one "degrees" my d., or: no one reaches up to that which I have reached; nasēhexovatan, I compare (in thot); nasēhexovazesta, I compare it (sc. to see its grade together with another one [in.]). Nasaanexovatamané zemehetanetto nēhya, I deserve not (do not "d.") to be said (called) thy son; nasaanexovōemané, I am not counted worth (do not "d." in value) that much; nasaanexovatamāzé zehešehoxtamistom, I do not deem myself having "degreed" to have attained it; nanexovooto, I declare one in such a d., grade = I praise one equal to....; nanexovoého, I deal unto one (or.) in the same d.; nanexovoēta, I act, perform in that d. Nexovastoz, the reaching (Ger. das Vermögen, from "vermag") of the d. (state); nixhetōxemenoxovastoz emeexaovoz Hāmoxtävhān, bestow upon us the attainment that we overpower Sickness (as a person); [Ger. gewähre uns das Vermögen, die Krankheit zu überwinden]. Nahestatana, I reach its condition, d., grade. - Inf.-oha- = intensely, very much, high d.; eohēmoxtae, one is sick in a high d., intensely;

see inf. "tāp" on page 1024 a (= yielding, susceptible to, weak in resisting sensitive etc)

asethozēsz, zeasethozēssō (pl.), d., messenger.

delegation, Zezestass zeasenēnahessō (or: zemeatovessō)

Zevašitaaveziss, the Ch. d. to Washington, lit. the Ch. sent or given to....; ēševhâcoxzesesto zēmeha-asethozēssō Zevašitaaveziss, the d. to Washington is said to have come back; coxtasethozetazistov Zevašitaaveziss nistoha āneva, oha coxksaatoneōsanistovhan, altho a d. is sent every year to Washington, it does not prevail; epavemaseztoesesto zeasenēnahessō (or: zemeatoessō, or zeasethozēssō), the d. was well received, it is said. [The suff. with rad. "s" in the Attributive m. is equivalent to "it is said, they say, it is to be, they are to be"; Ger. "man sagt, soll"; ehocoxzesz, er soll angekommen sein, oder: man sagt er sei angekommen].

deliberate, v. naōhaetan, I d. (in mind); naōhazesta, I d. about it; naōhatamo, (or.); naēveoēsoheme, we are deliberating, discussing, conversing; naoēsoetanon, we d. about it; niēveoēsoetovon, we d. about one (or.); see consider.

deliberate, adj. eōhan, he is d., careful, cautious; eōhazeoneve, one is d. (of character); eōhetanoheoneve, he is d. thotful; inf. -momesto- = d. in the sense of slow; namomestohe, I am d., slow; emomestōas, he starts slowly, deliberately; emomestōtan, he is d., slow in mind; esaanonotoveēszē coxcomomestōtan, he does not speak in a hurry, he is d., slow; inf. -t'sē- = with purpose, deliberation, deliberately; t'sē naneševe, I do it deliberately, on purpose. See careful, cautious, considerate.

deliberation, ēveoēsohestoz, d., discussion, conversation; ēveoēsoetovazistoz, d. about one; ēhaztomomestoz, the deliberating (as a course of doing); ēhaztomosanistoz, d., the deliberating (as a vocation or habit); momestohestoz, d., slowness; hetosāzistoz, d., purpose, determination; see consideration.

delicious, eohāpeveeno, it is d. (to the taste); evovōni-toomeconeve, it is d., delectable (of pleasures, enjoyments); eohāhetotan, it is d., delightful.

delight, navešhetotane, I am delighted with it; navešhetotaneno, I am delighted with him (in his position); navesshetotanemo, I d. with him (association); nahetotane, I am delighted; nahetotaetanoha, one (or.) delights me; zeto mohēno navešeszhetanestove-noz, I have my d. in this horse; niohāhetotanhemā zehocoxzevoss, we are delighted that they (or.) have come; heto enahan zevešhetotanetto, this is wherewith I am delighted; inf. -hetota- = happy; see happy; hesthoemanistoz navešhetotanevo, I have my d. in his law; navovōnitoomen, I am delighted (undergoing pleasure, living a joyful life); see blissful; enahane zehetho-

DELIGHTFUL

ENGLISH-CHEYENNE DICTIONARY

DELIVERANCE

delightful, *ehetotano*, one is d.; *zehetotanozevēs* vhosoz, the d., delectable, happy mountains (peaks); *ehetotanozeve*, it is d.; *ehetotanatamano*, it is d. (ref. to general aspect, weather, vista, etc.); *zehetotano*, that which is d., *zehetotanosz*, (pl.).

delirious, evonszeha, one is d. (von =to lose + (e)szeha
ref.to head); nšhóestová eveševonszeha, he is
d.from fever; evonszeha^{oe}, one is made d.

delirium, vonszehàtoz; evonszehàtove, it is the d., there
is d. *vonszehàtovoxtaotoz vonszehàtovoxtaotoz,* the

deliver, naevhaēnāno, I d. one (or.), let him go free again; zēmehahoes aenonemhayon naevhanonizeomē-

nano, I d., let one go free from prison; rad, -šex- or -šeš- =to loosen from, disengage, rid from, disentangle; it is susceptible of taking divers suffixes as -ax (with knife), -oxta (with teeth), -ana (with hands) -ahaz (by throwing, blowing); etc. Našexano, I d., loosen one (or.); našexana (in.), našexanomevo, I loosen it from one (or.); našexoxta, I loosen it with teeth; našexomo, I loosen one (or.) with teeth; see loosen; našešešōevo, I stand delivered, freed, loosened from one; šešešoz navitanov, my tongue is freed; našexanoham, I d., free (unharness) the horse; navostanevého, I d., save one (from death, but also used fig.); zevostanev, hessō, the delivered, saved ones (or.); see save; nave-nootan, I want to be delivered, saved (from sickness, fear, anxiety); zevenootanoss, the ones who desire to be delivered; zevenoohēsz, the delivered one; navenoo-ho, I d., save him; navenooevamo, I urge one (or.) to be delivered, saved; zevenoovamessō, those urged to seek deliverance; see deliverance; nahōnevoto, I d. one, in the sense of defending, see defend; zehōnevoēs-sō, the delivered, defended ones; enhestēšeham, her moons are "all" (sc. that she should be delivered of a child). Namezevaeno, I d. to one (as goods, tools, etc.); see give.

deliverance, šexanazistoz implies the act of being rid from, loosened, disentangled, etc.; vostanev-hazistoz, salvation; venoo-hazistoz, d. (from anxiety or sickness); venootanoxtoz, desire of being saved; rad. -venoo- denotes succor from..., deliver; venooxevàtoz or venootxevàtoz, d. (instrumental act, as redemption); hōnevo-tazistoz, d., defense; vostanevstomanistoz, the making, occasioning of d., salvation (from danger, death, sickness); see salvation; venooevàtohestoz, the urging, admonition (itself) to be delivered; venooevàtomohestoz, venooevàtomosanistoz, the urging to deliver (implying state of action, vocation); evhaēnanazistoz, d., the letting free again; evhanonizeomēnanazistoz

the d., being freed from bondage, prison; both terms require a complement indicating "from what", for the v.-ēnan itself means to "let, set down, depose". Venoo-hazistoz zehešezistove etovan, the d. which has been wrought for us.

deliverer, nha zeevhanonizeomēnanensz, the one who delivers, frees from (bondage); nha zešexanensz or zešexanomosansz, the one who delivers, loosens, makes rid of; nha zevenooxtomansz, the one who delivers, succors, saves; venootxevahe, the d., n. agent.; evenootxevaheve, he is a d.; nha zevostanevstomansz, the one who delivers the life, saves; Vostanevhan and Vostanevstomanehe, Deliverer, Savior; evostanevstomaneheve, he is a d., Savior; navostanevstomaneham, my Savior; navostancvstomaneham, my Savior; see save. Zehōnevotsansz, the one who delivers, defends; hōnevotsenehe, defender, d.

delude, nahōvenosého, I cause one to err, make mistake; zehōvenosēssō, the deluded ones; naooxsetan, I am deluded, misled, led astray (in mind); naoxsetanoho, I d., mislead one; nanohénosého, I d. one, cause him to turn aside; nanohénovoēta, I act deluding; nanohénovoého, I act deluding unto one; nanohétan, I am deluded, distracted; nanohénoshatanotovo, I want to cause him to be deluded; nanohétanoho, I impart delusion to one; see deceive, detract.

deluge, emhaōvatto, it deludes; zemhaōvatto, the d. (rad. -mha- =cover all over + -ōvatto =action of water). Zemhaōvatto, when the d. was; emhaōvatoeōn, they were deluged; see engulf; namhaōvaszého, I d. one (obs.).

delusion, hōvenešetanoxtoz, the being under delusion, thinking by mistake; hōvenosohestoz, cause of d.; hōvenosāzistoz, d. to one; ooxsetanoxtoz, d., being misled; nohétanoxtoz, d., distraction, being turned aside (in mind); see delude.

delusive, ehōvenosoheito, it is d., it deludes; ehōvenešetanoxtovatto, it is delusive, misleading; ehōvenešetanonov, it is d.; esaahōvenešetanonovhan, it is not d.; ehōvenosoheito, it is d. (also "a deluding").

delve, see dig.

demand, v. inf. -vovòpon- =exacting, strict, impartially; navovòponevēstomevo, I d. it of one (or.), lit. ask of one with exaction; navovòponhozeto, I d., request of one to do; navovòponehohaztomevo, I d., strictly desire of one; see request; navovòponenòztovo, I d. of one, by questioning.

demand, n. vovòponevēstomevazistoz (by asking for something of one); vovòponhozetazistoz, d. (requiring one to do); vovòponenòztovazistoz d. (in questioning); cohā-hohātoensz maxemenoz, there is a great d. for apples; cohāhohānov, there is a great d., desire for;

conic-ostaha voc the doubt, come apart, disintegrate

3.11.11 short 11112

1. ^{life - onux - (before a.) - onux - before e.}
demonstrates to put in disorder, apart, disarrange
put in confusion, pieces, disintegrate
the strong are disarranged
without use - not a good thing
wish by pulling apart
demonstrate

DEMARKATE

ENGLISH-CHEYENNE DICTIONARY

zexoveva esaaxahohätochan mahconešzistoz, at this time there is no d. for the Word of God; lit. it is simply not desired,....; zeto zezexhōmao esaaxahohätoheo, these shawls (or.) are no more in d. no more liked, desired.

demarkate, see bound, boundary.

demeanor, see behavior.

demolish, navonenoxz, I d. entirely, destroy it; see destroy. Naonenxan, I d., take apart to pieces, un-

do; naonenxana (in.); naonenxano (or.); naonenxana mhayo, I d. the house (take it apart); oninšemhayo, demolished, damaged house; the rad. -oninš- or -onenx- does not imply entire destruction, it also denotes "damaged, hurt, harmed, spoiled, made incomplete, rendered shapeless"; naoninševohaz, I d. it (by throwing down); mhayo eoninševoha, the house (lies) is demolished; maxhohona eoninševoeš, the large rock lies shapeless, broken apart; see hurt, harm. see apart.

demolition, vonenotazistoz, d., destruction; onenxanenis-

demon, nisimōn, the spirit conjured, attendant or familiar spirit; nanisimōnam, my d., ninisimōnam, our

(inc.) d.; nahenisimōnam, I have a d., familiar spirit; nahenisimōnamenz, he is my d.; zehenisimōnamsz, the one having a d.; zehenisimōnamešsō (pl.); enisimōneve, he is a d.; henisimōnamestoz, the having a d.; zehenisimōnamestovsz, the one had as a d.; zenisimōnevsvz, the conjured d.; zenisimōnevessō, (pl.); enisima, he conjures (a d.), may also mean: he is with (provided with) a d., an attendant spirit; nisimatoz, the conjuring of a d., or the being with (provided with) a d., etc. A few priests claim to have such an attendant spirit or d. whom they call and consult at certain occasions. The hearing of the demons as they answer or speak is obviously connected with ventriloquism.

demonstrate, navistomosan, I d., explain, show; navistomevo, I d., show to one; nazeomosan, I d., teach

by pointing at; nazeomevo, I d., point at it for one; navoséo, I show it to one (or.); namēstomosan, I explain; vōseoneva navešemēstomosan, I explain by demonstrating, by objective sight; see explain; navōstoman, I d., show, exhibit; navōstomevo, I d., exhibit it to one (sight). Rad. "z" = pointing to, at, here or before; ze- = pointing at, extending ahead; rad. -az = pointing to subject or reflexive state; rad. -ez denotes demonstrating, showing. Thus many verbal forms incorporate "ez", i.e. nataneheztovo, I show consideration to one; navešeztovo, I show hurry (before) one; naēnovaeztovo, I show patience towards one; nanešeztovo, this is my behavior towards one; nanaheztovo, I show caution towards one; etc. etc.

especially - eg. manifesting, acting toward, handling

musthap
elemented
housecha
see read
conexōvag
see d. by water
conexōv
conexaa
by water
conicostaa
see page
358a for
demon or
familiar
spirit
in spirit

at this
by this
no more
no more
by stepping
by one
see destroy
on
tread
demon by or
or him.
center
d.
Vistomosa
with me
with the same
best
conixua
can be
with
fast, walking
his companion
u. of above.

demonstration, zeomosanistoz, d. (by pointing); zeomeva-zistoz, d., by pointing at object to one (or.); vōstomanistoz, d., exhibition; vōstomevazistoz, the d., exhibition to (for) one (or.); evōstomanistove, it is a show, exhibition.

demonstrative, emoxtotan, one is d., wants to be noticed, to be at the front; evōstomanetan, one is d., wants to show, exhibit; moxtotanoxtoz, demonstrativeness, desire of being noticed; vōstomanetanoxtoz, demonstrativeness, desire of showing, exhibiting.

demoralize, nahēpsenovaovo, I d., make one worse; naonimetanoho, I impart demoralization (twisting of disposition) to one; enimoēta and eonimoēta, one acts demoralizing; tass e(o)nimstahaoz, as it were he becomes twisted, deviated at heart, demoralized; eshovōēta, he is demoralized, declines in well doing.

demoralization, shovoētastoz, d., decline in well doing; pepeestaheonevestoz, d., disorder; onime-tanoxtoz, d., perverseness; onimstahatoz, d. of the heart.

demur, see delay, hesitate. Epaponhoe, one demurs, refuses or is unwilling to move (from a center).

demure, emōmātažhesta, one is d., grave, decorous, prim. *See Campford*
den, vox, d., lair, hole; nszevox, thy d.; heszevox, one's d.; voxsz, dens; heszevoxeva, in his d.; evoxeve, it is a d., hole (in the ground). See hole. Zexhoazenatto heszevox, at the exit of his (its) d., hole; choazenatto, it forms an exit; eavōvox, devil's d.; eavōvoxeve, it is the devil's d., hole (hell); esaavoxevhan, it is not a d.

denial, ēztomohestoz, the denying (not telling); hotomohazistoz, self d.; ēnōvomosāzistoz, self d., restraint, repress, quelling. See deny.

denizen, zehestassō, the denizens, the ones having their being, existence; nākōo esaahestaheo hezeno, the bears are not denizens, have not their being, existence here. Zeēvassō mapeva, the denizens of the water (eeva = one has his habitat, lives at a place); zeēvassō mataestxe, the denizens of the woods. Zehestass = having their being, existence (Ger. Dasein); zeēvassō = the ones having their whereabouts, habitat; zevhistanovesō, the human denizens; zevhistanovetoss hen hoe, the denizens of that country; vhistanovestoz, denizenship; nahevhistanovstovheme heama, we have (our) denizenship above (in heaven); navhistanovaovo, I make one to be d.; navhistanovemo, I am d. with one; vhistanovemazistoz, denizenship with one; -vhistanov- ref. to people.

denomination, nitonhestavonoevé ēōstahestovā, to what Christian d. doest thou belong? See class.

denote, chešetovatto, it denotes, purports; evešenhestohe, it denotes, signifies, is said thereby; heto zhešezistoz etonšetovatto, what does this doing, deed

d.? Zehošetovatto nasaaheneenohe, I do not know its purport; zehošetovatōez, what it denotes, implies for us.

denounce, see accuse, betray; nahavsevemo, I d. one, as bad; nahavsevhesta, I d. it (bad); namomaxemo, I d. one; namomaxhesta, I d., it.

dense, see thick; eohaó, it is d. growth (of vegetation in general); inf.-ohē- =intense, acute; eohāo, it is intense, acute (active meaning); eohēmashanō, one is densely ignorant, also: very foolish. Ehaonotto, it is d.; chonotāzeo, they (or.) are d. (as in a crowd); zexhonotāzevoss, where they are d. (of people, animals); inf.-haonov- =densely; ehaonovevove, it is a d. cloud; ehaonoveoz, it becomes d.; nahaonovana, I make it d. [chaonova, one is talkative, loquacious]; ehaonotovē, it is d. smoke; ehaonōme, it is d., mushy (of liquids); coxesso, it is d., of the consistence of gelatine, jelly. *with ass* *ass voc* *zexhāonotto* *they in it* *it a d. cloud* *concupiscence, he is* *d. dull,* *stupid.*

density, zexexovhaonoto, its d.

dent, v.-tovo- =dented, gap; etovoāzena, one has (is with) a dented lip (harelip); zistovoō, where a d., crevice, gap is; zistovoōs hohona, where the rock, mountain looks dented (where a cut, gap, usually V shaped, appears in the ridge of a mountain); natoovonen, I have a gap in the teeth (Ger. Zahnlücke); etovoonenetto, it is dented, nicked; natovokonon, I have a short tooth, nicked tooth; natovoeosāz, I d., nick it (by blow); natovoeosešemo hohona, I d., notch, nick the stone (or.); etovoeoseha, it is dented, notched (state); etovoeoseš, it (or. of a stone) is made dented; tovosešeho, the dented, nicked one (=hand saw); natovoaxā, I d. it, by cutting; natovooneneosāz, I d. it (ref. to the toothlike forms obtained by denting); etovooneneoseha, it is dented, provided with toothlike projections; evokononen, one (or.) is dented (has several teeth missing); inf.-vo- ref. to space between, see apart, asunder, off.; etovoeoz, it is dented, nicked; natovoeozhemo, we are dented, as in Eng.: there is a gap in our ranks (when one of a party or organization becomes missing). See gap, indent, teeth. Esoonaoz, it becomes dented in, ref. to stove in, or small depression; see stove in; nasoonaho maesto, I impart a d. in the pillow (an impression).

dent, n. zetovó, the d., gap (in a line); zetovóosz, (pl.); ezetovóoeve, it is a d. gap; zesosono, the d., small depression, stove in (on surface); zesosonosz, (pl.); see stove in.

dentist, usually the same term is used as for "white physician (naevēho)" with a complement as: naevēho zexcezetanosz vēsosz, the white doctor who treats teeth; vēse-naevēho, tooth- white doctor.

1. d. on (sum
 summit to
 leave it
 summit
 the shāzī to
 u.
 rdy

gaa-nietamanoes? eniet
 esaanietametseonevhan, not dep. qo...
 enietametseoneve: eneseseoneve
 enietamano: enietamano
 DEPENDENCE ENGLISH-CHEYENNE DICTIONARY DEPRESS

tion will be tomorrow. Esaanietamistovhan, it is not dependable; esaanietametoche, one is not dependable. See lean.

dependence, nictamestoz, d., trust, confidence.

dependent, tass nahoktoeoenoz or nahooxtoeoenoz, I am d. upon one; lit. as it were I support myself on him; nahoxsšenatova, he is d. upon me; nahooxsšenatovo, I am d. upon one; see lean.

depilate, naookaso, I d. (with knife); naōeszeha or navōeszeha, I have a depilated head (see bald); eōkae or eookae, one is depilated, has his fur or feathers picked, plucked; zeōkassō, (state) the depilated ones (or.); zeokanessō (from naōkano, I d., pluck one by hand); zeōkansz, the one plucked); ōenāko, Depilate-bear (pr. name); ōeszeha, Depilate-head (pr. name).

deplore, namomoxzenavsta, I d., regret (Ger. verwünschen, but not as strong); namomoxzenatan, I d.; oanhometto, deplorable, it is a pity! momoxtometto, it is deplorable, pitiable, pitiful.

deposit, nahoosan, I d., leave, let at a place (to keep, hold); nahoosē, I d., cache; nanōotana, I d., leave it there (not implying that it will be taken again); nahooz, I d., keep it at a place; nahooztovo, I keep it his (for one); see keep; naēnevaena, I d., set it down; naēnevaeno (or.). Makātansz zeorxeohooztomoōsz, the money (pl.) deposited (kept); hovae zehooztomotāsz, something which he keeps, has deposited for me. Naēnana, I lay, set down, d.; naēnana navostanehevestoz, I lay down my life; (naēnana for or.); makātaemhayo nataēnanomotānoz makātansz, I will d. (also: lay for one) money for him in the bank; natahooztomotānoz makātansz makātaemhayo, I will d., keep money for one at the bank; hoosene-mhayo, d. house, store house; nathoo-senemhayo, my d. house; nahoosēonoaotāz, I d., store up for myself; nahoosēonoaovo, I d. store for one; hoosēonō, d., that which is deposited; nathoosēon, nathoosēonoz (pl.), my deposits.

depot, maatameo-mhayo, railroad house; hoosenemhayo, d., storehouse. See mean g.d.

depraved, eahansenova, one is d.; eonimetan, one is d., perverted; emasēha, one is d., villain; eohamse-

nova and ehēpsenova, one is d., utterly bad. Hepat a, old name - depraved, something

depravity, mashavoētastoz, d. (in acts); ahansenovastoz, d., wickedness; onimoētastoz, act of d., perversity; ohamsenovastoz and hēpsenovastoz, d., utter badness. nonoanavetavāzintz, dep. turpitude: enonovanaveto -

depreciate, eshovōemeoz, it (or one) depreciates in worth, value; see decline. na-ahoaageite, I d. it

deprdate, see rob.

depress, naanovaovo, I d., sadden one; ematāzhestatamaho, it depresses, is depressing (general aspect);

etoxōsemaie
 hui a d. one, degenerate, perverted
 toxtōsema (-a pl.) n. of above

has not this meaning, but impostor

max arige^{vo}-ohemeo, I am d. of everything

Deotto, in self denial, depriving (see denial) also eotte

see -batamachaz under deny: 'ivation without care
-aomenetomoshaz, dep. self. all. subjects upon self.

DEPRESSED

ENGLISH-CHEYENNE DICTIONARY

et aome-otashaz
he dep. himself

namotatanoho, I impart depressing unto one.

depressed, canovae, one is d., sad; emotaoz, one becomes

d.; see dejected; esosovoecha, it is d., stove

in; esosovoechansz (in.pl.); esoonaoz, it becomes d.,

stove in, dented (in); see dent, stove in; eazepaset-

to, it is d. (something pressed before); *emototau, d. in mind*

depression, esoonatto, it is a d., stove in; see stove

in; Soenec, Depression-in-skull (pr.n.);

eeniveetto, it is a d.; see concave; anovastoz, state

of d., sadness; motaozistoz and motatanoozistoz, d., de-

jection; evosaomohetto, it leave a d. (as the bridge of

eyeglasses leaves on the nose, etc.) *eatounatto, it is a d. basin*

deprive, našenomevo, I d. one of it; see rob, take away: *naomoshaz, d. depriving*

depth, zexhaoetam, where it is very deep (water); zexhā-

eotō, where it is very deep; hāoetamoxzeše, the

depths (of water); zèvonoetam, where it is beyond d. *exacta-*

(water); zèvoneotō, where it is beyond d. (hole), abyss; *taoetam*

zexxovoetam nasaahencenohe, I do not know its depth; *taoetam*

zexxovoeotō nahencena, I know its d.; inf. -von- is *it is blue d.*

used to express d. in the sense of "out of, beyond *deep water*

reach"; vonešivatamahestoz, depth of mercy; vonhetota- *headhoos it*

etanoxtoz, d. of happiness, indicable bliss. *getoetam, d. zeauhoosum*

deputation, see delegation. *its d. bottom*

derange, natotahopanes, I d., put in disorder; natotaho-

pana, I d. it; natotahopano (or.); natotahope-

manisz, I make it deranged, in disorder; etotahopeoz, it

becomes deranged; etotahopane, it is put in disorder;

natotahopetan, I am deranged (not demented), confused

in my mind, muddled; natotahopae, I am deranged, muddled

(state); natotahopaovo, I make him to be in a state of

confusion; etotahoponeoz, it becomes deranged, entangle-

ed (sp. of strings, ropes, thread or anything with a

cylindrical body); natotahoponeano, I d., entangle

(rope, etc., or.); see entangle; makāt zeēstoneane na-

mhayo eta-totahoponeane, the (phone) wire connected

with my house is deranged, entangled; etotahopoēta, he

is one who deranges, entangles, muddles up. See disorder,

confusion; emashanēoz, one becomes deranged, un-

balanced, unreasonable, insane.

derangement, totahopemansohestoz, cause of d.; totahopa-

nenistoz, deranging; see disorder, entangle-

ment.

deride, nanxooxtaemanhaz, I d., make one ridiculous, fun-

ny; natohosohazetovo, I d., laugh at one provok-

ingly; etohosohazetō, they (or.) are derided, ridicul-

ed; natotonšenheto, I d. one (slander, harm); natazeta-

notovo, I d., sneer at one; see mock.

derision, tohosohazistoz; tohosohazetovazistoz, the act

of deriding one; see mockery.

derisive, can be rendered with inf. -taze- =derisively,

contemptibly; etazeēsz, he speaks derisively;

etamätazetamonov, is held ³⁶⁴ in by all (general)

see contemptible.

derivation, nxhessàzistoz, the "wherefrom".

derive, rendered by inf.-nxhesse- =to "from"; t'sa nin-xhesseacnanov heto nitao, wherefrom did you d. all this? enxhesshez'netto, it derives from; enxhessehestove, the name is derived from; nanxhesshesta-na, I d. it from (by taking); inf. -vešhess- =thereby, wherewith; heto hozeohestovâ navešhesseamhae zepevae, I d. good from this work; heto êszistovâ navešhessepevanâz, I d. profit, am bettering myself by this word (or speech); zexhês navešhesseheneena zehešhâomenês, by what he says I d. that he is in misfortune.

descend, eanhoeoxz, he descends, goes down; eanhoeoxz se- ref. to downward, down into; inf.-anho- =down; inf. -se- ref. to downward, down into; naséovoham, I water the horses (lit. I make the horses d. to water); nata-séoxz vèhoeno, I will go, d. to town; eanhoeosetto, it descends, slopes (speaking of a hill); eanhoeosoz meo, the road descends, slopes down; see slope; séetto, descending, sloping towards a river; nahâen eanhosevô, the tears d. (sc. cheeks); eamesevo, it descends, flows (of a river); inf.-hess- =coming, descending from a center; nanxhesta, I am from; nahestoneeš, I d. from (lineage); nixhestoneešenâ, we are descendants from; nanxhesto- doctor, I d. from him; ehestonêha, one is descended (state) from; enxhestonoešê héo zepevaeziss, he descends from a good woman; ekaôš, it is descending (of the sun, near its setting); eanhôesen, it descends (of celestial bodies).

descending, rendered by inf.-se- =downward. descent, anhoeoxzistoz and anhônistoz, d., the going down; seênistoz, the d., going, stepping down into [rad.-ên ref. to the going in its parts or steps (grade), while rad.-oxz ref. to the going as a whole]. See lineage.

describe, nahôtahan, I d., narrate; namêsta zehesso, I d. it, explain how it is; nameemo zehestaz, I d. how one is; see explain; namêsta zehešeneevavxeôs, I d. how one is marked, branded.

description, hôtahanistoz, d., narration, story; mêtomevazistoz, d., explanation.

descrier, na(h)anômo, I d. one (from a distance and without being seen); na(h)anôxta, I d. it; see detect, see.

desecrate, naâstoman, I d.; naâsého, I impart desecrating to one; naâsesz, I d. it; naâsésztovo, I d. it

his (also naâsésztomovo); naâsesz, Maheonéš, I d. the the Sunday. Rad.âs- is found in âstometto and âstometto =in vain, for nothing, falsely; eâstomoan, he desecrates in words, utters false or vain words [âsto-

365 he disrespectful, disgrace, deflower

dis honor

as an heavele he is one who d.

*ea's'ehana, it is d. of food
nga's'ehana to'ge'sta, deem it desecrating.*

*{canoox 3
ea'riox'tanna,
as a name*

DESECRATION

ENGLISH-CHEYENNE DICTIONARY

DESIGN

naasemo, I speak desecratingly, damaging, & me
coas'embe mhótahanistoz, fable, false story]; ea'she, it (or one)
he is spoken d. & is desecrated; na'astomoanevo hevehestoz, I utter, pro-
nounce one's name in vain, falsely, desecratingly.

inf - nohe - desecration, ástomanistoz, the causing d.
desert, v. nanōovanoz, I d. one (flee from him); nanōova-

notto, I d. them; ninōovato, thou desert-
est me; see forsake abandon, leave, flee. Enōovatō,

they (or.) are deserted; enōovatoensz, they (in.) are
nanohēoge- deserted, or left, abandoned in flight; evēpeometa, it

is deserted, empty, uninhabited (of a lodge or house);
enōhe, one (or it) is deserted, forsaken, left. Etohave-

toe, it is a d., lonesome place, land.
desert, v. voxpeneomao, d. white sandy place; zeoninxonom-

ao, barren, d. (Ger. Heide); maxencomaeše, great
sandy place; emaxeneomaešeeve, it is a d.; ookomaoxze-

še, d., barren land (without vegetation); ookomaoxzeš-
eeve, it is a d., barren land; toxtocše, d., prairie

country, wilderness (implies vegetation); tohove, d.
(implies empty, lonesome) place.

desertion, nōotazistoz, d., the forsaking; nōovatovazis-
toz, d. by flight, fleeing.

deserve, etaomenešehàz and etaomenešetovàz, he deserves
it, brings it upon himself (for wrong); enexovō-

eme zemehešetōsz, one deserves to be done unto; enexovō-
vōeme zememezz heto, he deserves to be given this;

enexovōeme = one is counted, is worth that much; inf.
-vōeše- = well, fittingly, good and proper; emevōešemez,

one may well be given it; zehozeohessō emevōešhoxo-
meo, those who work d. to be fed (lit. may well

eat, or: eat with joy); evōešhozevōxta, he well deser-
ves it; zehetāeēnovepevoētavoss zevōešhozevōxtanov

pavstaomenstoz, all who persevere in well doing, shall
d. happiness; esaahovae-hozevōxta, he deserves no-

thing; nanosetaa, I d. it, am fit for it; zepevoētassō
zenosetaoenov zepevaez', the ones who do good d. the

good (lit. are most fitted for the good); ekoxce-
nitāe, it is deserving, meritorious, of special impor-

tance; see merit; nanohēman maxeosàzistovā, I d., am
counted worthy of punishment; enohēeme heto nitao, he

deserves all this (in either sense, good or bad); the
v. rad. -nohēm- = reckoned with or unto; nasaanohēmā-

zé, I do not reckon myself worth it, I do not d. it for
me. Esaanexovatamehe zemehozevōxtosz heto, one is not

deemed deserving this.

desiccate, see dry. etahoxoonax, he lies d., unmixed
desiderative, rendered with the suff. -atan, -atanotovo

(or.) and -atanota (in.), see Ch.gr.

design, is expressed by suff. -tan which denotes "to
have in mind, purpose, want, intend to"; nataneox-

zetan, I think of going, intend, want to go there; na-
hešetan, I think, d. in my mind; rad. -heše- and -neše-

see also p. 416a
inf. -ata denot-
design, face etc.
inf. -ata = denot-
undesigned, un-
premeditated
also -create 366

see page 368a
for design
or pattern

desire. Often with the meaning of will, want, wish q.v. zehōhethōhātto, just as I d., will, getōhethōhas, as his d. wish is. - zehōhethōhātto, what one wishes, d. will of me. zehēšetova-hethōhas, the purpose, obj. of his d., will, uatāhōhāttao, I see, desire, wishful for. zehethōhāttao, zetto the d. wish, will of mine

DESIGNATE

ENGLISH-CHEYENNE DICTIONARY

DESOLATE

often denote "d.", especially in terms of building, putting together, constructing; nasaaheneenohe zehešeto-
vatto, I do not know its d., purpose; zehešetovatōez
Maheo, God's d. for us; eneševe, he does, designs it; ze-
hešetanotto nešetovsz, what thou thinkest, designest, do
unto me; nanešstonaon, I am thus designed, made; emahe-
onešston, he is a divine designer; ehohātamaešston, he
is a powerful designer, maker, builder; nasaaheneenohe
zehešstooneha, I do not know how it is designed, put
together; see make, build. Nanistavxea zetatoshesso
mhayo, I d., draw beforehand how the house will be.

designate, inf. -neeva- denotes "sign, mark by which something is known or recognized"; eneevavxe-
oe, it is designated, marked by writing; eneevahenee-
noe, it (or one) is recognized by; naneevaovo, I d. one
(or.), make him to be known by; see sign; nanitāovo, I
d., choose one; see appoint, select. *naneveuo, I d. him*
designer, hešstonehe; ehešstoneheve, he is a d. (obs.);
see maker. *ehōageuene, d. horse*

desirable, ehōāzistove, it is d.; emomoxenōhe, one looks
d.; emomoxenono, it looks d. Zexhoeoxzétto (or
nihoeoxzistoz) esaahōāstovhan, thy coming is not d.

desire, v. nahōamazesta, I d. to receive it; nahōazesta, I
d., covet in that; see desiderative m. in Ch. gr.;
nahōahe, I d., or d. it; hena zehōhātto, what dost thou
d.? nahoaheno, I d. one (or.), like, covet him; nihōahe-
tovaz, I d., covet thee. Nihōāton, thou art desired; ni-
nethoaztomon, it is desired, required.

desire, n. hōa(he)stoz, the desiring; havsevhoa(he)stoz,
evil d., lust; hoahozistoz, d., showing d.; zeēve-
mahethoastovatto, its d.

desirous, nahōazesta, I am d.; nahōaztomovo, I am d. of it
his; nahethōahe, I am d., center my desire to,
towards; nanethōaztomōenotto naqsāmo, one is d. of, has
a desire for, requires my sheep; nataomoxtavhōāoz, I am
sick from desire (lit. I become d. in my physical feel-
ing); see crave.

desist, see cease, stop, end.

desk, taxemxistonestoz, taxemxistonstotoz (pl.), that up-
upon which writing is done; etaxemxistonestove,
it is a d.; taxemxistonestovea chešstōneha, it is
built like a d. Ehota taxemxistonstovā, it is (sets)
on the d.

desolate, etohove, it is d., desert, lonesome; ehōnōs, it
is d., solitary; etohovetoeve, it is a d. land,
country; see bare, desert; nanxavstaomenesēho, I d.,
cause one to be d., left as orphan (real or fig.); na-
vonaēsz, I make it d., devastated; nitao hesthoe navo-
naēstovo (or: navonaēstovo), I make d., devastate it
his land, country. Enxavstaomen, one is d., left as
orphan; see orphan; eoseekae, she is d., left without

perōnātamanu, a, bleak

*tohorveozistz, tohorvomenheitz, d. solitude
nōonatanamansetiz, d. bleakness*

DESOLATION

ENGLISH-CHEYENNE DICTIONARY

DESPITEFUL

anything; naoseeexo^z mhaomeeo^zistovâ, I am left d. in great misfortune; see destitute, pure; esaavovoešem-stahaozé, she is d., comfortless; navonana, I d., devastate it; see destroy: *otaxa ʔexauxtacvstore, only d. place later*
desolation, vonanazistoz, d., devastation; evonač, one undergoes d.

*navovuetan
navovio-
noxta
voronetanotz*

despair, nanlñitameoz, I d., *lit. go of my trait.* am despairing, give up; nanlñitameozetovo, I d. of, concerning one; nanlñitam-eozeta, I d. concerning it; nanlñitamstaha, I d. at heart; nanlñitamstahaosemo, I institute d. to one; nñitameozistoz, d., (n.); Maxenlñitameoze^vhan, Giant Despair (of Bunyan's Pilgrim's Progress); Nñitameozenčhan, Slough of Despair (or Despond); nazeneeo^z(?), I d. of life(?); namotätanooz, I feel despairing, depressed, dejected. Motätanoozistoz, d., depression (mental); see depressed. *Uauñitani^vevae^o, make one d. (for a while)*

despatch, naševeasenēnāno, I d., send one with haste; nātómenaho, I d., kill one summarily; navešhotono hõtahanemakätaeva, I send a d. to one (by wire), lit. I inform one by means of the "telling wire"; navešhotonnan hõtahanemakätaeva, I am informed by wire; choao hõtahanistoz, a d., message has come. Inf.-ševe- denotes despatch, diligence; ševencševsz, do it with d.!

desperate, chestatamahe, one is d., bold, reckless; vave-nāetto chēmoxta, one is desperately sick; eahansenova, he is d. (in character), mean, hopelessly bad; emashanēeo^z, one becomes d., raving, insane, unreasonable; emaseha, he is a d. character; see despair.

despicable, see contemptible; eotapeoseoneve, it (or one) is d.; eotapeoseonevatame, one is deemed, held d.; napeosemo, I speak despicably of one; napeo-sesta (in.), napeostomoe, I speak despicably. *nomoxota, a d. one*
despise, napeosan, I d.; napeoto (or.); napeoxevaeno, I just d. one; napeoxta, I d. it; napeoxtomovo, I d.

*see contem-
et at a, he
is a despiser,
disdainer,
villifier
tatastoz*

it his....; napeosetan, I d. (in that); napeosetanoto-vo, I want to d. one; napeosetanota (in.); napeosemo, I speak of one in despite; see despicable; napeosenhe-to, I tell him in despite; napeosenhesta, I tell it in despite; epeoseoneve, one is a despiser; napeoxevaeno, I d. one (see mediative m. in Ch. gr.); the v. suff.-vaen denotes "for an interval, meanwhile, acting as medium"; thus napeoxevaeno = I d. one for a while, I just d. him (not seriously). Peoxevaenazistoz, n. of preceding (difficult to render in Eng.).

despite, peosanistoz, the despising; peoxtastoz, d.; peo-semazistoz, d. (in words); peosetanoxtoz, d. in that, disposition; see spite.

despiteful, epeoseoneve, one is d.; napeoseonevetovo, I am d. towards one; peoseonevestoz, despiteful-ness; epeosetanoheoneve, one is d. (in disposition, mind). Rad.-peose- can be used as inf. to denote "des-

*despise, d. tongue 368 natotoni etanwa - orhetti
off. desp. d. tongue*

we weave
conjunctions, they are headed

368 a.

naiphe xta-menayo, I work it
with quills, or head d.

Design (then referring to color pattern & dry goods, or headwork)
usually expr. by verbal suff. -xtäve, -xtäva; ^{see} tipped, ornamented
egekstökxtäve, it is of small stripes (up and down); also egekxtäi;
ehaetöxtäve, " " many " ; ehötxarevöxtäve = check d.;
esosoxkorxtäv, it is of streaked, stripe d.; eeömxtäve it is
of round (acron) stripes; emomaxeeömxtäve, large round
stripes, plaid; esexanerxtäve; it has partly oblique lines
is mixed other lines; evetkeontäve, bird d.; emesoc-ovxtav,
swallow (bird) d.; eonitavexöxtaveng, they are of diff. design;
chevoretasovvextäve, of Shirlwind (bird) d.; ehötxce-
vxtav, star d.; ehaetovextav, multiple d.; euskxtavi,
of stripe d. (cordway like); ekenepokxtav; of fine gray line
d.; verepoxextav, leave d.; epevzedvöxtav, of
flower d.; ehotaonovextav or ehotaonovextacustö;
it is drawn work d. (dry goods, then d. is made by open
work; see head, color, braid; weave, kestox't'lawitx, pl. col. d.
^{see under weave, epepoxexta-ic'ocuo, a leaf of paper woven}

Demon. Following are names of some Rezene demon or
familiar spirits: Nomäzeheo = Thief; Haenovetan =
Murderer; Oxtamatorvāoz = Smoke (from fire or vapor);
Oxta-manovatorvāoz alias vōoxnomekā: Cloud-
heading or smoke (vapor) meeting; Maäet-oxhenec
Expert Tin-metal; Uätasoom = Spirit; Mojeeöev =
Street-Medicine; Maäko-oxtanvovovov Badger.
Above names have obviously been those of former living
Indians. They are not worshipped in any sense of wor-
shipping God, but more like "hero-friends" or simi-
lar to the saints of the Catholic Church.
Taozev (q.) paoservoto (pl.) goblin, gnome; appear in
dark foggy nights; minimäz, conurbation of d., spirits
etosemaximimimätove, there will be a great conulta-
tion of spirits.

↳ destitute: *na rovoce-nōotan*, am left d.: *na xarovoce-ohomeq*, I am d. deprived of all: *na mēhā-tōeq*, I am bereft of all, am d. *na omee-ōnone* and *na omee-robūm*, I am utterly d.

↳ destroy, wipe out, lose, annihilate, exterminate etc. as is expressed by root — *von* —

~~vonhistina~~ *vonhistanov*, lost a human being

vonhestaomueitoz, lost candidate

vonhistanoveitoz, lost human kind, nation

vonae'itoz, he being l. destroyed, etc.

nomeronaomueheitoz, process of extermination, being driven away (*Vertrieben*)

vonasegisto, — by flames. — *nom(e)* — drift away

vonōeogisto, — by water

vonae'itātōz, *vonae'itaomueheitoz*, *vonae'itomanitoz*

vonhistanovstomanisto, *vonhistanovstomaniche*
enormous *vonhistanoveo*, they are driven away (as a people)

destruction (*Vordenken*) in the sense of Greek ἀπώλεια the

they should be (*karere-vonhestātōz* or *vonae'itātōz*)

" *vonhestaomueheitoz*

" *vonhestaomeo*

(carried away, removed, move away
entzohüpfen, *entwischen*)

pitefully"; epeoseēsz, one speaks spitefully; epeo-seneševe, he does it spitefully.

despoil, našēno, I d., rob one; našēnomevo zeaeno, I d. one of what he has; see rob; namhonheszhovanetovo, I d. one, appropriate his belonging; šēnovahe, despoiler, robber; ešēnovaheve, one is a despoiler; niahane zea-mešēnomevata nivostanehevestoz, he is the one who ever despoils thy life. Našēnan, I am despoiled; našēnova, I am despoiling; šēnovastoz, despoil, the despoiling; na-šēnatanotovo, I want to d. one; zešēnsz, the despoiled one; zešēnomoesz, the one despoiled of it.

despond, see despair, depress, deject.

despondency, ninitameozistoz, d., the giving up, discouragement; motāzestātoz, condition of d.

destitute, ehaōnova, he is d., penurious; ehaomen, one is d., bereft; emhaomecoz, one is d., bereft of all; evoomen, one is utterly d., bereft; examanstamenōcheve, one is simply d., poor; see desolate. Eoseekahe, one is left d., without anything; zeoseekassō heeo, the d. woman; see orphan, bare.

destitution, haōvnovastoz, penuriousness, poverty; mhaomecozistoz, d., the being poverty-stricken; nstamenōhevestoz, d., poverty.

destroy, navonenot'san, I d. (doing it habitually); navonenoxz, I d. it; navonenoxtovo, I d. it his....; navonenoto, I d. one (or.); navonenotamo, I d. him his...; nanitoenaho, I d., by killing, murder one; nanitoe-nāz (in.); navoneōstāno, I d. one (by heat, fire); navoneōstāa, I d. it by fire; navonhāa, I d. it by fire (slower process); navonāno (or.); navoneōvoto, I d. one by water; navoneōvoxz, I d. it by water; see demolish; navonanen, I d., devastate; navonana (in.); navonano, I d. (or.); navonaēsz, I am at it destroying, devastating; navonaēstovo, I am at it destroying it one's....; evonane, it (or one) is destroyed; evonaē, it is being destroyed, it undergoes, suffers destruction, devastation; hovae esaahenoxzenov, they left nothing undestroyed. Namasenotō, I d., exterminate them (or.) all; emasenohēo, they are all destroyed, exterminated; emasenoxzenov, they d., exterminate it all. *see also - vonaszeho*

destruction, vonenot'sanistoz, the destroying; vonenotazistoz, d.; vonanazistoz, d., devastation; voneōstāestoz, d. by fire; voneōvotazistoz, d. by water; nitoenahāzistoz, d. by killing (also: nitoenahanestoz, d., murder); vonaēhestoz, d., devastation. Zēvonenohe māvèhoen, at the d. of the town; masenotazistoz, d., extermination; onenxanenistoz, d., demolition, ruin.

desultory, see changful; eneheoxseoneve, one is d.; tass ekokaaxstove, as it were it is a jumping (sc. from one thing to the other); nōovetto coxksaaēszé, he speaks desultorily; lit....not in line; esaanōonetta-

nehez' zexēs, he spoke desultorily (lit. what he spoke was not connected); tass kokaaxevostanehevestoz, desultory living.

detach, see disconnected, apart, separate, sever; inf. -āc- and -ācš- = apart, detached from, disunited; naone-hacna, I d., untie it.

detail, n. rendered by inf. -totā- which denotes "the *parts*". whole in its single or each parts"; nimeta-totā-

hemēstomevaz, I could explain thee in d., all of it in its parts; zehetotāhestōn, all its details, parts (of something constructed); zetotāehōtahanistove nasaacv-hahenceenohe, I do not know any more the story in its details; nasaatotāhenceenohe, I do not know all the details.

detain, see delay, prevent; nahestomeēsztovo, I am detained from speaking to one; nahestomeoz, I am detained; nanxpaovo, I d., hold one back by hindering his exit.

detect, namešenovo, I d. (notice) one; namešena, I d. it; namešeēsz, I d., bring it to notice; namešeho, I

make one to be noticed, detected; nameāta, I d. it by taste; see "bring to view"; nanhaōmo, I d. one, catch a glimpse of him. Namešenomovo, I d. it one's....; nanha-

ōxta, I d., catch a glimpse of it. See notice. *namešema, one is a detective, clever,*

detection, mešenovastoz and nhaōmazistoz. *is a detective, ingenious*

detective, zemešenov'sansz, the one who detects (faculty, vocation); zemešenovasz, the one detecting, *ingenious*

noticing (state).

detention, hestomeozistoz, d., delay; see delay, prison; nxpaovazistoz, d. by not letting go out.

deter, nahestomevamo, I d., urge him to delay; nahōpemo, I d. one, warn him of danger; naohāevamo, I d., warn one from; naohāevātōe, I d., warn from; nahēpoemo, I d. one (by inspiring fear); nahēpoestomoe and nahēpoestomosan, I d. (as a habit or vocation); hovae zeoxchēpoestomohetto, something that deters.

detergent, eoxchoxeanovatto, it is d., it purges; esēoxz zeoxchoxeanovatto, a cleansing medicine.

deteriorate, ehavsevoxz, it deteriorates, gets bad; es-hovhavsevoxz, it deteriorates, gets worse;

see corrupt, bad. *ep. op. oōvaz, d. by water beating against*

determinate, ēšexhoemanistov, it is d., decided; nistav-etto ēšexhoemanenoven's zistosēāevoss hes-

taneo, it is d. that people should die.

determine, see decide; nahoeman, I d.; nahoemaovo, I d. for one, make a decision for one.

determined, rendered by suff. (also used detachedly)

-t'sē- = set, with purpose, determination; nīvéneševe naxheta oha nat'sēneševe, he told me not to do it, but I am d. to do it; t'sē emashanē, one is d. to be foolish; heto niešexhoemaonon, this has been

d.for, unto us.

determination, exhoemanistoz, d., decision; inf. -t'sē- = with d.

detest, natotazesta, I d. it; natotazatamo, I d. one; inf. -totaz- = to hold in contempt; natotazeēsz, I speak in detest; nansezesta, I d., hate it; nansetamo, I d., hate one; našenezesta, I d., loathe it; našenitamo (or.); napeosan, I d., dislike, despise; see despise. Nahoxoamotovo, I act with d. towards one, maltreat him; napeosemoxz, I go detesting, with dislike, reluctance; napeosematōtomovo, I d. one's breath. See contempt. Na-oxstazesta, I d., abominate; naoxstatamo, I d., abominate one.

detestable, etašenitamae, one is d.; etotazatove, it is d., contemptible; ensetamae, one is d., hateful; etahavsevatamae, it (or one) is d., bad.

detestation, see abomination; nseztastoz, nsetamahestoz and nsetamazistoz, d., hate, q.v.; peosanistoz or peotazistoz, d., dislike, abhorrence.

détour, rendered by inf. -ahē- = around about, deviation *nāhantōs, by floating, sailing* from; eahēoxz, he makes a d.; niahēoxzetōvo, he makes a d., goes around about (sc. to avoid, keep away from) you; see keep away from.

detract, rendered by inf. -nohé(še)- = turned from, away, aside by; nanohéšenaoz, I am detracted by sleep *naonone, he comes* ing; see turn aside. Nanohétanooz, my attention be-comes detracted; naooxsetan, I d., am misled (mental); *d. me* naooxsez, I am detracted, misled, led astray; nanohéo- *naonones, etc* zého hozechestová, I d. one from work; enohévoēta, one is detracted from well doing. *naonahéševaoz, I d. disturb one*

detraction, nohéozistoz, the becoming detracted; nohévo- *cause him* ētastoz, d. from well doing; nohétanoozistoz, *momentary* d. of mental attention. *Long*

devastate, namasevonana, I d. it all; namasevonanō, I d. them (or.) all; emasevoneōva, the water deva-states; emasevoneōvatōo, they (or.) are devastated by water; emasevoneōvatoensz (also -tōnsz), they (in.) are devastated by water; emasevoneōstāensz, they (in.) are devastated by a sweep of heat or fire; ēmasenotā-enov hēmoxtastoz, they (or.) were devastated by dis-ease. See destroy. *ehotoana-vonaēstomau, he d. evnaēstomau*

devastation, masevonanazistoz, d.; masevoneōvatoz, d. by water; masevoneōstāestoz, d. by fire; masenotazistoz, d. by killing. *hotoana-vonaēstomau, terrible d.*

develop, is expressed in divers ways, the equivalents of which are difficult to give in Eng. Rad. "š", še, cše, eš, ševe and šex have the etymological value of "unfolding, loosening, spreading, radiating, extending on in an uninterrupted course". Thus inf. -cše- = unfold, done; naešemese, I have developed, unfolded my eating; napeveeše, I am growing well; etaešeeše, one is done

suff. -aouché -aoucheto etc. etc.
denotes "developing, programming, process of
the program"

developing, is fully grown; the word éšēva, day =that which is unfolded before one; inf.-nše- =developing, unfolding on, keeping on; nanšeēsztovo, I keep speaking to one; heše- can be prefixed before verbal nouns to express "course of, developing, unfolding"; heševosta-nehevestoz, the course of living; nahešetan, the course, unfolding of my mind =I think; nahešeta, I d. it in mind =I think (over) it; naheševe and naneševe, my developing, unfolding it =I do it; -eš as suff. denotes "spread, extended". Inf. -še- =unfolding; -šeše- =gradual unfolding, loosening; -ševe- =fast unfolding or developing. Rad. "v" and "ve" not combined with "še" denote "plying, bend, bent on" and would mean "d." in the sense of "furthering, getting stronger"; etave-tonetto, the cold increases, or: it is getting colder; etavomata, the pain develops, is getting worse. Zeheta-esaaveconisyomàtahevoss, all who do further not believe, the ones who develop, are bent in non believing. See further. When "d." carries the meaning "to become", suff.-oxz (slow process) is used after certain verbs, e.g. nahetaneve, I am a man; nahetaneveoxz, I d. into a man, become a man; ekašgoneve, one is a child; ekašgoneveoxz, one develops into a child, becomes a child; naheneenovaeoxz, I d. in knowledge; emashanee-oxz, he develops in foolishness. Rad.-man- (see make, create) implies "increase, development in size or quantity"; emaneoxzeo, they (or.) are increasing, developing; emaneoxzetto, it develops, increases (itself); emaneoxzistovatto, it develops (has the power to make d.); namanevamo, I make it d., increase (as by watering a plant); namanetanotovo, I desire that one d., increase, prosper; namanhestaomen, I d., prosper my condition. Nahotxheneenomom, it is unfolded, unveiled to me; inf.-hotx- =uncover, unveil, q.v.

development, maneoxyzistoz, the d., increasing, growing; maneoxyzistovàtoz, d. (having power or faculty to make develop); ešchestoz, d., growth; manetanotovazistoz, the desire of d., increase; manhestaomenestoz, d., generation, increase.

deviate, is expressed by the inf. -nime- =aside from a straight line, diverging off at an angle; enime-taho, he rides leaning, tilting to one side; enimàz, he twists his mouth to one side; see side; enimoēta, he deviates from the straight doing; Nimēs, Deviating-nose (pr.n.); Nimeōna, Crooked-pipe-woman (pr.n.). The inf. -nohé- =turning aside from a line, not referring to the deviating line, but to the deviating point or start; enohévočta, he turns aside from the right doing. deviation, nimeozistoz and nimoetastoz; see deviate.

devil, Eavo is very likely a corruption from either the Mexican or French. This term however resem-

manohévočta
I want it to
d. from aside

note

enohévočta
ohé, Noy d. the course
of the river
oxs enohévočta
ohé, Noy d. the
channel to d.
the river elsewhere

dictionary, neevavenszistoz, the "by which language is recognized", also neenovenszistoz (perfect, clear speech, language); zesseneevavenszistoz or zesseneenovenszistoz, Ch. d.

did, see do.

die, v. enāēoz, one dies, becomes dead; enāetan, he wants to d.; enāetto, it dies; zenāēoz, the dying one; this is also said of one fainting; etoseēsenāē, one is dying, is at the point of death; enazeanc, she dies in child bed (see kill); naavōn mesestovā, I d. of hunger; naavōn manistovā, I d. of thirst (naavōn = I do not eat, I fast); natavessenāemo or natavesshovanēmo, I will d. with him; see dead.

die, n. see dice.

differ, nanitavetan, I d., think different; zenitavetan-oss, the ones (or.) who d.; nitavetanoxtoz, the differing, different opinion; emesaanitavetanoxtovhān, it cannot be a differing, a difference of opinion; enitavezhestaoz, it differs in being, condition; see different.

difference, expressed by inf. -nitav- = different, q.v.

different, nanitavac, I am d.; enitavac, they (or.) are d.; enitavacenz, they (in.) are d.; conitavac-
eo, they (or.) are d. (each one of them); enitavacoz, it (or one) becomes d.; enitavacoez, they (or.) become d.; enitavacenzsz, they (in.) become d.; conitavac-
enzsz, each one of them becomes d.; nanitavevostanehe-
ve, I lead a d. life; nanitavevostanehevevo, I live d. from his living; nanitavemese, I eat d.; conitavemes-
co, each one of them eat d.; nanitavezhesta, I am in a d. condition; nanitavstaha, I have a d. heart; nanitav-
na, I make it d.; see change; naonitavananoz, I make them (in.) d., each one of them; nanitavetan, I think, opine d.; nanitavetanooz, I become thinking d.; zenit-
tasz, a d. one (or.); zenitassō, d. ones (or.), others; zeonitassō, the d. ones (or.), each one d.; zenita, a d. one (in.); zenitaesz, the d. ones (in.); zeonitaesz, the d. ones (in., each one d.); enita, it is d., it is not it; enitac, not him, a d. one (or.); conitavstataneo, they are a d. men, nation; conitavstanoveo, they are a d. people, they live d. as human beings; enitavston, he constructs d.; enitavōan, he has d. shoes; enitavoxca, he has a d. hat; enitaveszehen, he has a d. coat; nani-
tavātovo, I understand him d. (or not well); enitavenō-
he, one (or.) looks d.; enitavenono, it looks d.; eni-
tavevensz, he has a d. language; enitaveēsz, he speaks d.; enitavoēta, he acts, performs d.; enitavevxtav, it is of d. color (striped); zeonitavevxtavēsz, the ones (in.) of d. colors; enitavova, he has a d. fur; enitavo-
vess, he has d. hair; conitavoēvao, they (or.) have a d. skin; enitavetao, it is of d. size; conitavetaetao, they

(or.) are of d. sizes (or.); zeonitavetaosz, the ones (in.) of d. sizes; zeonitavetaetassô, the ones (or.) of d. sizes; eonitavevetovaeo, they (or.) have d. bodies; eonitavevrosseo, they (or.) have d. flesh; enitavevxoz-eve, it is a d. flesh (body); nanitaveešeexan, I have d. eyes; nanitavevxiston, I write d.; nanitavevrea, I write it d.; nanitavsan, I dress, am clad d.; emaxhaeš-nitaeva, he is by far d.; zehestoe-oešeneota, all the d. rooms; -oeše- = each one for self, separate; eheom-nistxnoan, he talks too many d. things; eheomosēnita, it is too much d.

difficult, rendered by inf.-hotoana- = hard, direful, ter-

rible, d.; ehotoanatto, it is d.; nahotoanavoé-

ho, I deal hard, terrible unto one (or.); nahotoanavoé-

ta, I do a d. performance, I am doing a terrible, direful

thing; ehotoanahe, he is terrible; nahotoanavoomen, I

undergo difficulties, hardships; heovasz hešehotoanato,

all sorts of difficulties; ekoxcehotoanatto, it is

very d., complicated; ehotoanavoan, he utters hard, ter-

rible words; ehotoanavhozechestove, it is a d., hard

work; zetohetaehotoanatto, all that is (each thing)

d.; nahotoanaovo, I make it d. for one; ehotoanavoma, it

is a hard, d. situation, ground (also fig.); hotoanavo-

màtoz, n. of the preceding term; ehotoanavomaoz, it be-

comes d. (condition, situation); hotoanavomaozistoz, n.

of preceding term; ehotoanavstaomen, one (or.) is un-

dergoing a d., hard, terrible state; hotoanavstaomeo,

state of being in difficulty, hardship; hotoanavstaom-

enestoz, d., hard, terrible state; hotoanatanoxz, d.

like, direlike, problem; hotoanatanoxtoz, d. problem, men-

tal d.; inf.-momoana- denotes d., complicated, rough-

like; emomoanatto, it is d.; namomoanaovo, I make it d.

unto, for one (or.); emomoanavoan, he utters d., compli-

cated words; eheomhotoanatto or eheome-momoanatto, it

is too d.; nahotoanavazesta and namomoanavazesta, I

deem it d., hard, terrible, complicated; ehotoananaz, he

*entangles himself in difficulties. *inf.-hotoanavataoto**

*difficulty, see difficult, *both, hardships. do not think it d. hard**

*diffuse, see spread, scatter. *see above**

dig, navosan, I d.; navotan, I d. a burrow; navosanen, I am

digging (with hands); navosôn, I d. with in-

str.; navosoha, I d. it with instr.; navosá, I d. with

the foot; navosaonetto, I d. (unconsciously); nahaeoto-

vosôn, I d. deep; namenôn, I d. out, up, mine; namenoha, I

d. it up; namenôno, I d. one (or. as a stone, animal) out

of the ground (with instr.); namenômen, I d. up my

fruit (as potatoes, peanuts, etc.); naokôno, I d. one

(or.) up with stick, said of certain roots or edible

bulbs; namênôvsa, I d. up by means of water; namênôv-

voto, I d. one (or.) up with water (said when small

their holes); navosohanoz amoneoeseonoz, I d. post he holes;
 holes; mescess emènevsevocho hozzetto, the worm digs its way into the tree; emènevsevoész, it digs its way into it; see wormeaten; moxkav evotan, the lynx digs (sc. a den); mào evosanetto, the water digs; evos-aomohetto, it digs, makes a depression (as the frame of eyeglasses into the bridge of the nose); nanimaovo-sòno hozzz, I d. around the tree; evosoetam, it digs deep (of rivers washing out deep holes in their beds); nàko emenon, the bear digs; eaenemeana maveš emeene, he dug all along, at last he is caught (a proverb meaning to say: he comes to his desert, or: he falls into the ditch he dug); naèstotan, I d. into the ground; eèstotaneò, he digs, burrows into the ground; zenxhesseèstotaneòs, where he has dug entrance; eta-taeootaneò, he opens the ground by digging (from being inside the ground); nanimaemenòno, I d. around one. dignified, expressed with inf. -mómâta- =grave, austere, ceremonious; zeto zevhonevsz etamómâtazhes-ta, this chief has a d. countenance, bearing; see religious, pious, sacred, ceremonial; see inf. -notise- with respect, dignity, excretion. inf. -notise- with respect, dignity, excretion.
 dignity, mómâtatamahestoz, d. (state), also mómâtavatama-hestoz; mómâtazhestàtoz, d. (in bearing). digress, evoxceész, he digresses in speech; taexs ehò-tahan, he narrates, tells "off the track". Navox-koan, I d. in uttering; nanohéoxeve, I d. in saying; nanohétahan, I d. in telling.
 digression, voxceészistoz, d., bending in speech; voxkoanistoz, d. in utterance; nohéoxhestoz, d. in saying; nohéhòtahanistoz, d. in narrating.
 dike, nanxpōvanen, I d. (water); nanxpōvana, I d. it; see dam; nxpōvaneneo or nxpōvanenistoz, d., n.
 dilapidate, is rendered by rad. -oninx- or -oninš- = spoil, hurt, demolish; naoninxana, I d. it; eoninšeo, it (or one) is dilapidated, comes apart; oninšemhayo, dilapidated house; eoninšenono, it looks dilapidated.
 dilate, emahaeoxz, one (or. and in.) dilates, enlarges; see extepd, swell. dilatory, epopaetan, one is d., slow, tardy; popaetanox-toz, dilatoriness. dilemma, xanixkonaoetanoxtoz, the not knowing what to do, between two things; naxanixskonaoetan, I am in a d.; exanixskonaoetanonov, it is dilemmatic.
 diligence, ševastoz, d. (state); ševetanoxtoz, d. in willingness; ševastastoz, d., willingness in disposition; nàkastoz, d., industry; ótsetanaxtoz, d., zeal, endeavor (in mind); ótsehestoz, d. (active). diligent, rendered by inf. -ševe- denoting promptness; eševencoxz, he goes with diligence, promptness; enàkae, one (or.) is d., industrious, active; inf. -ótse-
 he is d. active, industrious. he builds diligently and industriously with expedition. 377
 he diligently and industriously applying himself to painting. inf. -momaem- denotes "diligently, assiduously".
 emomaxomax he shuffles and brings to a successful end. emomaxomax he shuffles and brings to a successful end. emomaxomax he shuffles and brings to a successful end. emomaxomax he shuffles and brings to a successful end.

nanitoha pull out, extract by digging (anything plucked)
 nanitoha pull out, extract by digging (anything plucked)
 nanitoha pull out, extract by digging (anything plucked)

from here the words should be under
 thrown

dis-
 cause - xuxoua-
 the wave-
 cause - etame-
 make

emeucha-
 dig root.
 he dig root.

eano-estotan.
 no d. room
 where me is

nstoxe-onoxe-
 overhonesty

natxata-
 makevitoz

608e

608e

608e

608e

608e

608e

608e

608e

608e

DIRTY

bowl or
platter
etc.

disagree, *gehē-saa hotoaztomahen, and as you dis. about it. In the singular (nasaa-hotoazto) it means, I am not please with it*

DISABILITY

ENGLISH-CHEYENNE DICTIONARY

DISAPPOINT

(or.) is d., soiled; ehosovōme, it is d., soiled (water); see soil; nahosotazesta, I deem it d.; nahosotatamo, I deem one (or.) d.; etahešieva, it is d., soiled with dust, dusty; ĕxenitamōanistoz, d., filthy utterance; ĕxenitamōēstastoz, d., filthy deed; eōxenitamōēta, he acts d., in a filthy way; ehosotaoz, one (in and or.) becomes d.; zexhozeohētto nivešhosotaon, thou art d. from work.

disability, totonstatoz, d., crippled condition, infirmity. *See p. 315 top margin*

disable, natotonstaovo, I make one to be disabled, crippled; etotonhesta, one is disabled; etotonhestaoz, one becomes d.; zetotonstassō, the disabled ones (or.). See spoil, hurt.

disaccord, esaamanohotoemāzeheo, they (or.) are in d. [emanohotoemāzeo, they (or.) are in harmony].

disadvantage, hovae zevešhestomeozistove, something preventing, delaying; hovae zevešenxpaozistove, something obstructing.

disagree, nanitavetan, I d., differ; zehešetanos nanitavetanotomovo, I d. with his opinion; esaasēheznettan, it disagrees, does not coincide, agree; esaasēheznettanhez' hesthōtaheonevo, their story, testimony disagrees, is not the same; esaamanohotoemāzeheo, they (or.) d., are not in harmony; see quarrel; heto etotonesta nitovā, this disagrees with me, is discordant, disabling

disagreeable, *See "ill" under* *esaavotachan, it is d. not agreeable, pleasant, as averted* *zsaamomoxennochan, something d., (or.)* *implication* *the long way* *not so fast* looking undesirable; hovae zsaamomenovomoxtahe, I feel d., ill humored, crabbed; zsaamomenovomoxstavhan, d. feeling; see rough, tough; esaamomenovatanoehan, it is d. (weather or general condition). *See "ill" under*

disagreement, nitavetanoxtoz, the differing; saamanohotoemāzhestoz, d., in harmony; see quarrel.

disallow, nasaanizeovohe, I d. one (or.); nasaapevaztohe,

See nullify I d. it, disapprove of it.

disappear, eoxksehov-hovahan, it suddenly disappears, is gone; eoxksehov-hovanē, he suddenly disappears, is gone; inf.-tata- =disappearing behind, getting out of sight; etataeoxz, one disappears behind (in going); etataevoneoz voeva, he disappeared and was lost behind a cloud; etataēseanao, one disappears by falling into; etataēn and etāēn ēšehe, the sun disappears sets behind; etatahōsta, it disappears behind (something suspended, as behind a cloud); ehōmhōs, one (or.) disappears behind a cloud; ehōmhōsta, it disappears behind a cloud; ehotataēn, it comes to be hidden, eclipsed, disappeared behind; nahevetovana, I make d., hide it behind; see hide. *etāchun, he lies behind.*

disappoint, navenomooz, I feel disappointed; nahōvamo, I

emas-tāeashetoz vaeva suddenly d. in a cloud *inf.-ta-denta dis. 380 go behind, under etc.* *etāhōsta, ehaveta hōsta, d. (floating)*

Disannul
naevhavana
etataeoxz
he d. disappearing
inf. -ta- denta
dis. from sight
under, setting
as the sun
etataeoxz
until they had
dis. beyond (flying)
etataeoxz
until they had
d. from sight

1-nome-maomhe-disap

DISAPPOINTMENT

ENGLISH-CHEYENNE DICTIONARY

chōhāmoos, bec. very d., heard
chōhāmoos, d. one; nahōvaeman, I am disappointed; zevenomoozessō,
the disappointed ones (or.) in feeling; emāhōvenhes-
so, it is all disappointing, all a misapprehension;
evenomoozistovatto, it disappoints.

disappointment, venomoozistoz, d., in feeling; hōvaemazi-
stoz, d., the disappointing one; zemāhōve-
nnesso, all that is d.; venomoozistovattoz, the making,
causing d.; zetoheṭāvešehōvaemanez, all that gives us
d. ōscheor! exclam. of d. somewhat like "shucks," in not coming to

disapprove, nasaapevazestohe or nasaapevaztohe, I d. of
it; nasaapevatamohe, I d. of one (or.); nasaa-
hotohestohe, I d. it, am not agreeing with it (in
words); nasaahotoaztohe, I d. of it, do not deem it
fair, agreeable, have displeasure in it; nasaahotoatamo-
he (or.); saapevaztahestoz, disapproval; saahotoazta-
hestoz, disapproval, displeasure; heto esaapevatamehan,
this (in.) is disapproved, not deemed good; zeto he-
tan esaahotoatamehe, this man is not approved of, is
not deemed, agreeable, fair; heto natšezistoz nasaapev-
aztomoné, this my doing is not approved (sc. by others,
concerning me): inf. - nionoto - duntō with disapproval, sternly

disarm, nahestanomevonož heszheskovanēonož, I d., take
his weapons away from him; namāesenaovo, I make
one to be without arms, weapons, so that he has nothing
in his hands; see arms, weapons. namaeienascho - h. see frown

disarray, is expressed by inf. - ato - and -totahop -

-ato - denotes "not in line, mixed up, entangled, jumbled";
-totahop - in disorder, pell-mell, higgledy-
piggledy; eatokonsz, they (in.) are in d.; eatoszeha,
his head is in d.; eatoēta, he causes d., he trans-
gresses; see transgress; nanēs'an, I d., undress; see
dress, disorder, line: see under "dressed."

disassociate, navovenosāz, I d., separate myself, withdraw
from; navovenosōho, I cause one (or.) to d.,
separate; vovenosāzistoz, disassociation, separation
from, withdrawal from.

disaster, mhaomeezistoz; emhaomeezistove, it is a d.;
see misfortune; veoomenhestoz, great d., misfor-
tune; hotoanavoomeo, dire d.

disastrous, emhaomeezistovatto, it is d., occasions dis-
aster; eveoomenhestove, it is d., a disaster.

disavow, nasaananovohe, I d., do not recognize one; naēz-
tomoe zehešheneenovon, I d. one, lit. I deny that
I know him; t'sē esaananohe, one is purposely dis-
avowed.

disband, ehēvetanevoneo, the crowd disbands, scatters;
nihēneoxzhemā, we d., go apart; see radiate; ehē-
nēnistove, it is a disbanding; ehēneoxzenov, there is a
disbanding, scattering apart; eoāēshistanoveo, they d.
as a people, live each for themselves; cevhanonokaev,
they (or.) are disbanded, scattered; nanonokaovō, I d.

DISBELIEF

ENGLISH-CHEYENNE DICTIONARY

DISCIPLINE

disbelieve, nanizesta and navenezista, I d.; nanizestovo and navenezistovo, I d., doubt one; nanizetaezto, I show one disbelief, behave disbelieving toward him; natázesta, I d. (with disdain) it; natázistovo (or.?): natazàta, I d., disdain to listen, believe it; natazàtovo (or.); see believe, disdain.

disburden, see unburden, unload.

disc, see disk.

discard, naasetanen, I d., put away; naasetana, I d., put it away; naasetano (or.); see put away, re-

move; navoohoeto, I d., cast away one (or.); navoohoész (in.); evoohoetosz heszheem, he is said to have discarded his wife; naēnana, I d. it, lay it down or aside; havs zēmehahoneom naēšeēnana, I discarded, laid aside the evil I had; naoseetana, I d., exclude, put it out; naoseetano (or.); zeto hetan ēšoseetane ēōstaemanhā-
erestová, this man has been discarded, excluded from the church. *navooseevrom hesthameo, see d. l. i. g. 1000.*

discern, nananovo, I d. one (know him by sight); nanana, I
d., recognize it (know it by sight); nahanōmo, I

d., recognize it (know it by sight); nahanōxta, I d., descry it; naneevazész, I d., descry one; nahanōxta, I d., descry it; naneevazész, I d., discriminate, distinguish it; naneevazého, I d., discriminate one (or.); neevazész zepeva na zehavse-va, d., discriminate between good and bad! Esaatonšene-
evazészenoz zepevazész maremenoz, he cannot d. the good apples; naōhazesta, I d., judge it; naōhatamo (or.). discernment, nanovazistoz, d., recognition; hanōmazistoz.

discernment, nanovazistoz, d., recognition; hanōmazistoz, d., detection; neevazàzistoz, d., discrimination, distinction; òhaheonevestoz, d., judgment; eòhaheoneve, one has d., judgement; òhaevostan, a person of d., judgment; eòhaevostaneheve, one is a person of d.; òhahetan, a man of d.; eheòhetanoxtov, he has d., judgement; zeòhanessò, the ones (or.) having d.; esaaotoxovahe, he has no d., is not wise.

discharge, see remove, unburden, unload; evooohoe, one is discharged, discarded, cast away; napoena matano, I d. the gun. *in a broad sense, meaning a believer, follower of the mission, a native*

tano, I d. the gun.
disciple, vovistomoseo; evovistomoseoneve, one is a d.;
nahevovistomoseon, I have a d.; nahevovistom
seoneton, I am a d. to some one (obs.); nahevovistomo
seonenoz, he is my d.; nahevovistomoseonetova, I am his
d. [navovistomosan, I am teaching; vovistomosanehe
teacher]; vovistomoseonevestoz, discipleship; matxn̄,
one who is ordained, also a pupil, d.; namatxn̄n, my d.
pupil; see pupil; anehevseo, d., one who is trained;
eanevxeoneve, he is a d., a trained one.

discipline, naoneevatoe, I d.; naoneevamo, I d. one (or.)
by urging, coaxing; see punish; naaneemo, I

Vovopone-aneevake = tutor in sense of Ger. Juchmeister = disciplinarian

inf. - whatom - (sup. 596) denotes disc. in sense of keep under control
disclose ^{discussing} ^{state or activity, moderate, allay, temper, autonomy} ^{is - saauhaatom - = indulge}
ENGLISH-CHEYENNE DICTIONARY ^{DISCONTENT} ^{inmoderately} ^{ed. 1900}

d., train one; see train; notxao evovopone-aneemeo, the soldiers, warriors are under strict d.; niancemaenesz Maheo, God disciplines us; naoneevaovo, I d., redress one (or.), see reform. Oneevatoestoz, the disciplining; oneevamazistoz, d., n.; aneevatoz, d., training; ancemazistoz, the disciplining one. Zetohetāehotoanatto ze-hochotaez, etahanez' heaneevatoz Maheo zevešchoreetaez, whatever difficulties, hardships come to us, it is God's discipline wherewith he does train, exercise us. disclose, nahotxana, I d., uncover it; nahotxano (or.), nahotxanomevo, I d. for him; nahotxheneenomon, it is disclosed to my knowledge, revealed unto me; nata-taena, I d., open it; heto nitao nitataenomonenon, all this is disclosed, open unto us; etoshotxanen's zeto-hetāheševéz, all that we do will be disclosed, unveiled, uncovered; see appear, reveal.

disclosure, hotxanenistoz, the disclosing; hotxanazistoz, d.; hotxanomevazistoz, d., made known; me-emazistoz, d., revelation.

discolor, enheoxz, it discolors, fades; eonitovanevōva, it discolors (from dampness or fluid); see fade; eheoveneoz, one discolors, turns yellow. [The Indians being brown do not turn pale but yellow].

discomfit, nahomosemo, I d. one, put him to confusion, up-braid him; nahomoseztoyo, I act so that he be discomfited. See upbraid.

disconcert, similar to discomfit; naoxsenazesta, I am disconcerted; navovaovetan, I am disconcerted, perplexed; navoveovetanoho, I d. one; nanlnitameoz, I am disconcerted, disheartened; nanlnitamstahaosemo, d., dishearten one.

disconnect, naonehaenen, I d., untie; naonehaena, I d., untie it; nanitaena, I d. it; nanitaeno, I d. one; nanit' taeno, I unhitch (sc. the horse); enitaene, it is disconnected; enitaeoz, it becomes disconnected; enitavoeha, it is disconnected, dislocated; evoveevenisz, he speaks cut up, disconnectedly (as children do); inf. - oneeva - = particular, disconnected; coneevavensz, one speaks particularly, with accent, not connectedly; naoneevavátovo, I do not understand him well, not in connection; see particular: inf. - poone - denotes disconnection from

disconsolate, esaatonševovoešenehe, he is d., cannot be comforted; nasaatonševovoešemané, I am d.; zsaatonševovoešemehešš, the ones who cannot be comforted.

discontent, nasaahotoetanohé, I am d., not satisfied; Oxsahotoetanōsz, Discontent (pr. n.); esaahotoeozé, he becomes discontented; nasaahotohestohé, I express d. about it; esaahotoahe, one is discontented (state), dissatisfied, ill humored. Saahotoetanoxtoz, d., n. (in mind); saahotoahestoz, d., n. (state); saahoto-

eožhestoz, d., n., the becoming discontent; evenomox-ta, one is discontented, feels sour; venomox-tastoz, d., n., regret, sourness (fig.); zsaahotoetanohessô, the discontented ones; nasaavešehotoeozehenoz, I am d. with one (or.); nisaavešehotoeozetovazé, I am discontented with thee; esaahotoetanonové, he is discontented (from disposition), unpleasant; esaahotoetanonovhan, there is d.; nasaahesthotoetanotovohe, I am discontent on one's account; nasaahesthotoeozetovo, I become discontented on one's account.

discontinue, rendered by inf.-én- =to stop, end; naéne-ész, I d., stop talking; the inf. -saaevha- = no more, implying that the action is broken off, discontinued, not taken up again; nasaavehivistämohe, I have discontinued helping one; nasaavevhametahe mxistô, he has discontinued to write to me, lit. he gives me no more letter(s); esaapoeneševé, he does not d. doing it; esaapohestanené, he does not d. taking; inf.-saa-po(e)- =not discontinuing.

discord, see disagree, discontent. *discordant: etotahopem*

discount, zehestoa naasetana hosz, I d. some from the whole (number, in.); heva seeya ênanevosz makütansz coxceanavhoxtovazistov, when paying cash, there is a d., it is sold cheaper; hen namakütaemoz mamezet-tosoz nataasetananoz hosz zsaamezehettosoz, when thou givest me my money I shall take off some. See concession. *naninitamaovo, make me the d. eninitamao?*

discourage, enlinitameoz, one becomes discouraged; see *discourage*; dejected, depressed; nanlinitameozetovo, I become discouraged concerning one (or.); nanlinitamsta-haosemo, I make one discouraged, disheartened (by talking to him). *naninitamevanso, I d. one (in word)*

discouragement, nlinitameozistoz; nlinitametanoxtoz, d. (in mind, disposition); nlinitamstahàtoz, d. of heart, disheartenment; see dejection, depression.

discourse, enšeēsoeo, they are discoursing, have a discussion, conversation; navesseēsoemo, I d. with one; see converse. Totoxeēszistoz, d., n., see discuss.

discover, nahanômo, I d., detect one; nahanôxta (in.); see detect; nameenen, I d., find out, bring to view; nahotxanen, I d., uncover, unveil, reveal; nahotxana (in.); nahotxano (or.); naameoxtomevaz, I d., find for my seeking; naameoxtomevo, I d., find for one (by seeking); emonemeene heto, this is just discovered; haesto esaacšhotxheneenôhanehen's, much has not been discovered, unveiled to knowledge; naešemeôovo, I have discovered, found one (or.), where he was; naméoená, I d., invent, bring it to view; see find; heto hoc nista zexēv'nevoss xamavostaneo haexoveva es'aaméôhan, this country where formerly the Indians had their whereabouts was not discovered for a long time; zenitass

disciples (names of) Amātakeomēz Hōkoma, Simon Peter

Hetanēz, Andrew

Oxhōctōzistōnauz, hēkyā Jēpetē, James son of Jēbedee.

Maheue-šivatauēz, John (Mark is Maheuešivagtāz -

Uchōsekanuz, Philip.

Baxtonomoz, Bartholomew. { son of Talmai or Tolmai, ref. to
strong giant tribe, so that name
name would be Maxhetan

Hestaxe, Thomas.

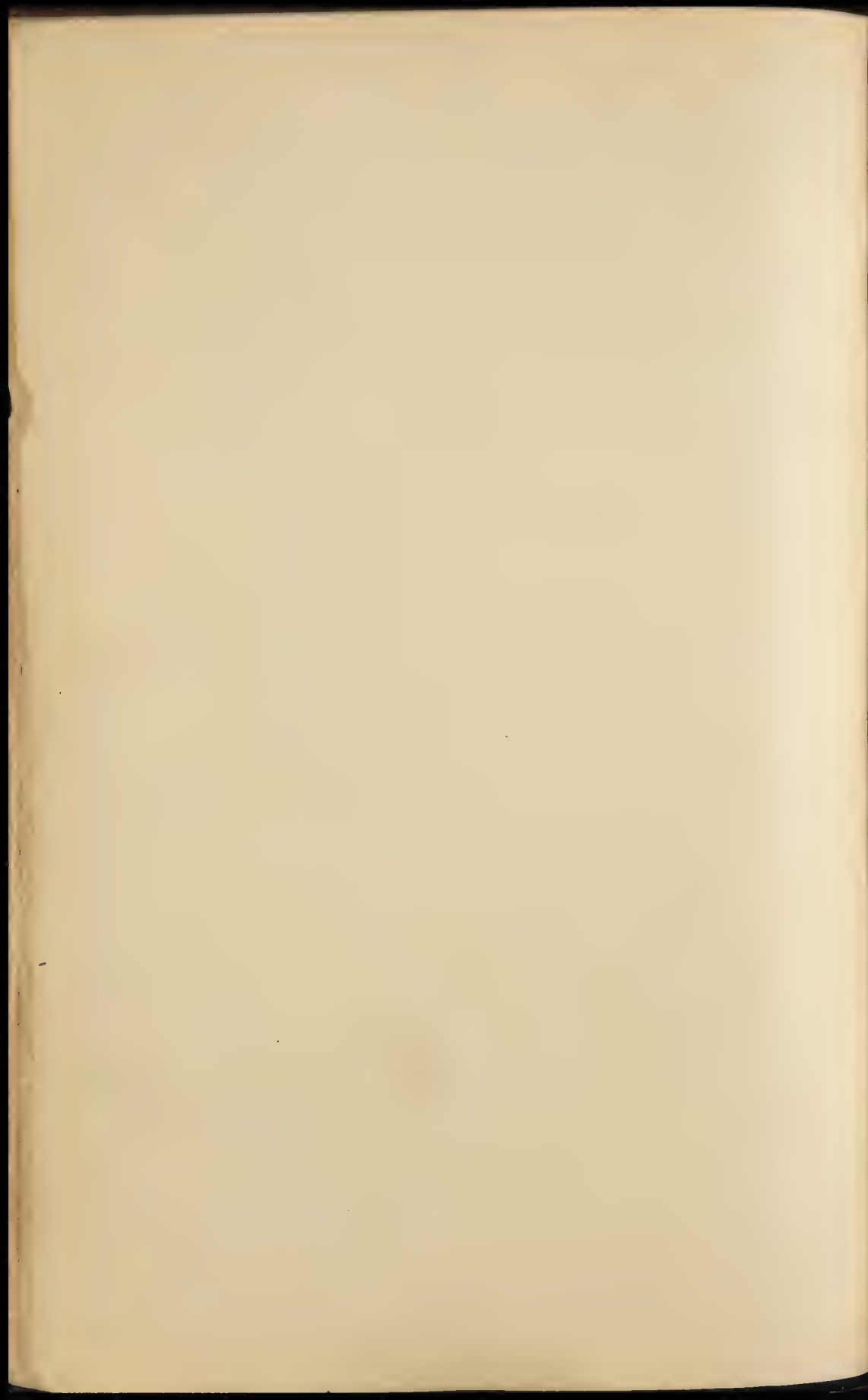
Maheue-oxmeatorz, Matthew (see Matth. 10, 2-4)

Oxvehoōz, Jude, (Iscaariot)

Oxhōctōzistōnauz, hēkyā Aupao, James son of Alphaeus.

Oxmatōz, Thaddaeus or Jude

Amātōz, Simon the Cananean



*nanceého, I submit, intrust (esp. with -nietque - preced-
ing) leave, commit to one's discretion or
judgment*

DISCOVERY

ENGLISH-CHEYENNE DICTIONARY

DISCUSS

emoneméôo others (or.) have just been discovered where they were); esaaméohé zexeátœœzevo, he did not d. the place where I was hidden (under).

discovery, meenenistoz, the discovering; hotxheneenome-vazistoz, d., unveiling to knowledge; zéméœ, at its d., finding (where it was); zéméœs, at his d., being found (where he was).

discredit, natázesta, I d. it; natázistovo, I d. one (or.); natazàta, I d. it, listen with d. to it; natazàtovo, I listen with d. to one (or.); natotazemō, I speak with d., disdain of each one of them (or.); see contempt, disdain, disbelieve.

discreditable, esaaonisyomatamehan, it is d., unbelievable; etazatàtœve, it is d., not worth believing.

discrepancy, saasēhez'nehestoz, that which does not agree or correspond; esaasēheznistovan, it is a d.; esaasēheznnettanehensz, there is a d. between them (in.).

discrepant, hovac zevešsaasēheznistovhan, something thru which there is disagreement; see disagree.

discretion, œœtoxovastoz, d., circumspection; taœœhaztastoz, own d., judgement; œsztovō nitaœœhaztastová, speak to him at thine own d.

discriminate, naneevazesz (actual) and naneevazesta (in mind), I d. it; naneevazého (actual) and naneevatamo (in mind, judgement), I d. one (or.), in the sense of discern, distinguish, note the difference between; nasaatotaestovoéhoheo, I d. between them (or.), do not treat them equally; eohamatamō hosz, he discriminates, in favor of some (or.); Maheo coxceto-taestovoéhō vostano, eoxksaaphamatamoheo hosz zœnoce-pevoéhoss, God treats people equally, he does not d. (toward) some, in doing good only to them; hoxtovavého emesaaphamatamoheo hosz zehešœnoceanavhortovas heve-tœvevo, a merchant must not d. toward some, selling cheaper for them; oxcepaveneevaztom zehešœranovevostanehevstov, do ye d. which is the right way of living. Nanitavazesta, I d. it, think it different; nanitavata-mo(or.). Maheo eoxceneevazhō zeótsevhozeœheziss na eoxcpavhoxomō, God discriminates the ones (or.) who work assiduously and feeds them well.

discrimination, neevazàzistoz, d. (in fact); neevaztas-toz, d. (in mind, judgement), also neevata-mazistoz; ohamaztastoz, d., preference; nionone, without d., at random.

discuss, natotoxesta, I d. it, speak about it; natotoxemo (or.); nitatotoxstanon, let us d. it! Hovae zeto-toxeme, something discussed, under discussion; natotox-stomevo, I d. it for one; totoxstom, also oxhestom, d. ye it! See consider, debate, argue, converse; etotoxseoneve,

we consider

*œœstoxovatoré, say d. content
œœstoxovitanov, say d. it to and for among them
œœstoxovemo, "one (among themselves)"*

discussing, d. decline in health, weak, d. discussion, they too discussed
conscience, discussion, conversation; matotxeexeromastaz, wasting d.
discussion, d. he has, and d. (wasting d.) also discussion; discussion;
discussion, d. matotxeexeromastaz, wasting d. : extan evom of taste
 DISCUSSION ENGLISH-CHEYENNE DICTIONARY *dis. of or chest (rare but fatal)* DISHEARTEN

he is a discussor; tototxeo, the discussor, or the matter, topic of discussion.

discussion, tototxeostoz or oxtetostoz, d., the discussing;
 tototxeo and oxtetosteo, the matter or topic
 under d., also the discussing one; etototxeoneve and
 oxtetosteo, it is a matter, topic of d.; tototxe-
 matoz, d. about some one; see debate, consideration,
 conversation. Esaatotxeonevhan, it is not for d.

disdain, rendered by inf.-taze- and -totaz- =with d.,
 discredit, contempt; natazetanotovo, I d. one
 (or.); natazetanota (in.); natotazetanotovō, I d. each
 of them; natazemo, I speak disdainfully of one; nato-
 tazevoēho, I treat one (or.) with d.; natazevooom, I
 endure d.; natazāta, I listen with d., discredit; eta-
 zeheoneve, one is disdainful; tazātatoz, d. (in believ-
 ing, obeying); tazetanoxtoz, d. in disposition; etazene,
 he has a disdainful face; etotazenōhe, he has a dis-
 dainful lok; etazevoēta, he acts disdainfully; natota-
 zenetovo, also: natotazeneotovo, I have a disdainful
 face (countenance) towards him; etotazeneševe, he does
 it with d. The syllable "to" is a reduplicative par-
 ticle and implies the action repeated several times
 or done to several objects: *etotazezita; etota-tazimov.*

disease, hāmoxastoz; ehāmoxastove, it is a d.; see, sick.
 disengage, expressed with rad. šeš- or -šex-; našexanen,
 I d., set free, disentangle; našexana, I d. it;
 našexano (or.); našešēōevo, I d. from it his; našešēoz,
 I become disengaged; ešešēhōsta, it disengages, loosens
 (something suspended). See unwind, spread.

disentangle, see disengage.
 disfigure, see spoil, harm.
 disgorge, nanemese; see vomit. *nanasēho, I am jesting, sporting*
 disgrace, etačanae, he is in d., in disfavor; čanastoz(?).
 disguise, navōnenova, I act in d.; vonenovātoz, d.; navo-
 nenovaovāz, I d. myself.

disgust, natotazesta, I am disgusted with, loathe it; see
 loathe, dispise; contemptible; tototastoz, d.,
 n.; naotazesta, I am disgusted with, abominate it; na-
 oxstatamo (or.); see abominate.

dish, v. naonovoechaen, I d. out (from pot, kettle to
 plate); eveveonistaxq, it is dished (in shape, con-
 cave disk). *namovohacovo, I d. out for him*

dish, n. heoavsz hešetoxkonoz, dishes in general; xamahe-
 toxq, dishpan; makātanšehaneō, iron washer (ref. to
 iron d. rag or also an iron wash machine); enšehananoz
 hetoxkonoz, she washes the dishes; nanhohanoz hetoxko-
 noz, I wipe the dishes; nhōxz hetoxq, wipe the d.

dishearten, nanlinitamstaha, I am d.; nanlinitamstahano, I
 d. one; nanlinitamstahaovo, I make one to be
 disheartened; nanlinitamstahadsemo, I d. one (by talking
 to him).

navovostaha-*vevama*, he makes me *dist. (by words)*

disembowled: eritotoz, he is d. see bowels

also denoted by inf. *nooera* = hidden, concealed,
 under cover. *inooera-vōm* disquiet
 in clothes. *inooera-vōnāvō*
 d. himself " " - *venōvōvō*
 looks disg. under disg.
 see mark appearance

hot love - exclusive
dis. to one for

see dislike
nasashevemate
he d. to look
at me: says
no countenance
notice of me.

(disembowled)
navitotoz
navitotoz
by name free
loose, to free

disgraceful
eta-naoē
disgruntled
et n. to oxtetostoz
feels d.
et oxtetostoz
fasten on, d.
discontent

navovostaha
I see. dis.
navovostaha

extant
form of
extant
to brain
house
from
delirious

dishearten
dishearten

namantaha
I see. dish
hugous

*auho atamahe, dis. low estate, na auho atamo, I esteem d. of her at,
not honored: eanho atame: eanhoazeoneve (?) na auho atamo
see regard; nahamereoneve, dis. disgrace nahamereoneve.*

DISHEVEL

ENGLISH-CHEYENNE DICTIONARY

DISMAL

eatozjekhaug, d. himself.
dishevel, eatoeszcha, she is disheveled. *etata toe-
tasso*

dishonest, esaameschahhe, one is d., not open, frank; nasa-
ameschahztohe, I deem it d.; eoceheoneve, one is

d., deceitful, see deceive. — *nota -- oblique, angling from; eanotto
dishonesty; saameschahestoz, the not being open, frank; eanotto
so*

disonor, nahavsevooseonaovo, I make one to have a bad
reputation, d. him; vehonekašgoneo zehavsevoe-

tassō enešchavsevooseonaovovō totāma hehevō, children
of chiefs doing evil thereby d. their fathers; emāhav-

sevooseoneve, one is dishonored by all; see honor; *etata toe-
tasso*

havsevoostomohestoz, d., bad reputation; ehavsevoész
tāma hehevostoz, he dishonors his own name. *etata toe-
tasso*

disintegrate, rendered by inf.-oninx- or -oninš-; naon-
inxana, I d., demolish, break into pieces; *etata toe-
tasso*

eoninšeo, it becomes disintegrated [eonšeo, it hurts,
harms]; eoninševoešen hohonaeco, the rocks lie disin-

tegrated; eoninševoecha, it lies disintegrated. *etata toe-
tasso*

disjoint, enitaevoecha, it is disjointed, dislocated; epi-
taeoz, it becomes disjointed, disconnected. *etata toe-
tasso*

disk, epāpoeonistaxq, it is flat and round, disklike; *etata toe-
tasso*

eveveonistaxq, it (concave or convex) is d. shaped; *etata toe-
tasso*

penomaxovatoz, d. harrow, also penomahō; both terms refer
not to the d. but to the harrow only as the "ground

crusher or pounder"; arkoaneo (also arkō), hoop, wheel
d.; see hoop. *etata toe-
tasso*

dislike, nasaahohe, I d., I have no desire for, care not
for; nasaapevaztohe, I d., disapprove of it; na-

peorta, I d. it, it is repugnant to me; napeosan, I d.,
despise; see despise; peotazistoz, d., repugnance; na-

saahoaheno, I d. one (or.); nisaahoāhetovazé, I d. thee,
do not desire thee. Sometimes suff.-tan is used for

"d." in the sense of "want not"; nasaancoxzetanohe, I
d., do not care to go; inf.-peose- denotes repugnance,

aversion; epeoseneševe, he dislikes to do it; napeose-
veoxzemo, I d., it is repugnant to me to go with him. *etata toe-
tasso*

dislocate, see disjoint. *etata toe-
tasso*

dislodge, naasetxeovo, I d., drive one away, making him
run; natāeovo, I d., chase him from a place; na-

asevoveovo, I d., displace one (from a place); naasetā-
na, I d., remove it; see take away; naasemomoozész, I

d., start it by moving it; naasetaoovo, I make one to
d.; naasetāa (in.); naasetāoho, I d. one (with a rush);

nahōetxeovo, I d., drive him out from. See disengage,
loosen; naasetāā, I d. it with the foot. *etata toe-
tasso*

dismal, evavenatamano, it is d., the gloom of death; ehō-
nōs, it is d., lonesome, forsaken; ehōnōtatamano, it

is d., gloomy, solitary, doleful (general); eacenehōn-
ōs, it is d., gloomy and d.; acenehōnōtatamanoextze, a

place of gloom and dismalness; zistaaceneomeoz ēma-
sōhōnōtatamano, as twilight came on, it became suddenly

d. See lonely, lonesome, solitary.

dismay, nahèpoetan, I am dismayed, have fear within me; enñitamtahaoz, he becomes dismayed, disheartened; navovonetan, I am dismayed, lose courage, apprehend; hèpoetanoxtoz and vovonetanoxtoz, d., n.; naohèetanooz, I am dismayed, excited from fear or surprise; ohèetanoozistoz, d., n.; eòzetanooz, he becomes dismayed (from anxiety); eòzetanonavstaha, one is dismayed (from trouble, anxiety); ôzetanoozistoz and ôzetanonavstahàtoz, d., anxiety, trouble of heart.

dismiss, navoohoeto, I d., reject one; naasenēnàno, I d., send one away; nanōosetanotovo, I d. one in my thots; nanōosetanota (in.), I leave it out of my mind; enitaenae, one is dismissed, disconnected from; nanitakeno hesthozechestovà, I d. one from his work; nahēenevaeno, I d., let one go out; nahēenevaenō zexhāōnavomotān, I d. them in praying for them; nanōosevamo, I urge one to d., quit, leave something; meavēho etaeševoohoetāe Zevašitaeveziss, the Agent has been dismissed, rejected by Washington.

dismount, rendered by inf.-ome- =from upon (Fr. de dessus), down from upon; naomevonēn, I d., from horse or vehicle (by climbing off); naomekaax, I d. (by jumping); eomahame, he is dismounted (by being thrown from the horse, unhorsed); naomahaman, I am thrown off the top of (vehicle, horse, table, etc); naomana, I d. it, (take it off from a mounting, a top, etc.); kašgon zistahoes zsaataome-imevon'nēs naomano, the riding child not being able to dismount, I take it off (sc. the horse).

disobedience, saa-amàtahestoz, the not obeying, agreeing; saa-amàtaheonevestoz, d. (state, characteristic); hoanahestoz, d., refusal to work; hózemazistoz, d., unwillingness; hehētovanovestoz, d., refractoriness.

disobedient, esaa-amàtahe, one is d.; esaa-amàtaheoneve,

he is a d. one; ehoanahe, he is d., refusing to work; ehehētovanov, one is d., unruly, refractory; *disobediently* ehózemā, he is d., unwilling; nasaa-amàtaeztovohe, I show *mischievous* disobedience, behave disobediently towards one; zsaa-amàtahessō, the d. ones; zsaa-amàtaheonevehessō, the d. ones (from character); nasaa-amàtaetohe, I am d. concerning it; nasaa-amàtaetohe (or.); zehoanahessō, the d. ones (refusing to work); hoanahetaneo, d. men; hoanavostaneo, d. people (refusing to work); Maheo et'sēhoeman zistoshozechestovez' oha hosz vostaneo ehoanaheo, God has made work to be the rule, but some people refuse (sc. to work); zehēhētovanovessō, the d. ones (unruly). *see willing: esaa-amàtaheoneve*

disobey, nasaa-amàtahe, I d.; nasaa-amàtohe, I d. it; nasaa-amàtovohe, I d. him; nasaa-amàtomovohe hesthoemanistoz, I d. it his law; nahoana, I d., refuse to

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ENGLISH-CHEYENNE DICTIONARY

DISPERSE

b. 400a for
SE dispensation

durche
s.
est

n. *What a hope -*
 ; *Vamo, I*
 - *urge, persuade*
 m. *come to d.*

a. e. r. e. s. m.

- von

(in a rush); eatoeszeha,
array: *epepeaomdhe, he pruned d.*
is d.; epepestaoneve, one *epepeaomdhe*
act; epeesta, he is in a *present d.*
otahopa, all, every thing *inf. heheto*
is d.; etotahopevostane- *see p. 182*
eevon, d. sound; epepeēs-

the night; also easevoc-
disperse. *v. disperser*
v. disperser *m. disperser* *f. disperser*
ve them away; ehénévsta
le; inf. -héne=scatter,
v. disperser

band, go asunder (walk-)
d., go asunder; zistoshé-
go apart; nihéneoxzhe-
to be d., make them to
to be fugitives
make her to leave
I d. make them to be fugitives

displeased is rendered by *cul. -taove- and -take-* see anger and frown!
 extreme "irritated, vexed. Wataavoema, he speaks with displ. of me, also
 censures, upbraids me.
 for *seemingly - he speak*

DISPERSION

ENGLISH-CHEYENNE DICTIONARY

DISPOSE

chénévōsema, they d., flight for refuge; chénévōsemao, are made to thus d.
see p. 444 b
*ma, we have become dispersed; nahénevoneozhemā, we are lost and dispersed; chénévetanevoneo, they (a crowd) d., scatter; see scatter; natahénen hōtahanistoz, I d., spread the story; nahénevhōsta, I d., spread the news; nahénehasen, I d. by throwing (as grain, etc.); nahénehāz, I d. it (by throwing); chénéhamensz mazemenoz, the oats are dispersed by throwing (sowed); chénévoeha, it disperses, spreads apart (usually in the pl.); chénévoehansz, they (in.) d., spread, scatter apart (as grains, beads, etc.); hohonaéo chénévoeshēmeo, the rocks are dispersed, scattered apart; chénévoeshēn, they (or.) lie dispersed, scattered apart (as potatoes); chénévōvatto, the water disperses (in different directions), scatters, radiates (as in pipes); chénévatovāo, the smoke (or light from fire) disperses, scatters, spreads, radiates; see radiate from; Maheo exhénevstanoveshō, God causes them (or.) to d. as a people; ehéneōstahansz, they (in.) are dispersed by the wind; chénévoeōstahansz, they (as leaves, in.) are dispersed, scattered by wind; easetoaoe, it is dispersed, blown away; emomenohōsta voe, the clouds are dispersing (the Ch. has the singular). *ehénevstanovestoz, d. of a people; hénéhamazi-*
stoz, d. by throwing; hénéhasenistoz, the dispersing (by throwing), scattering broadcast; hénévone-
*ozistoz, d. and disappearing.**

dispirited, see depressed, dejected. *notōstahaovāzistoz, d. in deat*
 display, navōstoman, I d., make seen; navōstomevo, I make
 a d. of it for one; vōstomanistoz, d., n.; na-
 sēpemaena, I d., unroll it (something folded in a
 roll); eoxtaxsēpezenōna, he displays the wings
 (spreads) over; ezeezenōnao, they d., spread their
 wings; see spread; navešemenoneno z namakātaemoz, I
 make a d. of my money; see show.

displease, naveného, I d. one; navenae, I am displeased;
 navenomoxta, I feel displeased; navenemo, I
 speak with displeasure of one, also I make him dis-
 pleased (by talk); navenazesta, I am displeased (in
 disposition); navenatamo, I deem one displeased; naveno-
 moxtasého, I cause him to feel displeased; naveno-
 moxtactovo, I feel displeased towards one; natšezistoz
 nahessevenomoxtaeta, I feel displeased about my doing,
 regret it; naasetaoeoxz, I go away displeased, frown-
 ing, angry; inf. -taove- = displeased in the sense of
 frowning, angry. *namomotoazesta, I am d., offended.*

displeasure, venhastoz, d.; venomoxtastoz, d. (in feel-
 ing), regret; venemazistoz, d. in words, also
 offense. *nanethō, etc. put at me's d., compare better upon him*

dispose, nahoxeoosan, I d., place in order; see place; na-
 masemeaa, I d. of it all, give it; namasemeavo ze-
 mehaaeno, I d. (give away) of all he had. See distribute.

makesthozeaxeramon
I have it at my d. to use, work
makesthozeaxeramonethōstā
I put at his d. for him to use

see under make

ōxhesta ehothae zehesagēie tōis nēs tōis he remains in same position, undisturbed; he should be disposed of; let a. long a. he had not heart done with.

disposed, expressed with suff.-zesta,-(h)esta and -tan; the ending in -zesta or -(h)esta signifies "hearted so", while suff.-tan implies "in mind, will or thot"; naaxazesta or naaxaesta, I am frindly, kindly d.; napevazesta, I am well d. [do not confound with napevazesta (last "a" is short) which means, I deem it good, approve of it]; sometimes suff. -staha is used and means "hearted", see heart; emeoetan, he is d. to war; eneoxtetan, he is d. to go there; naoanaxan, I am peaceful, calm in disposition; naoanaxaesta, naoanaxazesta or naoanaxastaha, I am peacefully, calmly d.; evenazesta, one has a surly, displeased disposition; eonoazesta, one has a noble, straightforward disposition; ezhesta, one has this disposition, makeup, being; nanhesta, I have this disposition, am thus (ref.); see condition, being. Evovōnhesta, he is fondly, helpfully, kindly d.; navovōnhestaetovo, I am kindly d. toward, am helpful to one; napevetanotovo, I am well d. toward him; nahavsevetanotovo, one is evil d. toward me; esaa-amātātanohe, he is not d. to obey; esaaneševetanohē, one is not d. to do it; esaahozeohetanohē, one is not d. to work; inf.-mase- = d. in the sense of "willing, ready to, with courtesy"; zehethoemaōs ēmasenešēve, he was well d. to do what was required of him (by law, rule, decree, decision); zeto hetan enonizeomazes-ta, this man has a mild, kind, inoffensive disposition; nonizeomstahatoz, mildness in disposition, heart. See heart.

dispossess, nanōoseheszhovaovo, I d. one, make him to be without possession; našēno, I d., rob one.

disputant, zehestonovaz, the d. (verbal); zeēsetāzessō, the d. (pl.) in words or deeds.

disputation, hestonovatoz (verbal controversy) and ēsetāzistoz, d., in words or acts; see debate, argue, quarrel.

dispute, nahestonova, I d. (in words only); niēsetāzhemā, we d. among us (in words or deeds); zehestonovassō, the ones who d., combat (in words or acts); see argue, debate, quarrel.

disregard, nasaapopaemohe, I d. one; nasaapopaēstohe, I d. it; natotaxetan, I d., transgress, trample (in mind); tsē nasaananovohe, I d. one, purposely do not recognize him; papass nasaahessetamohe, I d. one (in consideration), care not a whit for him; esaaxapopaestomovohe Maheon hesthoemanistoz, he simply disregards God's law; nasaaonemohe, I d., do not heed him; nasaaonistohe, I d., do not heed it. Zehēšemashanēs eoxtetotaxetanota hovae zemómātattoz', as he is ignorant, unreasonable he disregards that which is sacred, ceremonial; naētotaz-saa-amātohe, I d. it in contempt, disdain; naētotaz-saa-amātovahe (or.). *esaahezawahe, he is dis. disrespectful, brazen*

^{di}
disreputable, chavsevooseoneve, he is d. (character);
 chavsevooseonevatame, he is deemed d.; hav-
 sevooseo, the d. one, also ill, evil report.

disrepute, havsevooseonevestoz, the being in bad reputa-
 tion; havsevoostomohestoz, d., ill reputation.

^{disrespectful}
^{brazen}
^{esaahzevahe}
disrobe, naénhōmano, I d. one, take off his robe or blank-
 et; nanēs'an, I d., undress (entirely); nanēs'-
 ano, I d., undress one (male); nanitoosta, I d., undress
 (female sp); nanitoostano, I d., undress her (not en-
 tirely); navovokanāz, I d., strip of all clothing; na-
 vovokano, I d., denude one; navovokana, I d., denude it.

dissatisfaction, saahotoezistoz, d., discontent, dis-
 pleasure; saamxomahestoz, d.; saaomazeo-
 zistoz, d., discontent. greediness, the not having
 enough, not frugal; venomxtastoz, d.; see displeasure;
 taoveoxzistoz, d., the frowning; saahotoetanoxtoz, d. in
 disposition; òevacozistoz, d., grumbling; òneztastoz,
 d., hostility.

dissatisfy, see discontent, displeasure; esaamxomahe, one
 is not satisfied, contented; evenetan, he is
 dissatisfied (in mind), feels sour; evenomoxta, he feels
 dissatisfied, displeased; navenomoxtasého, I cause one
 to feel dissatisfied, displeased; navenomoxtaeztovo, I
 show one dissatisfaction, am dissatisfied towards him;
 see satisfy; naòevaeoz, I am d., grumbling; nasaahotoe-
 tanohe, I am dissatisfied, displeased; nasaahokvovoz-
 hessezttohe, I am dissatisfied with it; nasaahokvovoz-
 hessetamo (or.). *nauiomotoapeta, I am d., displeased, offended*

dissect, naanèn, I d., cut apart, as in butchering; anèni-
 stoz, the dissecting, butchering; naanèno, I d.
 one; eanehe, it is dissected, butchered.

dissemble, see pretend; also rendered by inf.-hezeva-
 or -ézeva; esaahzeveahe, he does not d.; nahe-
 zevavočta, I act dissembling; nahezevemo, I d. concern-
 ing one. *nasaah-èhestāmaovazemo, pretend not to be*
disseminate, nahénehasen, I d., scatter abroad; nahénehā-
 zenoz, I d. them (in.); nahénehamō, I d. them
 (or.); nahénevhōsta and namónhōsta, I d. the news
 abroad; see spread, disperse.

dissemination, hénehasenistoz, the disseminating; héné-
 vōstomohestoz, d. of news. *see drive*

dissent, see disagree, disobey; enitavetan, he dissents,
 thinks different; zehešhoemanistov nanitavehā-
 zesta, I d. from the decision, ruling, think or opine
 different. *see dispute, debate, contend.*

dissimulate, see feign. *nasaasēhestačman, I d.*

dissipate, see disperse, drive away, dispel; nanonaseész,
 I d., waste it (by carelessness); enonaseész-
 zenoz hemakātaemoz, he dissipates his money; ehavesev-
 ematoész, he dissipates, wastes it in an evil way; epe-
 peestaheoneve, he is dissipated; eononisematoész, he

ematxpevōvassanetto, it acts desol.
 ematxpevōvana - he dis. it in water
 ematxpevōvoseoneve, it is dissolvable
 ematxpevōvaneoneve, it is dissolvable

ematxpevōvaneoneve, dis.
 it is dissolvable in heat
 namatxpevōvaneoneve, I dis. it
 by heat
 all the above ref. to dis. into
 liquid, see decay

DISSIPATION

ENGLISH-CHEYENNE DICTIONARY

DISTANCE

dissipates, fritters away unwisely, foolishly; waste.

dissipation, nonasechazistoz; havsevematoēhestoz, d., evil wasting, squandering; pepeestaheonevestoz, d., debauch, revelry; ešeemotazistoz, d. (of health, with women); mashavoētastoz, d., lewdness; mashavostanehevestoz, life of d., lewdness.

dissolute, epepeestaheoneve, he is a d. one; eahanemashavoēta, one is utterly d.

dissolution, matotxeoxzistoz, d., decay, decomposition; matxpeozistoz, the becoming dissolved; matanēoxzistoz, process of d., dwindling; matxpevōvatoz, d., liquid solution.

dissolve, ematxpevōva, it dissolves (as sugar in liquid); ematxpeoz, it dissolves, becomes annihilated; ematxeoxzetto, it decomposes, decays; ematxpetto, it dissolves, becomes entirely exhausted; ematanēoxz, it dissolves, dwindles (something wearing out by process); evonanēoz, it becomes dissolved, wears away; ematxpeōstāta, it dissolves (by heat); ehōpeoz, it dissolves, melts; see melt; namatxpevōvana, I d. it in liquid; vecemāp eoxcmatxpevōvatto, the sugar dissolves (in liquid); emasevoneēšeoēoz, it dissolves by evaporation; see evaporate.

dissuade, nanōosevamo, I d. one; nanōosevātōe, I d.; nanōosevātōmosanz, one who is dissuading (as from habit or vocation); nitanōosevamom, let us d. him! Zenōosevamsz, the dissuaded ones; zenōosevamessō (pl.).

dissuasion, nōosevātōhehestoz, the dissuading; nōosevamatxpevōvatoz, d.

distance, v. nanovōno, I d., outrun one; see race.

distance, (distant) n., vohēs, at a d. apart; etavohēso, it is at a d. from; esaavohēsohan, it is not at a d., not far away, apart; etakas, it is a short d., not far away, apart; evohēseve, it is a d. apart; etonocha-ešvohēseve, it is very far distant, apart; vohēs nanhē-eto, I stand at a d. from one (or.); vohēs nanhēeta, I stand at a d. from it; tonochaēšvohēs, the most d. apart, farthest away from; hako vohēs, very distant from; vohēs nameoxzevo, I walk at a d. from him (his going); vōneš, at a short d.; vōneš navčevon, we camp at a short d. from his camp; ehāeso, it is far; ehāseve, it is a great d.; vohēs nasopevōsan oha vōneš tass nameonō, I see well at a d., but closer I see dimly; esaahāesohan, it is not far distant; etahāeso, it is d. to it; ekas, it is not d., it is near; etakas, it is very near to it; enēso, it is that distant, that far; ezōso, it is that distant, far long; see far, long.

Navohovaovo, I keep distant from one, apart from him; see keep; haesto zetašetōheoneve, many miles distant;

-hāve- can be used as infix as nahāve. neševamom, I d. him to do nahāve-totomētaneva-vevamom, I d. one from evil speaking

distend, we also stretch is denoted by inf. -okse- and -oksē; cox ce neva oksee-
 tanorzeo (breasts) become dist., expanded, stretched; related inf. is
 -heze-i-zesh-inf. -oksa- = distinctly, free from obstruction, clear
 inf. -onevave = distinct, variegated, particular (from auct.)
 inf. -ono- we under honor, respect, head.

DISTASTE

ENGLISH-CHEYENNE DICTIONARY

DISTRIBUTE

inf.-vohov- denotes the "being apart from each other, severance, separation"; haeš nitaeševohoveozetovázhe-mā, we have become distant to each other; nivovohove-ozhemā, each of us, we have become distant, apart; hays enahan zevešesvevohoveozetovoz Maheo, the evil is that by which we have become distant from God; inf. -ahā- denotes "keeping distant, away from, avoiding, making a round about way"; zèvōmoss zehāmox taziss eahāeoxzeō, when he saw the sick one, he walked at a d., made a round about way (sc. to avoid him); naahāamēnetovo, I walk at a d. away, avoiding him; sometimes the suff. "-ō" (for the or. obj.) and -no (for the in. obj) is used in relation to d. (of time or place). This makes a special mode of the Ch.v. (see Reflective m. in Ch.gr.). Toneš, at which d.? (of time or place).

distaste, see aversion, dislike, repugnance.

distended, eéstovome, it is d., inflated, blown up; see expand, stretch, spread: cox de -ōeoxeo, hey d., swell (a d.)

distinct, inf.-nonaose- and -nonaox- = d., articulate; nonaoseēszistoz, d., articulate speech; nonaox-

toanistoz, d., articulate utterance; inf. -mesē- = d., plainly, openly; natamesēhōtahan, I will narrate distinctly, honestly; ohatōs (adv.) plainly, clearly, distinctly, obviously; inf. -nōve- = d., open; enōveoz, it is d., plain, evident; nahoxeō, I see clearly, distinctly.

distinguish, naneevat'san, I d.; naneevazész, I d., discern it; nahēneevazész, I d., discern apart; naneevavohovaoox, I d. it from, keep it apart; naneeva-

zého, I d., discern, set one apart; naneevazesta, I d. it (in mind); naneevavohovaovo, I d., keep one (or.) apart.

distort, rendered by inf.-nime- and -onime-, see twist.

distract, nanohétano, I am distracted; nanohétanohae, I am (state) distracted (by something); nanohétanoho, I d. one; see disturb.

distraction, nohétanoxtoz, d.; nohétanohazistoz, the distracting; heovasz hešenohétanohazistoz, all sorts of distractions. max hohā-māsemetanonavoomenestoz

distress, maxeōzetanonavoomenhestoz, d., great anxiety; namaxeōzetanonavoomen, I am in d., anxiety; ho-

toanavoomenhestoz, dire d.; ehotoanavomātove, it is distressing; naōzetanonavoého, I occasion one d., bring anxiety upon him; asetoēhestoz, d., in a perishing state; easetoē, one is in d., is perishing; maxeasetoē-

hestoz etosehoehotaenov, d., perdition is coming upon them; see misfortune, calamity; eanovetanonavoomen, he is in d., suffering sadness, sorrow; anovetanonavoomen-

hestoz, d., sorrow; anovevoomeo, d., sorrow; ocometanonavoomenhestoz, d., grief; ocomevoomeo, d., grief. The n-

ending with -omenhestoz is verbal while the one ending with -voomeo is the thing itself.

distribute, navhozenohova, I d. (acting as such); navho-

is aahetahō nētanoh, ^{or better nētanoh} is disturbed, perturbed, upset, agitated, stirred up
 " nētanohorhan, it is a disturbing element
 " navonaz; hē'evacu, I dist. one (distract him from) came one to be lost
 see p. 304b. under confound, conf. - hōmō - make confuse.

DISTRIBUTION

ENGLISH-CHEYENNE DICTIONARY

DISTURBED

zenohovo, I d. to one; navhozena, I d. it; navhozenomovo, I d. it to one; see divide. ^{disperse, administer}
distribution, vhozenohovatoz, d.; vhozenomevazistoz, d. for, unto one; see division. ^{nasaaonisyomahetomatamohe}
distrust, naōcezeesta and naōcevazesta, I d. it, think it deceitful; naōcetamo and naōcevatamo, I d. one, think him deceiving; natazàtovo, I d., disbelieve one (with disdain); tazatàtoz, d. n.; nasaaonēatamohe, I d. one, do not deem him straight; nasaaonisyomaztohe, I d., do not believe it to be true; nasaaonisyomatamohe, I d. one, do not believe that he is true; nasaaonietamehenoz, I d., do not trust in him saaaonisyomaztastoz, d. not believing to be true; nizestatanoxtoz, d., doubt, incredulity; enizestaheoneve, he is a distrustful, doubting one. ^{nanizesta-tanizesta} Zeoxhetomsz eōcevatame, altho he be true, ^{of a doubtful distrustful} he is distrusted; eaestomazesta, he distrusts, deems it false; eaestomatamo, he distrusts, deems one (or.) ^{nahecho} false; nasaaonisyomatamohe zehešhetoms, I d., do not believe him that he be true; nasaaahetomaztohe, I d. it, do not deem it true; nasaaahetomatamohe (or.); nanahe- ^{to be distrust} tanotovo, I d., beware of one; see beware ^{not just}
disturb, nahestomoésan, I d., prevent, delay; nahestomoého, I d. one (or.); nahestomoész, I d. it (in the ^{the following} sense of preventing, delaying); nahemeemoého, I d., meddle with one (or.); nahemeemoész, I d., meddle with it; ^{coexist-} nahemeemoéhan, I am d., meddled with; nahemeemoésan, I d., meddle; nahemeemostoman, I occasion disturbance; ^{benign} nahemeemoéta, I am one who disturbs, is meddlesome; na- ^{the d. Pa-} homōmanisz, I make a disturbance, commotion; natota- ^{bed con-} hopemanisz, I occasion a disturbance, disorder; see ^{(as a divid-} disorder; natotahopemansohe, I am the cause of distur- ^{u. e. p. 1)} bance, disorder, confusion; nahomaszesého, I cause one ^{comōoste'} disturbance (of peace); homaszesohe, disturber of ^{dist. by} peace; nahomaszesohe, I am a disturber of peace; nano- ^{voice} vōzetanooz, I am disturbed, bothered (while eating); ^{-hōhaz} nivénovoōzetanoho, do not (thou) d. him in his eating; ^{ref. to dist.} Namistanoého, I d. one in his sleep; navonevamo, I d. one ^{from heard} in his talk (also naàtonōvo, in the sense of inter- ^{sound} rupt); navonevahasen, I d. by making noise, sound (of bell, etc.); navonevahamo, I d. one (as by sounds or ^{violently} noise of bells); navonevano, I d. one by noise or ^{slam it} sound; navonevaha, I d. it (by sound); navonevaosemo, I ^{as a door} d. one by talking. ^{also navonāemo, I d. confuse, make one lost in}
disturbance, hestomoésanistoz, d., preventing; hemeemo- ^{talk} estomanistoz, d., meddling; homōmanistoz, d., ^{applied in} commotion, q. v.; totahopemanistoz, the making d., disorder; ^{excited} totahopemansohestoz, cause of d., disorder; homas- ^{trouble} zesohestoz, cause of d. (of peace); novoōzetanohazis- toz, causing d. while one is eating; vonevahasenistoz, vonevaosemazistoz and vonevamazistoz, d.; see disturb.
disturbed, cōzetanooz, he becomes d., fretting, bothered;

disturb rendered by inf. -hēsetar - see under that inf p. 608e
 denotes trouble making, disorderly, reckless etc.

nasēstoxtaxā, div. by cutting
 natotācravāna, by portion (cutting)
 nasēstoxtanoxta, by teeth
 natotācravāntaxta, by "portion"

naa oai' totācravoxta, by parts (cutting)
 nao' ai' totācravoxta, explain in parts, division, outline
 coxco-ai' papoi, sep. in part

DISUNION

ENGLISH-CHEYENNE DICTIONARY

DIVIDE

emomoxto' meoz, it becomes d. (of a body of water), agi-
 tated; see move.

disunion, onisovanāzistoz; onisovanenistoz, the disunit-
 ing; onisovastoz, d. (state): onisovastoxta, d. of d.

disunite, naonisovanō, I d. them (or.); naonisovana, I d.
 it; evohoveoz, it becomes disunited, separate,

asunder; onisovanōz, it sets disunited (slow pro-
 cess); onisovaoz, they are disunited (state, or.), see
 separate, apart.

ditch, zeamotōhe, trench in the ground, that which is dug
 lengthwise; see dig; amōvaneneo, irrigation d.

ditto, hapo and hapoevetto, in like manner.

diuretic, evešxae stove, it is d.; esōoxz zevešxae stov or
 zexaeshetto, d. medicine.

diurnal, see daily.

dive, naseax, I d., plunge; navēpevonōeoxz, I am under wa-
 ter; see plunge.

diverge, expressed by inf.-hēnc- =to extend in differ-
 ent directions; see disperse, radiate.

divers, inf.-onita(v)- =d. in the sense of various, of
 different kinds; eonitavaensz, they (in.) are of
 d. kinds; eonitavhetšetanoxtoveo, they (or.) have d.
 opinions, thots; eonitavxtavensz, they (in.) are of d.
 colors; zeonitass vostaneo coxcoenitavevostaneheveo,
 d. people have d. customs; see different.

diversify, see change.

diversion, hessetanoxtoz, drawing the attention to; no-
 hētano hazistoz, d., distraction.

diversity, onitavastoz; onitavevostanehestoz, d. of
 customs; onitavevenszistoz, d. of languages;

onitavhozeohestoz, d. of work; onitavevostaneo, d. of
 people; onitavsanistoz, d. of dress. Etc. See different.

divert, expressed by inf.-nohé- =turn aside, also inf.
 -nime- =off from the straight line, aside; nano-

hētano, I d. his thot from; nanohévoého, I d. one from
 his doing; enimāz, he has a diverted, twisted mouth,

lip; naooxsetan, I am diverted, turned from my course,
 misled; naooxsetano, I d., mislead one; see detract,

lead astray. Also -he- alone, diverting, separation from.

divest, navovokanāz, I d. myself (of clothes, entirely);
 navovokano, I d. one (or.); našēno, I d., rob him.

divide, naoeéxa, I d. by cutting; naoeéxanoz, I d. them
 (in.); naoeena, I d. it in parts (by breaking with
 hands); naonisovana, I d. in two; naonisovanō, I d. them
 (or.) in two, separate them; navovesax, I d., cut them
 in small parts; naocoxeoha, I d., break in in several
 parts (with instr.); nasēstoxtanomaen, I d. land in sev-
 eral equal parts or portions; nasēstoxtanen, I d. in
 equal parts or numbers; nasēstoxtananoz makātansz, I
 d. the money in several equal parts; totāma nisēstox-
 novaemetanenovo, each one of you have been given

eoai' zehetah i d. apart

see various vary

naheao
 I cause, make
 out to be diverted from
 his doing
 naheao
 I cause, make
 out to be diverted from
 his doing

naheao
 I cause, make
 out to be diverted from
 his doing

naheao
 I cause, make
 out to be diverted from
 his doing

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 out to be diverted from
 his doing

naheao
 I cause, make
 out to be diverted from
 his doing

devination, oranke-esttrauit-3: oranke-ēgo-matassoma, spirit of d.: (word)
die-oranke-ēgo-matassoma, has a spirit of d. (in word)
see magic, magician, prophecy, prophet.
mākeo Makeo - divider, *divine* *divination* *see - arrow* *into the* *had* *is* *hepatoscopy*
"by arrow (belomancy); by dream (oneiromancy); by water (hydromancy)

DIVINE

ENGLISH-CHEYENNE, DICTIONARY

DIVISION

by rod (râdomancy) *by sun etc. (astromancy)*
equal portions of them (or.); inf.-sēstoxtnov- = equal (pulomancy)
in number; nasēstoxtnovana, I d. it in equal numbers, *he then*
parts, portions (when each of the parts is a collec- *had all*
tion by self); inf.-āe-, -āeš-, -oāe- and -oāeš- denote *of these*
dividing apart, asunder; naoāehanō, I d., sort them *and*
(or.) apart; inf.-ōeone- ref. to dividing a line (or *more*
anything having the cylindrical form) leaving space
between; eōeoneoxeoe, it is divided in parts (a line *at eorumancy*
of written words); naōeoneoxea, I d. my words (in *by flour*
writing); navhozena, I d., distribute it; see distri- *chiromancy*
bute. Zehesētto, the divide, ridge of hill or mountain, *distro*
also zameeš; nahessēe, I move along the d.; nihessē- *Hy. etc.*
hemā, we move along the d. journeying; chessēhestove,
there is a moving, journeying along the d. Hessēhe, Di-
vide, or Ridge (pr.n.). *see see meo, the road follow. the d. ridge.*

divine, homatān (or homatañ) nanšheneena, I d. it; neamos *The 1st*
see p. 400 nanšheneeno, I d. (from behind the hill). Both *71187*
terms are seldom used and writer heard the first one *derived*
only once from an old priest (Medecine-crazy); nanšhe- *from anan*
neena, I am conscious of it; see conscious, feel; emahe- *cloud*
ona, it is d., sacred; emaheonazeoneve, it or he is a d. *divination*
one; emaheoneve, he or it is a d. one, divinity; namaheo- *by clouds*
nazesta, I deem it d.; nasaamaheonaztohe, I deem it not *used by the*
d.; namaheonatamo, I deem one d.; namaheonevazesta, I *Chay. Brown*
deem it a divinity; namaheonevatamo, I deem one a di- *chief / panā*
vinity; emaheonatan, he wants to be d.; namaheonatanō- *sacred Black*
ta, I want it d.; namaheonatanotovo, (or.); namaheonao- *Kettle.*
vo, I make one (or.) to be d.; namaheonaoxz, I make it *Eget. W. L.*
to be d.; namaheonaoxtovo, I make it his d.; nimaheon-
aotomonon, it has been made d. for us, unto us; see
sacred; hovae zemaheona, things d.; see God. Inf.-ma-
heon- denotes, mysterious, d., godly, sacred; Mahonēš, d.
day, Sunday; maheonhetan, d., sacred man; maheonekašgon,
d. child; maheonomotom, d. breath, inspired Word; emahe-
onēsz, he speaks (about) d. (things); emaheonoēta, he
acts mysteriously, divinely, ceremonially; emaheonovax,
he has a d., mysterious dream.

divine, n.maheonhetan and maheonēszhetan, d. man, minis-
ter, missionary.

divinity, maheonetovaestoz, that which embodies God; see
God. Nha zeononovóss Maxemaheon heovaz eoxc-
ešehemaheonetovaestovenov, the ones who do not know
God will have all kinds of divinities. *hamahemleoraw: 179, 181*

division, onisovanenistoz, d., the dividing in two; oni- *d. d. etc.*
sovanāzistoz, d. in two; onisovastoz, d. in two *Not which*
(state); see branch, fork, separate; vovesaxestoz or *he holds*
vovesxistoz, d. in several (usually small) parts, por-
tions; ēoxeoxestoz, d., open in two (instr., from naē-
oxeoha, I divide it open, so there is a space between
the parts divided); ēeoneoxistoz, d., spacing between
words (syllables) in writing; see space; sēstoxtanē-

ēnevistō māzistōz, d. end of being married.
 ēnevistō māzē - xistō, letter of d.

see - ota -
 or - otha -
 under absent
 p. 16

DIVORCE

ENGLISH-CHEYENNE DICTIONARY

DO

nistoz, d., the dividing into equal parts; sēstoxtanāzistoz, d. into equal parts; sēstoxtnovanenistoz, the dividing into equal parts, each of which is collective; vozenohovātōz, d., distribution, see distribute.

divorce, onisovanāzistoz, d., meaning really division and understood for d. only when special ref. is made to separation of married people; zeto hetan na heszheem ēšeonisovaneo hoemanemhayon, this man and his wife have been divorced by court. See divide.

divulge, nataxtanōvemēsta, I d., reveal it openly; namee-

mosan, I d., reveal, disclose; nameemo, I d. one; namēsta or nameesta, I d., reveal, explain it.

dizzy, naēveneo, I become d.; naēvenenae, I am (state) d.; navešēēveneo, it makes me d., I become d. by

it; naēvenomoxta, I feel d.; ēvenevomoxtastoz, feeling of dizziness; ēveneo, the becoming d.; ēvenenastoz, state of dizziness; etaēvenenovatto, it causes dizziness; oxnhēstovēs tsa haeš heamā eoxcēvenen-

vatto, the standing on a high place causes dizziness.

do, expressed by means of rad. -ešev- =doing and -eš-

ez- =actual, demonstrative doing, accomplishing; naneš-

ev, I am doing it, I am thus diligent about it (alluding to); nanešetovo, I have done unto one; nanešeta, I

have done unto it; zehešetōez, what one does to us; nahešēho, I do to him, cause it to one (or.); nanešez, I

thus do it, accomplish; zehešetōez, what he has accomplished, wrought for us; ninešezevomotaenon, he has

done, wrought, worked it out for us; zeēvemazhešezeheon-

evessō, those who keep on doing so, the doers, those who actually do it; esaavhanešzeheonevé, mathapo eoxche-

šezeheoneve, he is not only a talker, he also is a doer, he practices what he says; neševestoz, doing, n. (in

general); tonševestoz, doing, n.; hetonševstovā, in whatever he does, in his "whatever-doing"; matšezis-

toz, doing, n., deed, the "working out"; natšezistoz, my doing, my deed; natšezistotoz (pl.); ezhešezistove, it

is done in this wise (actual doing); eneševstove, it is a doing (in general); enahan hays zeoxchešezisto-

vatto, thus (alluding) does the evil work; etonšev, what is he doing? [etonševéhé, what is his name?] Nat-

neešvovonitomaen, I do all I can to the ground, cultivate it that much; hena emešeševetto, what can I do?

Hena emešešezetto, what can I actually do? Nimesaaton-

šetovahe, he cannot do anything to thee. Etonšezistove

nivostanevhāzistonan, how is our salvation done, worked, wrought, accomplished? Naēvetana, I am doing it (by

hands); nazetana, I am busy with it, handle it, work at it; nazetanen, I do, work (manual); zetaneneo, tool, im-

plement; nazetōn, I do, work (with instr.); see work.

Inf. -exan- denotes to work out, prepare, q.v.; naexano-

mo, I do it, prepare it for one (or.); suff. -ocho

esaaatonetanen, he 398 has nothing to do.

suff. -anen denotes "busy, occupied with" manual work

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

esaaatonetanen, he 398 has nothing to do.

nan. Kōetax
 dizzy, when object
 is at a distance
 24. a d. headache
 also "sawtooth"

doings
 workings
 a course of
 doing is exp.
 with part.
 -ez, -ezto

is "deed"
 zetonšetovā
 once what he does
 in foretelling
 how do you
 do? how do you
 proceed, work

nanahane
 zetonšetovā
 I know not
 what to do,
 to be
 how I should
 be "conditioned"
 to condition

esaaatonetanen
 nehan, nothing
 is done to it,
 it is not worked
 in any way

naetaxta
 coming in
 mathapo

11. -ez
 -hez

denotes
 doing, carrying
 out

behave
 nanešetovā
 I do have

ezhešezistove
 see p. 310
 top of p.

under cover
 also p. 108
 where
 behave

*cheomstaeta, he or doer, cheomstaeta, he or doer.
(ru ceremonial; chaestaeta, he doer, many perform)
zeuxeta-haetaetastov, all his past doings
zeuxeta-haetaeta, all I do*

ENGLISH-CHEYENNE DICTIONARY

DOCTOR

(or.), -oész (in.) and -oéta (stative) signify "to do to, effect, produce a result"; napevoého, I do good to, treat one well; natanševoého, I do much to one; naénoého, I do healing to one; naénoész, I do heal it; naxanovoész, I do act justly to it; namatoész, I do spend it, produce the result that it is all spent; nanasoého, I do make sport of one; nahavsevoého, I do evil to one; nahotoanavoého, I do a dreadful, terrible, dire thing to one (or.); napevoéta, I am a good doer; nahavsevoéta, I am an evil doer; eohāoéta, he does act bravely, does a great deed; nanooéta, I do perform in connection with; zenooétastov, the connection with a doing, performance, ceremonial; enisovoéta, he is a double doer; evovōnitoéta, he does take care of (in the sense of acting kindly, fondly, helpfully); eamoéta, he keeps on doing, performing; emōmātavoéta, he performs a ceremony, rite; eohāoétastove, it is a great, dreadful deed; eénoétastove, it is the close of a doing, performing; heovasz hetoétastoz, all sorts of doings; vistoétastoz, the doing with (especially in ceremonies). These endings -oéta, -oétastoz, -oého and -oész, can be suffixed to all verbal forms susceptible to take them; navessehavsevoétamo, I am an evil doer with him; nahavsevoétaetovo, I am an evil doer concerning, towards him; nahavsevoétaeta, I am an evil doer towards it; easetoétastove, it is the opening, start of a doing, ceremonial; enisovoétastove, it is a double, twofold performance; eonitavoétastove, it is a different doing; zepevoétassō, the well doers; zemas-havoétaz, the evil (unreasonable, lewd) doer; see act, perform. Esaaheneenohe zemetaēvhestas, he does not know what he should do, what condition he should be in. Rad. "-e-" oftentimes implies to "be at it, engaged at, do, develop", ref. to an action or state in its process or its detailed parts, e.g. nanòztovo, I ask him a question; naenòztovo, I ask questions of him, I do question him; navōmo, I see him (one action); navehōmo, I do see, I look at him; niešemezz, do give me, thou! Naešemese, I am done eating; naešeész, I am done speaking; zeheešetanenetto, as long as I do live; nasaaton-eōsané, I can do nothing, cannot prevail; nasaatoneōetohe, I can do nothing, prevail nothing against him; nasaatoneoészé, I can do nothing for it, against it.

docile, see tractable, inclined to

doctor, v. nanáeto, I d. one (or.); nanáesta, I d. it (as a limb); náestoz, the doctoring; eorcenáestove, it is a doctoring; zenáész, the one who is doctored; náetan, I am doctored; [nanāetan, I want to die]; enáe, one is doctored [enāe, one is dead; enahe, one is killed; henā, what?] Zeoxtoēšenáestove, during the doctoring; ēvenševa, now proceed (one of the doctors speaking to his colleagues); haevchona ševastová, now at it

with a will! (said by doctors, stimulating each other to earnest effort in the treatment of the patient); natameoanham, I get the d. (with pipe); zetoëvhestoxtanenistove, the different uses, formulas (of acting) in doctoring; toneš evešezetanenistove, when is it used? both terms ref. to whatever is done by Ind. doctors while treating a patient; *na hozeemetoarāz I get the doctor Indian*
doctor, n. nāe, nāo (pl.), Ind. d.; náhetan, the d. man; enā *much horse*
 eve, he is a d.; náevèho, d. (white man); náevehoa, *to vas, do not use the d.*
 woman d. (white woman); enāevèhoeve, he is a d.; enāevèhoeve, she is a d.; navessenāemo, my co-d.; heszee-seotam, his (sc. the doctor's) medicine; vešeeseo, doctor's bag, medicine bag; hozeonena, servant in doctor's ceremonial; nāenootoz, d.'s songs; matoovàtoz, fomenting, incense; hôaseonoz, ingredients for incense, burning; hesthōaseonoz, his burnings (of a d. or priest); náōn, patient (the one doctored); henaōn, his patient.
doctrine, vovistomosenistoz, d., teaching; mómátavovistomosenistoz, religious, ceremonial d., teaching; heovasz hešémátavovistomosenistoz, various religious doctrines.

dodge, nahestâhe or nahestaohe, I d.; nahestâhetovo, I d. one (or.); nahestâheta, I d. it. *na voxcepeoz, d. by drawing side of body in (rib)*
doe, meevaozeva, d.; see deer.
doff, nanitaenāz, I d. it; nanitorca, I d. my hat; nanēszenhen, I d. my coat, shirt.

dog, hotam, (general name); hotameo (pl.); veksehotam, setter (lit. bird d.); pépeehotam, shaggy d.; pēat, nickname for preceding n.; acenhotam, bulld., ball faced d.; ēevehotam, scabby, mangy d.; nasōnhāhotam, blood d., (Nasōna, Nasōnaho [pl.], Seminole), Seminole d.; Ceka-poehotam, Chicapoo d.; qsāehotam, collie, sheep d.; ēēšq, ēēščiss and ēēsciss, scabby small d. (when the hair comes off in spaces); acēs, small d., pup; hešksene, greyhound (lit. long tapering face); sākove, very small d., ears pointing up (Shipperke); sākoveciss, same as precedent, but young; zestoneesāve, small d. with long body (Dachshund?); mešee sees, d. with hairy face; esica, d. with pups; hotam zenonotovstahaz, mad d.; hotam eozenoxz vox, the d. watches, stays at attention, lies in wait, before a hole; hotam eozenotto vekseo, the d. catches birds; hotam evehonoeta, he sits watching (not to catch) it; hotam evehonoetovo, the d. sits watching one (or.); hotam etaseohestoha kōkonōo, the d. carries off the bread; hotam easetotomo, the d. chases one (or.); easetotoxta, (in.); hotam emāe, the d. barks; hotameo namāetēe, the dogs bark at me; namāetēe, they bark at me (fig.), [confound not with namhaetēe, they are all against me; namhaetēe, they swallow me]; hotam eahanosan, the d. is mean, bites; neheoxzetsane, trailing d.; ononevonsceo, prairie dogs; ono-

nevonishq (sg.); ehotameve, it is a d.; hotamevestoz, doghood; nathoze, my d. (servant), when hotam is implied, otherwise the term is also used for a horse or a cow; nathotam, my d. (obs.). Hotamhetaneo, Dog Warriors, name of a band of Ch. soldiers; (see organization); henen, d. rose (wildrose, Rosa canina), also name given to tomatoes, because they resemble (the small kind) the fruit or berries of the d. rose; hotamēva, d. skin.

dole, see distribute. *in sense of continued from. - no longer*
 doleful, hēpōhaheho, the doleful ones (ref. to voice); epoetovaozistovatto, it is d., causes a creepy feeling; see moan.

doll, menekson, d., partly made of chinaware; meškazēson, d. made of leather or buckskin; emēškazēsoneve and emeneksonēve, it is a d. Both terms are considered or.

dollar, maxemakāt, large piece of money; maxemakātansz (pl.); in combination with numbers the pref. maxe- is left out; namatōtemakātaema, I have (am provided with) ten dollars; when worth in the sense of cost is implied the word makāt is left out; enisōeme, it is worth or costs two dollars; enivōemensz, they (in) are worth four dollars; enivōemēo, they (or.) are worth or cost four dollars; oxemakāt, half d.

domain, hoe zeoxcenitāto, one's d., the country, land he rules over; suff. -estxe for nouns in -estoz and suff. -eše for nouns ending with a vowel or -oxz denote "domain" in the sense of "field, sphere, where many of the same kind are": havsevestxe, d. of the evil; pavastxe, d. of the good; hohonaēše or hohonaestxe, d., field of stones; maxemenoeše, d. of apple trees, apple orchard; ōzetanoxzeše, d. of anxiety; heevaestov, their d., range, habitat; heēvnistov, their d., range, whereabouts; ēvaestoz, d., habitat; ēvnistoz, d., whereabouts. dome, the suff. -(h)om ref. to d. shaped, and is usually

translated by "lodge"; hoveoehom, arbor, summer house built of branches; vēhoehom, square tent; maehonehom, lodge of the ceremonial arrows; mashaom, lodge of the "Crazy ones"; see lodge, home. Otatavoom, blue d., sky; see arch, vault; ehomēve, it is a lodge, d. shaped.

dominate, nanitāetsan, I d., rule; nanitāetsen, I do d., rule; nanitāe, I d., rule (state); nanitāetovo, I d. over one (or.); nanitāeta, I d. over it; zenitāesz, the one who dominates; also zenitāhesz (see Lord, ruler); zenitātsansz, the one who dominates (has the faculty); enitātan, he wants to d.; see control, rule; evehonenitae, he dominates as a chief, king.

domination, nitātsanistoz, nitātsenistoz (actual), d.

dominion, nitācestoz; nitāevhoemanistoz, d., authority.

Nitāevhoemanistoz ēšemez hoeva na voeva, d., authority has been given him, on earth and in heaven.

domineering: etata-hā-nitāetsan; etoto-hā-nitāetsan *he*

1-26 inf. - anohazta - 401

denotes d. spectoring
 Nourishing. Also inf. - heomeosēnitā - overlording
 anohaztaheome, one is d.
 bullying, acting insolently, bullying.

nitota-hā-nitāetsan, he
 domineer, lord, it over us

heomeosēnitā - overlording
 heomeosēnitāo - they are d. over much

inf. - eš - denotes done, executed, accomplished, laid by, thru with, carried to an end; es a at a n i c - e š o z e h a n, it cannot be done etc. z e h e d e - e š o s i n c e it ~~has~~ is done, has been accomp. - l e s a c c o m p l i s h e d, execute e š o i s t o z, the being, became, done, finished: d u l - e x - has been meaning, only ref. to the process gone thru.

Heto havs nivénitáetōe, let not this evil have d. over thee; nahenitáestov, I have d.; nahenitáevhoemanistov, I have d., authority; nahenitástovetan, I want to have the d.; nahenitástovetanotovo, I want to have d. over one; nahenitáevhoemanistovetovo, I have d., authority over, concerning one; vehonenitástoz, supreme d., chief d.; vehonenitátsanistoz, supreme d., verbal n.; nahevehonenitástov, I have the supreme d.

don, naēs'an, I d., dress; nanhōmanáz, I d. a robe, blanket; naēseszehena and naseszehenanaz, I d. a coat, shirt; naēstana, I d. it, ref. to clothing in general; see put, dress, clothe.

donate, namea, I d., give; navesemea, I d. with, contribute; see give; naveész, I d. it (when the donation is announced as a promise to give later on); eoxvehensz haesto makātansz, oha esaatómeátovhanehensz, much money was donated (by promise) but it was not really given; moksa natavého, I will d. a calf, I promise to give a calf.

donation, meàtoz, meàtotoz (pl.); hovae zevehe, d., something donated, promised; see promise.

done, inf. - eš - =done, finished, accomplished; naēšemese, I have d. eating; naēševhōsenheme, we are d. looking on; matāēševostanehevez, when we shall have finished our life; nivēaseoxzheme zetāēšhoeoxz, do not leave until he has come, lit. until d. is his coming; inf. - ex - has a similar meaning (may have been the same particle formerly as -eš-), it denotes "enacted, d., passed thru" implying a thru process; naexhoeman, I have passed, enacted a law; naexoan, I am d., am thru, uttering, speaking; ēšexhōneo, it is d. growing, thru the process of growing; ēšexāta, it is done, ripe (by heat); see boil, cook, prepare; eexane, it is d., ready, prepare; naexanen, I accomplish, bring it thru the process of being d., prepared, executed; naexanomevo, I do prepare it for one. *e e x x x e e, done written, e e e x x e e*

donkey, vohokoxta or vohooxta, d., ass; vohokoxtaeson, young d.; see ass

doom, naehōsan, I d., condemn, damn; naehomo, I d. one (or.); zeehōmsz, the doomed one; zeehōmessō, the doomed ones; see damn, curse. *enaseonevhoeme "counted a kill"*

doomsday, hooxešēva matatoseehōmevoz zehēfōsehōneoss havs, the last of all days when doomed shall be those who persistently did evil; hooxeehōnestoz zeto-sevešasetoēvoss zehavsevoētass, the last doom by which evil doers will perish.

door, henitō, henitōnoz (pl.); ehentōneheve, it is a d.; henitōneheva, by, thru the d.; henitōnea, d. like; es-taetta and zeestaetta, d., entrance; zexēsznistove, d., entrance, where entrance is; see enter; zexhenitōneheve, where there is a d.; henitō zevešheceōe, d. hinges, *enaseonevhoema d. h. "the"*

cul-oucham-; -hestoham-; and -hotoham (?) - denotes d. doubtful, dubiously, questionable, something not clear, "behind the hill"

DOUBLE TREE

ENGLISH-CHEYENNE DICTIONARY

hestovhetietanoxtoz, d. mindedness: hestovstahatoz, d. tough
 tovetanoxtoz, d. mindedness; enisovoeta, he acts d., two-
hest ovstaha
nomoxtoz
d. souled
 fold, performs both acts; nha zeoxcezesemomatavoeta, he who worships in the Ch. way and also is a Christian is a d. performer; enisovaheškoss, it has d., twofold point (ref. to extended tapering object); enisovavēsetto, it has a d., twofold point (as a pen, clevis, etc.); inf.-honaov- denotes d. in the sense of "added to, second to, twice as much"; ehonaovho, it is a d. box (ref. to farm wagon); zehonaovosz, the d. box of a wagon; see wagon; nahonao- vana, I d. it, make it twice as much, add again as much to it; etosehonaoveamhae, he is going to receive d., once as much; namakātaemoz eoxxhonaoveozensz, my money gets doubled; etosehonaovenāestoven's, it is to be a d. dying, a dying once more; nszhonaovanomonenon nive- šetanoxtonan, our joy will be doubled, increased; ehon- aovenitāe, he is the d. master, second master; honaovan- enistoz, the making d., twice as much; honaovanazistoz, double increase; honaoveamhastoz, d. gain, receiving; zehonaovevašitaevsz, the Vice-President; nszhonaoveme- taz, I shall give thee d.; natahonaovanomevo, I will make it d. for him; nszhonaovevostanehevheman's, we are to live a second life.

double tree, amsekamar zevešhestosems amoeneo, cross piece of wood by which means the wagon is pulled; see tree. *nahetohameto, d. t. for 3d. cross*
 doubt, nanizesta, I d., disbelieve; nanizestatan, I am in d., incredulous; nanizestovo, I d. one; see disbe- lieve; naništaha, I am doubtful, apprehensive, have misgivings; nanizestahe, I am a doubter; nanizestaeto- vo, I d. concerning one; nanizestaeta, I d. concerning it; navenezistovo, I d. one, disbelieve him; naoneameta- no, I d., am uncertain; nizestatanoxtoz, d. (in mind); nizestatoz, d., disbelief; ništahatoz, d., apprehension; oneametanoxtoz, d., uncertainty; naovetan, I d., am slow in believing. *cononovoneve, it (he) is d. (a d. me).*

doubtful, rendered by inf.-ononov- =not well known, not certain of; naononoveoz, I am d., uncertain; na- ononovo, I am d. about him, do not know him well; naono- noa, I am d., uncertain about it; hovae esaaononohan *it is not* zēmēstomonez, nothing is d., uncertain that has been *explained* to us; ononovōhestoto, d., uncertain, not well known relatives; ononovēszistoz, d. speech; ononovoani- stoz, d. utterance; cononovoan, he speaks doubtfully, not knowing well; naononovetan, I am d. (in mind); ononove- tanoxtoz, the being d., uncertain in mind; ononovstaha- toz, d. heartedness; cononovstahaoz, he becomes d. heart- ed; cononovevostaneheve, he leads a d. life; ononovevo- stanehevostoz, uncertain, d. life; apon, d. ! (old excla- mation); tometo, d., incredible!

dough, zeastoene pen'nhôo, mixed flour; zehekōvohe pen'-

*canpaz tahemene, he is one who esteems low, dishonors
 looks down upon (also hectoring), depreciating
 belittle: gering shatpud
 canpataumo, he thinks down (low) of one
 Andoaztastoz*

DOVE

ENGLISH-CHEYENNE DICTIONARY

DOWN

hoo, wetted flour. see hah: hoo
dove, hemen, hemeneo (pl.), d., (Mourning Dove [Zenaidura macroura]); vèhohemen, pigeon (tame kind); echemeneve, it is a d.
eanhoesebe, he slight, down on, niva
down, rad.-an- and -anò- denote "d., below, from a d. (flattering height"; naanoèn or naanôn, I walk d.; anòenistoz, n.; naanòoxz, I go d.; anòoxzistoz, n.; naanana, I take it d.; naapano, I take one d.; zeaneane, that which is taken d.; zeansanz, the one (or.) taken d.; ananazistoz, the taking d.; naanhao and naanao, I fall d.; anaxtoz, the falling d.; see fall; naanahasen, I throw d.; anahasenistoz, n.; naanahaz, I throw it d.; naanahamo, I throw one d.; anahamazistoz, n., the throwing d. (of one); zeannahame, that which is thrown d.; zeannahamsz, the one thrown d.; naanhoènana, I set it d.; naanova-na, I put it d.; anovanazistoz, n.; naanovanano, I put one d.; naanovana vónhanistoz, I let d. the window; anovae, I am d. cast, sad (anovastoz, sadness); naanova-ovo, I make him to be d. cast; naanovetan, I am d. cast (in mind); anovetanortoz, n.; see sad; eanoveoz, he becomes d. cast, saddened; anoveozistoz, n.; naanhòstoneano, I let one (or.) d. with rope; naanhòatamo, I deem d., low; anhoatamahestoz, dishonor, low estate; eanavhòeme, it is d. in cost, cheap; zeto hómá eanavhòeme, this robe is cheap; eanavhòtova, he sells, buys d., cheap; eaneoz, she lets d., gives birth to; eanevèpozevaohoxzz, the tree sheds its leaves; eanevèpozevaohas, as preceding term only by slow process; eanevèpozevahansz, they (in.) are blown d. (by wind); naanoestax, I am suddenly blown d.; ctataèseanao, one falls d. into and disappears; zeanhòzeskoneo, d. fall of water, cascade; nahanoseanao, I fall down backward; nataxeanao-tovo, I fall d. upon one; nataxeanao, I fall down upon; zenšhesseanao, he will fall d. from there (towards the speaker); zetahesseanao or zetäseanao, he will fall down from there (away from the speaker); see fall. Naanòhe, I run d.; eanohozehe, he works downwards; eanohozehe, he goes d., and works (has first to go or come d. to the work); nanhò, I look d. below; anhòxtoz, the looking d., below; eanhoeven, his face is d. fallen; eavanònistove, it is taken d. (speaking of lodges, camps); see tent; naaneoxzého, I lead one downward; anhòtto, d. below; vāxseanhòtto, d. to the bottom; pono, d. the river (Fr. en aval); eponoeoz, it becomes d., drained, dry (said of anything that was watery and has become drained or dried); ponoxta, d. in the sense of nothing, flattened out, empty (stomach, etc.); ponoxta nahoeoxz, I come having nothing, being flattened, hungry; see empty. Verbal suff. -anoto- (or.) = beat, knock d.; nāhaneanoto, I knock one d. with blows; inf. -ahan-

itself implies "downright, d. and out, extremely"; nas-xseveanoto or nasōxseveanoto, I beat one d. to exhaustion; esxseveanoe, one is beaten d. to exhaustion; nasxseveanota, he beat me d. to exhaustion; namomeave-anotoneo, we beat them d. bloody; the in. form would be -anoxta, if ever used. Inf. -sé- ^{=downwards} or simply -se- denotes "d. at an angle, d. hill, d. ward, sloping towards, extending, thrown, launch, cast, dive into, entering d. at an angle"; naséōész, I launch it, cast it into the water; naseovoham, I let the horses d. to water; naséen, I step d. into the river, lake or pond; naseōšemo, I throw him d. (into); naséoen, I put, cast one d. into the water; naseēš, I lie d.; naovšēš, I lay d. (to rest or sleep); naovšemeoz, I lay d., from a sitting posture; naēnana, I lay, set it d., deposit; niēnanomotāenon hevostanehevestoz, he laid d. his life for us; naséoen, I drive it d. into (as a stake); naséahasen, I hurl, throw d. into; naséahamo, I hurl, throw one d. into; naséahaz, (in.); etaséahame mapeva, one is hurled, thrown d. into the water; nataséeorz, I go d. into (usually ref. to going to a town); naseanao, I fall d. into; emasosēetooxzeo, they mass into the river (to drink); eameséhehooxzeo, they are moving, traveling d. towards the water (to drink), said of animals; naséax, I plunge, dive d. into; naséonaotovo, I put my hand d. into (it) his (sc. pocket, coat, etc.); inf. -shov- = d. ward, d. grade, lessening, diminishing; seetto, sloping d. towards a body of water; see slope, slide, enter: *nahoo uoz, d., overcame, overwhelmed*

down, n.eceas, d., downy feather; eceasonoz (pl.).
downcast, eanovetan, one is d. (in mind); eanovae, one is d., sad; see depressed. *evovoutau, d. cast, despairing, dejected*
downfall, anaotoz, d., from a height; avaoxtoz, d., falling over; eavao, he had a d.; zeavaoss, those who fall over, the downfallen ones; eohāetanō zeavaoziss, he raises the downfallen ones (or.).
downhill, seetto; hohamoss, d., the slope of a hill, hill side (seen); neamoss, d. (behind the hill or mountain); eanhoesetto, it slopes d., downward; see slope.

downpour, maso-anomaonevookoxtoz, d. of rain; emaso-anomaonevooko, it is a d. (of rain).

downright, inf. -tóm- denotes "on the spot, downright, forthwith"; nszetómenahaz, I shall kill thee d.! Inf. -ahan- also expresses d., down and out, extremely; eahanemashanē, he is d. unreasonable, fool; eahansenova, he is d. mean; nāhanatamae, I laugh d., extremely; eahanepeva, it is d., out and out good; niahananoton, we beat him d.

downward, see down. inf. -sé- d. suff. -sēsta, -sēsen (or.) -sēsean
downy, rendered by inf. -mehova- which means fuzzy, soft,

natacīšēmea
 I send it d.

nāanēšēmeo
 I throw him
 down into

eanōšēsta
 comes d. (like
 the rain)
ehaanhōta (up)

zeheceas
 the d. side

406 as stars, something suspended
 see p. 151 a, eni šēstanz, two hanging
 down ward, en amovēstanz, tatakhi no
 bunch of keys hanging downward

pull, suff-eto:

DOZEN

ENGLISH-CHEYENNE DICTIONARY

DRAGON

hairy, downy; emehovatto, it is d., fuzzy; mehovamaxemeno, peaches (d., fuzzy large berries); see fuzzy and wool.

dozen, matòtòtnisov, d., twelvefold; matòtòtnisov vovotoz mometa nononasz zeto heeo, give a d. eggs to each one of these women! Ematòtòtnisovansz vovotoz, it is a d. of eggs; momeno matòtòtnisov (or. is momatòtòtnistov) eoxchòtovàtovensz vovotoz, eggs are sold by the d. Ematòtòtnisovaeo, there is a d. of them (or.); zematòtòtnisovassò, the d. of them (or.); zematòtòtnisovaësz, the d. of them (in.); ematòtòtnisovatto, it is a d.

doze, see drowse, drowsy.

drab, zeosepok, yellow gray; eosepokòme, it looks d. (liquids); eosepokovae, it is d. (also or.); eosepokovaneoxz, it turns d.; zeosepoovotto, d. paint, color (material); eosepokovaova, it has a d. fur (?).

draco, see dragon-(lizard).

draft, namxea and navxea, I d., draw it (with pen or similar instr.); namxeovo and navxeovo (or.); see draw, write; onòhasenistoz, a d. of fishes; see draw.

drag, nahestohoe, I d. (something heavy, burdensome); ehest'san, he makes, occasions a dragging, ref. to Sun dance performance, when buffalo skulls are dragged; hest'sanistoz and also hestohoeostoz, the dragging (usually ref. to the Sun dance); toneš etoshestohoes-tov, or toneš etoshest'sanistove, when will the Sun dance take place? This part of the Sun dance has been eliminated (at least from public eyes) in recent years. Nahestosáz, I d. it; nahestosemo, I d. one (or.); zehestosemsz, the one dragged (or.); zehestoseme, the one dragged (in.); naastosáz, I d. it away; naastosemo, I d. him away; naamstosáz, I d. it on; naamstosemo (or.); nahòsáz, I d. it out; nahòstosemo, (or.); nhestoseox-zész, I d. it after me (in walking, going); nanšeamhes-toseoxzész, I keep on dragging it after me (while going); eam(he)stoseohe, he drags while running; eamstoseoheta, he drags it in running; eamstoseohetanoz hestzeveconišsz, he drags his bowels while running, or he runs dragging his bowels, entrails; eamstoseohetovo, he runs and drags him; naamòena, I d. it (as net in water); namómatahestosemo, I d. one (or.) by force, violence. See draw, pull. Naheanaevosorta, I d. a burden, see burden.; *naonòvitošemo, I d. one out of water.*

dragon, amehaohemèn, flying serpent. The description of this animal was given to writer by several informants. They all agree that it is a kind of flying lizard (genus Draco) of good size, living on trees and inflicting disease and death on people upon whom they alight. They were usually seen in deep and heavily wooded canyons in the south west. Maxemèn zeheszem-ënsz, big flying d., serpent. Vovetass, d. fly; evovetas-

Maxemèn zemòvishkanzenònas, Great serpent - bat
Maxemèn-zehezenònas, Great Dragon or winged large serpent

inf. or verbal root - x'xe - ^{or - xoxe} denote drawing together, contracting: *na x'xe ctoona* I have drawing (pains) in my throat; *na x'xe onaxz*: drawing (pain) in joint
naxa - x'xe no, ill give, me d. pain: *Pa vo coxco - x'xe no va* the
 devil give, d. pain, jah; *ex'xe no cta*, acts so. me jah or stick.
 in sense of approach see this word or near: the verb - *hege no cta*
naxet ^{DRAIN} is synonym in = *tem, xant*, drawing ^{DRAW} *see* in right hand

ENGLISH-CHEYENNE DICTIONARY

oneve, it is a d. fly; see whirlwind. *margin of p. 148 (blood)*

drain, naponomaena, I d. it (from -pono- = low, drying up, as river beds); ponomäasene is the name of the spring moon (corresponding with March) when the land begins to dry up from thawing; ponomäasenistoz, the draining, see dry; eponoeoz, it becomes drained; see strain in the sense of "exertion".

drake, šeš zehetanehamsz, the male duck; šešo zehetane-
hamessô (pl.).

drape, nanhōmanāz, I d.myself (by putting a robe, blanket etc. around); etaomhōsena, it drapes, hangs before; šeon zeoxcetaomhōsenas vónhanistovā or henitōneheva, the cloth which (or.) drapes the window or door; na-taomhōsenaoxz, I make it to be draped; taomhōsenātoz, the drapin, curtaining. *naonon hoesta dōtōna, d.d.f.*

drapery, *šeon zeoxcetaomhōsenas*, cloth which (or.) hangs
before, curtain. *naonon*, Id. from an fire *nita*

draw, nanōhan, I d. (liquid), dip from; zenōhansz, the one
who draws (liquid); naonōena, I d. it out (of flu-

id); naonōeno (or.); naonoozész, I do d., straighten it out; naonovōena, I d. it ashore; naonovōeno (or.); nao-

novohesz, I d. it to shore (by rowing); see shore; na-
hōstano, I d. one out of, pull him outside of; nahōstana

(in.); nanitōxtovo, I d.out liquid from; naonōhasen, I
d. out, (of water, by force [as in fishing]), make a

draft (as of a fish, turtle); naonōhāz, I d. it out (of water, as a stick); naonōhamo, I d. one (or., as a fish).

namxea, I d., write it; namxeovo (or.); eamšena, one is
drawn, written, pictured; ezetxešena, it or one is thus

drawn, pictured; eamstoevxešena, one is drawn, pictured
sitting; eatōevxešena, one is drawn, pictured with

eyes lifted up; naamxešenaovo, I make one to be drawn
pictured; namxešenaoxz, I make it to be drawn; see

picture, write. Etâtameas, he draws away from, with-
draws; nahessengshoe, I d., attract; nahessengsého,

d., attract one; nahessenoxsész (in.); nahessetanoto-
vo, I d., attract him (by thinking of him), also: I d.

attract his attention to me; nahesetanota (in.); ze-
tohetāhesetanotōez, all that draws, attracts our at-

tention; eheseaonosan, he draws, attracts by charm
 power, magnetism, also "by power of mouth"; ōnhao eoxx

hesseanonotō hēsō, the frogs d., charm the flies (or fly) by mouth; ehessaeonoxta, he draws, charms it

chesseanonosanetto, it draws, attracts, charms; naheston
I d. by mouth (as Ind. doctors do to suck out blood

etc.); nahestoha, I d., suck it out; nahestohomovo, d., suck it his (as in above manner); nahestono, I d.

suck one (or.), also nahesseōstōno; see suck; eevhaha
pōhevaz, he draws his claws in; esēposeoz, he draws

stretches out his fingers, claws; esosoxpano, he draw
in his claws (having caught something); naonistoena,

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408 nahket'oxsan
 d. d. (liquor) such
 nahket'oxta } see
 nahket'oxta } such
 aist'et'ox d. with
 (in running)

d.it (the bow, to shoot); nasèponeano, I d., stretch a rope; nas'seana, I d., stretch it (anything elastic); eas'seoax, it is drawn, stretched tight (as canvas); nas'seoaso, I d., stretch it (or.) tight (as the cloth of a tent, wagon sheet, etc.); see stretch; nahessee-san, I d., pull; nahesseeto, I d., pull one; nahesseész, I d., pull it; see drag, pull; hesseeseonoz, a harness (pl.), q.v.; naanôsona, I d., pull it down (as a bolt); nameovôena, I pull it up to the surface (of liquid); nameovôoneana, I d., pull it up to the surface by means of rope, string; naheamoneana, I d., pull it up (to a higher place, not out of a liquid) by means of a rope; nanitana, I d., extract it; naoseno kokôax, I d. a chicken (disembowel); see rip; ehehesceoz, it draws together, shrinks, q.v.; nahessáz, I d. breath, aspire; see breathe; meemeàtoz, d.knife; nameemeaxá, I cut it with d.knife; nameemeaso šistato, I cut the board with d.knife; nameemeaso hooxe, I work the pole with a d.knife; nanotovanoeoxz xovatov, I carry a drawn sword.

drawback, hovae zevešhestomeozistov, something by which a d. is occasioned; see prevent.

drawer, zenôhansz, the one who draws water; zemxistonsz, the d., writer; vèpemax zeoxcenitane, hollow wooden receptacle which is drawn out.

drawers, vešeēsenhestoto (or., pl.), d., pants; evešeēsenhestoveo, they (or.) are d.; navešeēsenhestonaovo, I provide one with d., pants.

drawing, amxešenàtoz (and mxeoxzistoz), d., picture.

dray, see wagon.

dread, namaxeéta, I d. it; namaxeéovo, I d. one (or.); na-

maxeétoxta, I am in d., fearful; see fear; inf. maxe-

=great; nahèpoetan, I d., have apprehension;

inf.-ise- =dreadingly; naiseneoxz, I d. to go there;

naiseēsztovo, I d. to speak to him; nasaaaiseneševé, I d.

not to do it; naēšivaeno, I merely d. one (not seriously);

emaxeéatamano, it is dreadful (condition, aspect);

maxeétoxtastoz, d.; hèpoetanoxtoz, d., apprehension; na-

ohāéta, I d. it very much; naohāétan, I am in great d.;

ohāétanoxtoz, great d., apprehension; nahestohāétanoto-

vo, I am in great d. on his account.

dreadful, eohāetamano, it is d. (general aspect); eohāoē-

tastove, it is a d. deed, act (also awful); nio-

hāēszenon, we did a d. thing, dealt dreadfully with it.

dream, naovax, I d.; naovaxena, I am dreaming, d. for my-

self; nanoovaxena, I d. of it; nanoovaxenanoz, I d.

of him; ninoovaxenatovaz, I d. of thee; zeovaxenavo,

while at dreaming, in my d.; nitonetovox, what didst

thou d.? Nitonšeēveovax? How doest thou d.? Hena ze-

zenoovaxenatto, what is it that thou hast dreamt? Zeo-

vax ezhestohe, he was told this in a d.; naôzetanona-

voovaxenanoz, I have an anxious d. about one (or.); na-

ne p. 416 a. also attire

dream (in sense of wishing, Trud. singer)
naheoxnavostoxta zemchesso

DREARY

ENGLISH-CHEYENNE DICTIONARY

DRESS

otōstooṽax, I had a strange d.; niotōstooṽaxenatōṽaze-
me, I had a strange d. of you; ovaxestoz, d., n.; eovax-
estove, it is a d.; evhaneovaxestove, it is a mere d.;
ovaxenaheo, a dreamer; zeovaxenaz, the one dreaming;
hovae nioceovaxenañenon, something made us d.; tāeva
eoxceovaxestov, one (in general) dreams at night.

dreary, see desolate, lonesome.; ehñōtatamano, it is d.
(general aspect). *mxenonoz, drags, maeprings*

drench, nanhatōṽa, I am drenched; see soak.

dress, naēs'san, I d. (term used by men); naēs'saneno, I
d. one; suff. -eno added to -san gives the trans.
or. form of this verb; namoonsan, I am dressed beauti-
fully; namxastovsan, I d. gorgeously; navoomsan, I am
dressed, clad in white; namoenoevsan, I am dressed, clad
with security, immunity; epavsan, he is well dressed;
natāēs'san, I am fully dressed, have a suit on; navoha-
evsan, I am dressed in buckskin; ehotosohāēs'san, he
dresses for show; naēvaevsan, I am clad in wool gar-
ments; namēskonsan, I am dressed in leather; nahekov-
avsan and nameovavsan, I d. in soft raiment; enxōsan,
he dresses funny; napēs'san, I have ragged clothes;
ēs'sanistoz (in.) and ēs'sanistoto (or.), d., n.; the
first term is v. n., while the second ref. to the
clothes themselves; ēs'sanenistoz, the dressing, don-
ing, putting on of clothes; moonsanistoz, beautiful at-
tire; moonsanistoto, beautiful d., attire, clothes; mx-
astovsanistoz and mxastovsanistoto, gorgeous d., attire;
voomsanistoz and voomsanistoto, white d.; pavsanistoz
and pavsanistoto, good d.; moēnovsanistoz and moēnov-
sanistoto, d. of protection, security; tāēs'sanistoz and
tāēs'sanistoto, suit of clothing; vohaevsanistoz and
vohaevsanistoto, buckskin d.; hetosohāēs'sanistoz and
hetosohāēs'sanistoto, d. for show; ēvaevsanistoz and
ēvaevsanistoto, woolen d.; mēskonsanistoz and mēskon-
sanistoto, leather d.; pēs'sanistoz and pēs'sanistoto,
ragged d. The suff. -toto is always or. Keep in mind
that the term -ēs'san ref. to male attiring and that
it implies the putting on of clothes by special "fix-
ing and adorning", in the sense of "attire, raiment, ar-
rayed in, clad with". Nanēs'san, I undress, put off my
attire. Naseszehenano, I d. one with a coat; nanesesze-
henanāz, I put off my coat; see clothes, v. Vōstoz, vōs-
toto, woman's dress; evōstove, it is a woman's d. (also
ōestoto); evōstovetan, she wants a d.; natōstano, I d.
her; emoxtavōsta, she has a black d. on; the same term
can be used for any one wearing a gown or robe (like
Catholic priests wear); evoomōsta, she has a white d.,
gown on; ēpevōsta, she is well dressed; etonitōsta, how
is she dressed? [Etonithōesta, what does it cost? Eto-
nithōsta, how high is it? (being suspended)]; nanitō-
sta, I have my d. off; nanitōstano, I und. her; eoāsevso-

chetos-dhāvōstovetan

ovaxevie-
tatoz =
relig. ceremonies
connected with
dreams

drags

naēs'san
he is well
dressed, decorated
also ref. to kmas
tree
ehetosohāēs'san
he is dressed in
ragged
pavsanistoz
to, fragrant
perfumed d.

naēstevano
I d. (thin), one
a lippy

nanitōsta-
oro, take her
d. off.

ehceevs are
d. as a woman
ehēpotonvcan
d. too warm

naēs'san
I d. me
nanēs'san
I undress

see p. 416 a, also attire

dream (in sense of wishing, Truch. longer)
naheox nevonoxta zemehesso

DREARY

ENGLISH-CHEYENNE DICTIONARY

DRESS

about dream in imagination: naheox nevonoxta
otōstooovax, I had a strange d.; niotōstooovaxenayovaze-
ma I had a strange d. of you; oxevestoz d. n. : ovax-

d.;
ing;
ēeva

s d,
90

o, I
ans.
uti-
I am
clad
ised;
roha-
in, he
gar-
ekov-
ōsan,
thes;
; the
o the
, don-
l at-
mx-
tire;
istoz
enov-
z and
and
and
z and
skon-
toto,
mind
that
"fix-
t, ar-
of my
esze-
, vōs-
(also
I d.
term
(like
; d.,
a, how
Eto-
aitō-

clad
near
mine

naēōsan
d. me
nanēōsan
I understand

sta, I have my d. off; nanitōstano, I und. her; eoāsevsō-

(shetous-ohāvōstovetam⁴¹⁰)

draxel
faded
nig, over
connected
the
dregs
chāva
his will
dressed, de
also inf. to
tree,
chavān
his dū
fragrant
basani
to, for
perfume
naēō
d. a
a
nani
oro
d. off
cheek
d. a
chāpoto
d. too

evitar
d. with
laps.

182000,
hosa zeni'ne haosenetto, something driving all before it
enonō maha, water driven before the wind

DRIP

DRIVER

namacho
namacho
give me a man
from it.
nama in even
in short time
namacho

esei Kovova
 = dripping wet
 ese Kovovo per
 es i d. f. Kovov
 = very soft
 =
 Kovovo =
 white
 = Kovovo =
 = force him
 =
 Kovovata =
 harmonious
 = Kovovate
 = we lead
 into rage.
 = Kovovu

water. as est. for
 hot station. 1/2
 2 in. hot
 from him
 1/2 box - i
 d. into water
 by road
 + 1/2 in. 1/2
 n. d. one
 away

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horses; zeamaovsansz, d., the one driving; zeamaōez, our d., the one who drives us; zeamoencensz, the one who drives a wagon; nha zeamoencoz niamoeneonan, the d. of our wagon, he who drives our wagon.

drizzle, eoancha, it drizzles; eyesseancha, it is drizzling (very fine, like fog); see rain.

droll, enxōs, it is d.; enxōsan, he dresses d.; see funny.

dromedary, paepaonahe, paepaonaheo (pl.), d., camel, the humped back one.

drone, evavaostomohetto, it makes a lulling, droning sound, swinging to sleep; see drowsy, sleepy.

droop, rad.-akav- denotes "hanging down, drooping"; eakavaeo, he sits drooped; eaavēsta, he droops his ears (animal); eaaveoz and eakaveoz, he becomes bent down, drooping; eaavota and eakavota, it sets drooping; eaavhoe and eakavhoe, one sits, stands drooping; inf.

-maaks- or -macse- denotes drooping, stooping; see stoop; ehoszeheoxz, he walks with drooping head; nahoszehe, I d., bow my head; see also languish, wither.

drop, naēnevaena, I d., let it fall, cease to hold it: naohāena, I d. it; naohāeno (or.); naohāenomaoxta, I

let it d. to the ground; naohāetan, I d., shun (in mind, disposition); naohāetanotovo, I d., shun one; naohāetanaota (in.); see miss, shun; eohāox, he drops his pack

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dress, zetahokomâta, that which tops a hot liquid (melted)
zetahoc-mokta avomhota, that which surface, black molten.

DROUGHT

ENGLISH-CHEYENNE DICTIONARY

DRY

drought, saahestoneatamanohestoz, general condition of non moisture; esaahestoneatamanoehan, it is droughty. See moisture, dampness. *naponoevo, caus d. to me*
drove, nokov zeamaoessô vèhoehotoa, a d. of cattle.
drover, amaovsanehe; zeamaovsansz, the one who drives (as cattle, sheep, etc.).

drown, namemstan, I d.; ememstaneo, they (or.) d.; namemstanoto, I d. one; memstanistoz, the drowning; zememstanessô, the drowned ones; nszaamemstanotahe, it or one shall not d. thee; vèhoemàpeva eoxxhëvevešeonisi--vonômeôstoha heôzetanoxtoz, he tries in vain to d., engulf his trouble with whiskey.

drowsiness, nomoneozistoz, the becoming drowsy; nomone--tanoxtoz, the desire of, disposition to d.; nomonomoxastoz, feeling of d.; nomonaosanistoz, the making drowsy; nomonaosemazistoz, d. from sound, talk; vavaosemazistoz, the lulling to d.

drowsy, nanomon, I drowse, doze; nanomoneoz, I become d.; nanomonetan, I am in a d. state of mind, I want to drowse; nanomonomoxta, I feel d.; nanomonaosan, I cause drowsiness; enomonaosanetto, it causes drowsiness; nanomonaovo, I make one d.; nanomonaosemo, I make him d. (by sound, droning, talking); enomonaosemetto, it (the sound of, as the droning of bees) causes drowsiness; hanom heêvenistôhestovevo navešenomonaoseman, the droning of the bees makes me d.; enomonevatomon, he is d. from listening, hearing; enomonevâz, he has a d. mouth; enomoneva, he is made d. by the sound of rain; navavaosemo, I lull him, swing him d., to sleep.

drug, esëoxz zemàpevôme, d., liquid medicine.

drum, oneavo, oneavoensz (pl.); napoponôn, I d.; napopon--oha oneavo, I beat the d.; eoneavoove, it is a d.; eoneavoevensz, they (in.) are drums; ovaoneavo, magical d.; maheoneoneavo, ceremonial, sacred d.; oneanotax, oneanotxeo (pl.), d. warrior; eoneanotxeve, he is a d. warrior; oneanotxeom, lodge of the d. warriors; poponônistoz, the drumming. See stick. *poponôo, poponôow, d. stick.*

drunk, enonotovseš, he is d.; nonotovsešestoz, drunkenness; nonotovsešheo, drunkard; enonotovsešheoneve, he is a drunkard.

dry, eponoe, it is dried up, drained, absorbed (of liquids, rivers), not flowing; eponoeoz, it becomes dried up, drained out; eponomaota, the ground is drying; esoxkomeponômeoz, a strip of water which has become dried, drained; naponomaena, I d. it, absorb the moisture from it; also said when any d. substance is used to make a surface less wet and slippery; naponomaena, I d. my hand (as in kneading, when flour is sprinkled over the hands to make them less wet or slippery, by absorbing the moisture); ponomaasene, dry--ing moon, (about March); naponomaëxta, I make my feet

*nanomoneoz
d. from
heat.
enomonaoset
heat made d.*

*oneavo
small d.
oneavo
oneavo
oneavo*

*nageponoe
oneavo
I shall make
the river to d.
ponoezene
he let it
be d.!*

*oneavo
I can say
meats will be
fatty etc. as opposed
to fatty & dry*

*oneavo
oneavo
oneavo
oneavo*

ENGLISH-CHEYENNE DICTIONARY

415 pallex, developed, de' sache
grayish

DRYGOODS

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DUMBNESS

inf. noxka and -noyce - denot. ^{shortly} 416 ^{gaily, funny, stylish}

dry goods. suffix. — eata, refer. to d., fabric: ^{facings of surface} ~~gencheicata~~, the kind of d. fabric. eneicata, it is that kind of d.; eoutaveata, it is of a different d., fabric. eharveata, of good d. f.; eapkeveata, it is not a good d.; checeata, of soft. f.; eexveata, much; epeata, gray; emortaveata, black; eottaveata, blue; eoxoxveata, green; cheoreata, yellow; eoxhouveata, brown; cheovenaeata, yellow-red; emaxemene-cata, orange; eiepozeixtaveata, with leaves, design. like cloth. xamaackakbostem, calico. eoutaveoze, taffeta (changeable). ^{en: a aaron} ~~not even~~, veiling. ^{en: a aaron} ~~en: a aaron~~. This suff. is interesting as it is also used extensively in the fig. sense as inveterate, confirmed, "dyed in the wool", addited. see kabit.

dress. Inf. ian refer. to d., attire, apparel g.v. In Okla. this ending applied only to male attire. In Montana ~~the~~ it ref. to either sex. Only the spec. suff. for women dress is ihōst. eohem'ian, he is in need of d. = dürftig gohleidet: eton'ienoxhsan, gaudily, frivolous, lewd; emomox'san, modestly d.; emenotōn'san, with pride; emousan, beautifully; emoonenōhervan, look, beaut. dressed; eakauatamahervan, gorgeously (also emuxatuvan, richly); emapervan: ehohātamaervan, impressively; evobōheratamaervan, gloriously; emeneervan, with pearls; evahouemahātaervan, with gold: exa-ahansenoveuōhervan, look, lewdly d. eapauemirably: etou'ienaxcenōhervan, look, lewdly d. eapauemirably: exapō'san, poorly, patched up: ecomō'ianuōhe, looks greasy. ehōstovdan, she wants a d. enethōsta, she is thus dressed: epehōsta, chamehōsta: emuxatosthōsta, zeomata-ihōstan, the soberly d. ones; jehotane-hōsta-ihōstans, the one found of fine d.

see gird in reference to girding one (also belt tucked up.)

nakaka-āxta, I tucked it up. (as trousers)

— cxtaenāz "myself up" "

nakaōsta — woman, ref. to dress, I tucked it up

nakaōstanāz — myself.

nakaōstaovāz, make myself tucked up.

E - The e in *Chuyenne* has the same value as the Latin prefix *e-* or *ex-* = from out, off, off, by reason of, effect, execute, carry thru, accomplish, perform

на ах ах ах ах ах, ах ах ах ах ах.

1-27

DUTIFUL

DYE

418

māhoorātoḥ = dye in
nitarsxtamanistoḥ
dyeing, the making of
different colors

ENGLISH-CHEYENNE DICTIONARY

EACH (

Ever together

419

namähasan
I dyc red
namähas
I dyc it red
namähas
mo cojcher
I dyc he
coat red

*tāetto, each and all of (persons): tāetto, each of his hair.
 t'ietto, each one*

does good; epopevoēta, he does good e. time, repeatedly; epopevoētao, they, e. one of them do good; ešēva, by day; oešēva, every, e. day; tāeva, by night; totāeva, e., every night; etahoe, he rides; etahoco, they ride; etotahoco, e. one of them ride; zehetā- the whole of; zetoheā-, e. one of the whole; zetoheāepevaevoss, e. one of them who are good; zehetāevōstomaz, all, the whole of our asking; zetoheāevōstomaz, all, e. thing we ask; the reduplicative particle however does not always imply "e. one" but may only ref. to repetition of the action; namometo, I give him repeatedly, many times; evoxq it is crooked; evovoxq, it is crooked several times; epa-nota, it is pasted against; epapanota, it is pasted at different places; chavsevoēta, he does evil; ehathav-sevoēta, he repeatedly does evil. Inf.-haztov- =each side; haztovōmā, e. side or shore of a body of water; inf.-totaom- =e. one (speaking of several) for self; enišeo kašgonesson etotaomhoco hetaxesēstovā, they are two small children, e. sitting on his chair (for self); totāma, each for self, each one's own; totāma orcehaz-tom, each one of you judge it for yourselves; totāma nimakātaemevoz niešemometanenovoz, you have been given each your own money; soss =one's own, particular; oe-soss, e. one's own, particular; nonameto (either detach-ed or infixed), e. other; nonameto mehotāz, love e. other. eager, nahāetan, I am e.; nahāetanooz, I become e.; nahā-etanosēho, I cause him to be e.; (nahāneetan, I am e., anxious, impatient for; orcheneetanotom zepeva, be ye e. for that which is good!) Inf.-ohā- =very much, in-tensely, in connection with the suff. -tan =desirous, e., wanting, expresses "intense eagerness, desire"; naohāneoxzetan, I am e. to go; evehoneve =he is a chief; eohāvehonevetan, one is very eager to be a chief; na-mesetan, I am e. to eat, am hungry; naohāmakātaemetan, I am very e. for money; *naomālanōs*, eagerness, hāetanoxtoz; heneetanoxtoz, the being eager, anxious, impatient for; ohāmakātaemetanoxtoz, e., greediness for money. Zexheneetanos estaševencoxz, he went there with e. (lit. being eager, anxious he went there with diligent eagerness).

eagle, maxevecess, maxevekseo (pl.), general term for big birds, but usually ref. to e. (lit. large bird); niz, nizeo (pl.), e. (ref. to eagles and vultures in general); enizeve, it is an e.; nizevós, eagles' nest; some pr. names are: Nizmaha, Bige.; Nizvokomāsz, White-e.; Nizevós, Eaglenest; Voaxa, Balde. Voaxa, bald e.; totōhe, totōheo (pl.), small black tailed e.; manhé, manhé (pl.), a kind of e. or vulture; āno, e., hawk; see hawk; vavanōon, side wing of e. used as a fan; evavanō-oneve, it is a fan (of e. wing); evotonsz, tail feathers (used for warbonnets); emahatāexan, he has e., strong

O = each, collec-tive distrib.
zeheto - each of them
zeheto - never e. after; accord. to their age.

maxeag, tan
very e.
an hardly wait (to)
maxe a-tomoseha
e. impatient
in some cases hardly wait
eatomoseha

eyes.

ear, matovōxz, matovootoz (pl.); kakōstātōz, the external e., concha; natovōxz, my e.; natovootoz, my ears; hestovōxz, one's e.; ematovoozeve, it is e., an e.; emāmātovoozeve, it is all e.; nahestovoozetovo, I have ears for one (or.), listen to him; nahestovoozeta, I have ears for it; hookoxz, hookoxtoz (pl.), e. of corn; chookoxzeve, it is an e. of corn; suff. -esta = eared; etapēvēsta, he is well eared, has good ears; also ctapavhestovoxz; eniscesta, he pricks, points the ears; enonišcesta, they, each of them, prick their ears; enocesta, he is one eared; eoxceaavēsta, he droops the ears; nanxpēsta, I have my e. stopped; naonxpēsta, I have both ears stopped; naonxpēstanāz, I stop both of my ears; naonxpēstano, I stop one's ears; nahekoxxpēstanāz, I shut my ear tight; naēsta or naōsta, I have a sore e.; etosēsta, he has long ears; esoxotoosta, he has a slippery e., one who is not willing to hear, also one whose concha is off; eonisyomhekonēstata, he is ill bred, one whose ears are stopped or unopened (see bred); naēskseovo hestovooz, I insert my finger into his e.; natoxpēstano, I hit (a stick) into one's e.; hestovooz naacovo or naemōsssztozo, I speak into one's e., speak secretly to one; napoēstaōstaso, I cut one's ear off; napopoēstaōstaso, I cut both his ears off (with two strokes); napoevoaxomovo hestovooz, I cut it off his e.; napopoevoaxomovonoz hestovoozetto, I cut both of his ears off; namenonanen, I roast ear corn. Following are pr. names connected with ear: Nocesta, One ear; Momahaesta, Big ear; Oneāta, Deaf; Niscesta, Pointing ear; Nišeesta, Two ears; Mazeesta, Running ear; Evoseese, Earring; Tovocesta, Dented ear or Nick ed ear; Mēnevoseest, Feather earring; Oxhavsevevoseesta, Bad earring; Vehoeosēs or Vehokosēs, Whiteman earring; Nakcomatovooz, Bearear; Sitoxcevoeesta, Long earring; Hotoavōēsta, Bull white ear. Zexoosomēstatto, tragus root of the e. shell; mesemeetātōz, auditory canal; hoseestoz, earring, q.v.; naotāemxistomovo hestovooz, I pierce one's e. (thru the lobe).

earache, ōstàtoz; naóesta or naōsta, I have e.

earless, esoxotoesta or esoxotōsta, he is e., has his

ears cropped off; also means: he is unwilling

to hear, he has no ear; nasoxotōstaetova, he has no ear
for me *see before time*:

early, inf.-meo- #e.in the morning, at dawn: also used

in the sense of "to-morrow morning": enstosemco-

hoeoxz, he will arrive here to-morrow e.: nameotóc. I

get up c.: zeotameovāna very c. in the morning: mōtot-

to, earlier (morning or evening): mòtòtto ebocoxz ba

comes earlier: nistaešiensz e. former days: *uata uox*?

earn, nahoozeo. I e.: nahoozeoetan. I want desire to e

1. *Phragmites australis* (Cav.) Trin. ex Steud.

na lozeto, I make use of
421

ahead of me
head him, ~~at~~
meeting him before
expected.

earthy in sense of the Greek γῆρας (= dust of earth)
 eheiececi amoheheto, he, an earthy course; eheiecece ohehetauma, i, earthy mind
 eheiecece ohehetauma amoheheto;
 eheiecece zeheso of in.
 eheiecece sta for is of e. existence
 eheiecece tamen, the has an e. existence
 eheiecece tamen to) ENGLISH-CHEYENNE DICTIONARY
 eheiecece tamen to) nageiececece, my dust, earthiness
 nageiececece, nageiecececece, I am
 eheiecececece, earthy born, I am
 eheiecececece, dust of the earth, dust of the earth

to gain; hoozeohestoz, the earning; (hoozemestoz, earning, as wages received); see gain; nahozeyōxta, I work expecting remuneration. nahozeyōxta, expecting pay

earnest, nahetom, I am in e., I mean it so, onisyo metan, he means it earnestly; onisyo metanoxtoz, earnestness; naótsehe, I am e., in a purpose; inf.-ótse- = with tenacity, earnestly; naótsetanotsan, I am in e. (to do it); vavekōxz, in dead e. now!

earring, hoseestoz, hosecestotoz (pl.); ehoseestove or toz zehie-
 evosehestove, it is e.; evhoeosēs, he has white
 man's earrings; navoseesoz, my earrings; nivoseesanoz, our earrings; nivoseesevoz, your earrings; nahevosees, I have earrings on; zehetosevosēs, the one with the habit of earrings. zehetosevosēs, the one with the habit of earrings.

earth, hoe, the e., land; nathoe, my land, country, e.; nathoan, our country, e. (in the sense of land); nstho-
 aman, our e. (in ceremonial language and meaning the whole e.); nsthoevo, your e., land; hesthoevo, their e., land, country; hoeva, on e.; zethoeva, on this e.; hoe

na voe emanszeno Maheo, God made e. and sky; ehoeve, it is e.; nahoczesta, I deem it earthly (obs.); eotahoe-
 ve, it is earthy; ehešeceve, it is earthy, of dust; heš-
 ec is used for e. when "soil" is understood; see ground; hovae zehesso hoeva (pronounce: hovae zehess-
 hoeva), thing of the e.; hovaeoxz zehessoesz hoeva, things of the e., pertaining to the e.; evhanetoxeta-
 nota hovae zehessoz' hoeva, he considers only that which pertains to the e.; hoe zémomooz, earthquake; taxtanoom, e. lodge, habitable e. [sitovoom, sky lodge, heavenly space]; following terms were used in ceremonial language: votostoom, the habitable e.; votostoomē, on, upon the e.; votostatatan, earthly being (lit. living on top, surface of, on the outside, other beings are supposed to live beneath and above); votostatano, earthly beings; evostataneve, he is an earthly, a human being; votostatanevestoz, the being upon e., as its inhabitant. Notostovoom, term closely related to the preceding and meaning "the earthly region" or the whole surface of the e.; notostovoomē, on the e., the fullness of the e.; notostovoneta, earthly inhabitant, human being. The Ch. believe that the e. is hemispherical, similar to the upper part of a beaver house or like the back of a turtle. It is guarded by certain powerful spirits stationed at the cardinal points, to each one of which the pipe is offered at many occasions. Another being is supposed to be within the e. The term "esceheman, our grandmother" is applied to the Earth in prayers. Following is what Lefthandbull, an old and prominent priest of the tribe, told writer concerning the creation of the e.: "There was a time

when this region is notostovon, northern, top part, surface of the world earth, cap of the world

essombeta
 see man "cardinal points p. 211

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W
 N
 S
 E

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

see man "cardinal points p. 211

-*Nahece-*
with simple
ease

from burden; navèpanòox, I am eased (from burden, pack); vèpanan, the e., lightness; zehcanatto, that which is easy, not difficult. See easy. Naheanaamèn, I walk with e.; momoxeman, with e., nimbly; inf.-hece- = with e., quietly, q.v. See also easy, relieve. *nahece* *nahece* *nahece*

easiness, oanaxanomoxtastoz, feeling of physical e.; oanaxanestoz, state of e.; anòvatoz, e. from pain (understood only in connection with pain, otherwise it may also mean "the receding of the water"); heto esè-oxz naoxceanòvatoe nathəmatazistová, this medicine brings me e., relief in my pain; momoxeman, with e.

Eseeno
eseeno
east, hesen, hesenoazeòto, hesenhasto; heseneta or heseneta, the e. (ceremonial language, ref. to the guardian spirit or god, stationed there); many Ch. do not pronounce the "h" in preceding terms; Hesenetahe and Hesenoahe, ref. to the spirit of the e., the god of the origin; hesenevooemē, in the sphere of the e.; hesenhastoeno, in the eastern country, place. Light and life originate in the east. The entrance to a lodge must be towards the east. Only dead bodies are carried out on the west side of the lodge. In former years writer saw oftentimes how at dawn and sunrise Indians would step out of the lodge and extend their arms towards the east to ask for a supply of life for the coming day, not in worship of the sun (for the sun was called by a different name, ceremonial and otherwise) but of the god who originates life and light and whose servant the sun is. There was a half forgotten tradition that a white being or brother would come from the east. If the Ch. were of the last Indians to begin spilling the blood of a white man and starting warfare with him, it was because of their reverence for beings coming from the east and looking white. When, some 24 years ago, writer visited a Ch. camp along the Washita river and began to speak to some women in their own tongue they fell before him in an attitude of worship. He experienced the same demonstration when arriving suddenly to a Ch. camp in Montana, some 15 years ago. They had met with white people long before this, but probably none that addressed them in their own tongue and spoke about God. Evidently the "Messias belief" with its expectations and revival of old traditions had made the Indians more excitable and inclined to view things and people with the glasses of superstition.— Hesenhastoeno enxhoeoxz, he comes from the e., an eastern place; hesenhastoeno zečv'nessò, the ones who live (have their whereabouts) in the e.; hesenhastoeno zenxhestassò, the ones from the e.; sitov hesenhasto na notam, north e.; sitov hesenhasto na sovon, south e.

eastward, təhesenhasto, due e., straight e.

{ nasepozē, I eat (with hand, tearing)
{ nāomē, " off of " "

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ehōspoxzere, ^{EAT} he is an easy
cheanaamēn, ^{mark} he (see sharp)
oeneo. the wagon

him or of one (or.); mevavêho, cannibals, name given

to the Tonkawa Indians by the Ch who claim that this tribe used to catch children to eat them; emevàzeo, they e. each other (also fig. denoting strife); nameva, he eats me = natotoxema, he talks about me; namesenoz I e. them (in.); namesetan, I want to eat, am hungry; mesetanoxtoz, appetite; mesestoz, the eating; zemesësz, the one eating; zemevsz, the one (or.) eaten; zemesestov, that which is eaten, is edible; emesestov, it is food or it is eaten; emesenov, there is an eating; mész or mesesz, e. it (thou)! més or mese, e. it you! Nahotameme-se, I e. behind (the back of something); meseheo, eater; emeseheoneve, he is an eater; mevxeo, anything eatable; emevxeoneve, it is eatable, can be eaten; nahemseoxz, I am on my way to e.; nixemesesz, come here to e.! nixemesesz, come from there to e. (here)! Namistova, I refuse to e.; mesestovâ zeomataesz, the one frugal in e.; nahooxemese, I e. for the last time; noxa natâesemese, wait until I have eaten; naxamamese, I e. simply, naturally, the Ind. way; novs nanešemesevo, I e. less than he; novs emese zehexovemesevo, he eats less than I do (lit.less than I do e.); novs emese zehexovemesevoz or zëmesevoz, he eats less than we do; natastoxemese, I am eating after him; zëmesevoz etastoxemese, he is eating after us; chestamestov, it is eatable, serves as food; nanemese, I uneat, disgorge what I was to swallow. The rad.-eana- ref. to the actual eating, masticating or chewing, and is qualified by another inf. always preceding it; nahâeana, I am strongly desirous to e., am hungry; hâeanâtoz, hunger; navesseanamo, I e. with one, also navessemeseemo; emataveana, he is eating the peyote (mâta = cactus, peyote); evsesmataveana, he is a peyote eater; navessemataveanamo, I e. the peyote with him; mataveanâtoz, the eating

naneoveauac, I e. standing
nahanitoeana, — sitting
naeama veanax, — lying (on side)
e ama-hoaxto-veana, he eats, leaning on his side.
hoxsena-veana, " reclining"
e ama-hoxsenav her, he leans
 leaving lying against him.
zomoxsenen, "I eat"
zohomoxsenen, "I am eating"
zemhaesenen, "I have eaten"

EAT

ENGLISH-CHEYENNE DICTIONARY

ENGLISH-CHEYENNE DICTIONARY

of the peyote; vessemataveanàtoz, the participation in peyote worship, lit. the eating of the peyote with [sc. others]; emahoneana, he eats ceremonially, sacredly; mahoneanàtoz, ceremonial eating; naéneana, I finish eating; niešemaseanamá, we have eaten all we had (as provisions); nanitāeana, I e. all of it (what was set before one); zehexoveanas nanitāeana, I e. the same amount as he does; zehetāeanatto nanitāeana, I e. the same amount as thou; noxa nataešéneana, wait until have eaten; nanooseananoz, I e. without him, lit. I leave him out from my eating; ninooseanatovaz, I e. without thee; nanoeana, I e. with (ref. to anything eaten as condiment, but the term is also used to mean "poison", q.v.); nahokoomoxtaveana, I feel hungry; naxamahokoomoxta, I sit hungry; eôzetanonaveana, he frets about eating; evostaneveana, he eats up a person (fig.); namôeševeanax, I e. in a lying posture; (omôeš- or -hamoeš- to lie flat, but resting on elbows); naeamaveanax, I e. lying on my side; natooxeanax, I e. in a stooping posture; ehanoseanax, he eats lying on his back; nanovôên, I e. in walking; naévabez, I e. to my fill, gorge myself; esesenoxta, he eats it (flesh from the bones); esesenomo, he eats, gnaws him; nanhoxtahoevomo, I e. it (or.) entirely; enhoxtahoe, it (or.) is eaten entirely (as the paschal lamb); enhoxtahoe, they (or.) are eaten entire; emênevasehe, it is wormeaten, see worm; nanooxtomevo, I e. together with it (or.), as in eating bacon with lean beef; niveszeovahemo, I e. with one (or.) out of the same plate, same food; namhaesan, I e., swallow, devour; namhaesta (in.); namhaeto (or.); namhastomoe, I e., swallow (for myself); naešemhaesta, I have eaten all of it, devoured; the terms -mhaesan, -mhaesta, -mhaestomoe, -mhaeto and the like, ref. especially to the gulping down of food; they can also be used figuratively in a good or bad sense, e.g. namhaetāe, they e. me up, devour me; namhaesta nitao zenistomonetto, I swallow all I hear; zehešepevaez' hešzistoz namhāstomovo, I swallowed his word because it was good; mhaesanistoz, mhaestomohestoz, mhaestomosanistoz and mhaetazistoz, the eating down, swallowing, gulping, devouring; see swallow, devour; nanasoenoe, I have eaten enough, to satiety; nataheomoenoe, I have eaten too much; nāhanoenoe, I e. extremely, to death; eahanoenoe mohênoham, the horse eats to death, kills himself by overeating; naséasen, I e. by soaking my food (while eating); enistomêvavēana, one is heard eating; also enistonevasen; namevatanotovo, I want to e. it (or., ref. to an animal, potatoes, tomatoes, beans, onions and some other articles of food considered or.); namesetanota, I want to e. it (in.); etaexomāe, he has been eaten, consumed by one (or.) in a fig. sense; hoxoaoz

eoxcemhaesanetto, the rust eats; emhaesanetto, it eats up. See food, gnaw.

eaves, ookoemàp zeorxeveše-ahāescvooz, that with which
rain water flows off.

eavesdrop, see listen.

ebb, very few Ch. have ever seen the ocean, and ^{and we} have no special word for ebb, but term enostōvatto = it

recedes, (ref.to water) will fitly render "ebbing";
nostōvatoz, the receding of the water, e.; etanostōvat-
to, it is ebbing; etanostōvaōz, it becomes ebbing.

echo, emàtasoomaehahetto, it echoes, is a spirit voice;
zemàtasoomaehahetto, that which echoes. Sometimes
màtasooma is used for e., as the answering voice is
believed to be made by a spirit. See reflect.

eclipse, see "hide behind"

economize, nat'āosen, I e., keep in reserve, save; t'āosen-
istoz, the economizing; nat'āoszhova, I am econ-
omical with my property; nat'āosexan, I e., save my
eyes. See save.

economy, tāosenistoz; tāoszhovastoz, e., saving of one's property.

ecstasy, mazhesta zevešhèpotomoenàtov, that with which the heart is overfilled; vonhetotanstahàtoz, e., lost in happiness of heart; vonevoeshemstahàtoz, lost in heart comfort; the preceding terms ref. to great happiness, exultation; ovaxenàtoz, e., vision, dream; ze-ovaxenavo, while in my e., dream, vision; see dream.

eczema, exaema^o, boil; na(e)xaema^e, I have e., boils; see
pimples.

eddy, enimaesevo, it eddies; zenimasevo, the eddying;
 --- -nima- =around, turning + esevo =to flow. *enimaesevo*

Eden, Vovònitoomē, the place of delight, bliss. *the Eden*

redge, natoxenoe, e. (in sewing); natoxenoto naeszehen, I
e.my coat (by sewing braid, ribbon, lace along the

inf.-toxe- = along the e., border; see border, brim; na-

toxèn, I walk along the e., border; toxoemaó, e. of wood;
zeéno, the e., where it ends; zekàkoeō, the e., crest.

that which terminates in an e., crest; zehèpeō, e.,
brink, brim: totxkomā (also totxkōmā.) e. of river, lake.

little distance from the shore or bank; hevēs, its e. (of cutting instr.) means also "his tooth". see teeth:

natoxoéxa, I trim its e. (by cutting); natoxoéso, I trim its (or.) e. by cutting; natoxoexova, I trim the e. by

cutting; naéasen, I sharpen the e.; see sharp; chestovonen it has two edges (of knives): zhestovonenetto

xovatov, the two edged sword. *zcho-ohota*, the one (su.) at h

exocemestovensz, these berries which thou seest

educate, naanemo, I e., train one; aneevátóz, education,

[illegible]

tuo navitahaviamus

d. this is a
the-manifest
ed. by it
manifest
comfort
man
the

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heic - heic - accomplish, execute, effect, perform. heic - tō - see b 300
all suff - e - tō = effecting, working out, accomplishing. in ancient & modern
doing, what we effect, are accomplishing. nahēneovāztae, I have
nahe - neovāztae, I have accomplished, I have done.

effect in sense of work, procure, etc. in impersonal
form is rendered by - suff. - e - tō, see p. 1126

training; see teach, train; zemxistoness or mxistone - tho
heo, the educated ones (ref. to Indians who have had full
schooling). See bred.

efface, see erase, wipe. effect, v., expressed by the causal suff. - eho (or.)
effect, v. (in.); nahēmoxtaēho, I e. one's sickness, cause
him to be sick. See Causative in Ch. gr. etonēto.

effect, n., nasaatoneōészé, I have no e. upon it; nasaato-
neōetohe, I have no e. upon one, do not prevail up-
on him; etoneōsanetto, it effects; inf. - ox-, -oxzeš-,
-oxtoxe- and -oxneš- - tho, altho, and carry also the
meaning of "in spite of, in vain, without e."; naoxzen-
theto, I told him in vain; naotoxzeēszto, I speak to
him without e., in vain; heto ešōxz naoxvešenāeta, I
give him this medicine but without e.; naoxthaōn, I
pray without e., avail. zheicētoasanahe, how if e., effect, under

effective, etoneōsanetto, it is e.; etoneōsanistove, it
is e., has the power to effect. etonētoasanahe, how if e., effect, under

effervesce, emocamēoxz, it is effervescing, bubbling. see under
efficacious, heto ešōxz eoxcetoneōsanetto or eoxceto - potant
neōsanistov, this medicine is e.; see ef-
fective; ešōxz eoxcepaveexaosanetto, the medicine is
very e.; esaatoneozé, it is not e. ex a osanetto

efficiency, otovastoz; eheotovastovetto, it has e.;
nexovastoz, e., ability to execute. nhasotomastov

efficient, eotovoxvae, one (or.) is e.; zētoxovasz, one
effeminate who is e.; inf. - otovoxve- = efficiently; eoto-
xovemanisz, he makes it efficiently; eotovoheneeno, he
is e. in knowledge; see efficacious. Enešēoona, he is
e., skillful; enoxovae, he is e., able to execute.

effort, suff. - meo (confound not with inf. - meo- which
means early) denotes effort, strain exertion; na-
kanemo, I am tired of the strain; nanhessemo, I make
e., exert with e.; naomomenemo, I make e. to weep (work
my face into weeping); nahekonemo, I make strong e.
(usually in the physical, bodily sense); naanonemo, I
strain to darken (in forcing one's eyes shut). naotatavonastov

effulgence, vohōenēhestoz and heševohōenēhestoz, the
effulgent, looking shiny, glorious; e. vohōenono, it is
egg, vovoz (the inside one, within case); vovotoz (pl.);
evovozeve, it is an e.; pēneo, egg beater, grinder.

egg, see self: ešēinovoxevovotao, they lay (or hatch) serpent, eggs; here
egoism, nienōestoz, (in deeds); enieno, he is egoist(?);
venaškosostoz, e. (in food); evenāškoss, he is ego-
ist, selfish with his food; saakooxtahestoz, e., selfis-
ness; nasaakooxtahe, I am egoistic; momēnkoezestatoz,
e. the being for self, keeping aloof from others.

egoistic, evenāškoss, one is e. (with his food), selfish;
esaakooxtaheo, they are e., selfish, stingy; emo-
mēnkoezesta, one is e., keeps aloof from others; see if one
enixaē he puts (fork) of. attempt, struggle, try. mixarhesta
enixaēox, he makes eff. to go counteract. see strive,
enixaētan, " " in mind
enixaēmoxta, " " feeling etc. used much in the folk
geoxcheicnixāētoe, the way to make efforts etc.

che - neovāsehe in effulgent, looking shiny, glorious; e. vohōenono, it is
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che - neovāsehe in effulgent, looking shiny, glorious; e. vohōenono, it is
che - neovāsehe in effulgent, looking shiny, glorious; e. vohōenono, it is
che - neovāsehe in effulgent, looking shiny, glorious; e. vohōenono, it is

selfish.

Egyptians, Nxpavātaneo, the ones who hinder from going out, who hold, keep back.

Egypt, Nxpavaeveno or Nxpavaeno.

eight, nanõtã, 8; nanõtohã, 8 times; nanõtohã tóevhatto nanõtã, 8 times 8; nanõtõ or nanõtẽ, 8 of; nanõtõ or nanõtẽ maxemeno, 8 apples (of apples); nanõtõv, 8 folds, packages (that of collectively); enanõtamaeha, it is folded (upon itself) 8 times; see fold; nonanõt, 8 at a time; nonanõt, to each one 8; enanõtĩeo, they (or.) are 8; enanõtansz, they (in.) are 8; ninanõtĩhe-mã, we are 8; zenanõtãesz, the 8 ones (in.); zenanõt-reßõ, the 8 ones (or.); enanõtõeoxta, it (or.) has 8 legs; nĩnanõtress, 8 of you. See numerals for the many other forms which 8 as well as any other numeral are susceptible to take; enanõtnovæo, they (or.) are 8 fold (as companies of soldiers); emanõtõvansz, they (in.) are 8 fold.

eighteen, matõtõtĩnanõt, ten added to eight; see numerals. eightfold, nanõtõv (collective); see fold, numerals.

eight, zenanõtãonetto, the e. (in a succession or line); zenanõtãomoetto, the e., the one (in.) making eight; see numerals.

eightieth, zenanõtĩnoanetto; see numerals.

eighty, nanõtĩnoe; enanõtĩnoeo, they (or.) are e.; enanõt-noensz, they (in.) are e.; see numerals.

either, tóna nasz, either one; haztov, on either side.

eject, naõstahasen, I e.; naõstahãz, I e. it; naõstahamo, I e., throw one out; naõstahãto, I e. it, his; see throw; naaseahasen, I e.; naaseahãz, I e. it; naaseahamo, I e. him. Rad.-ase- = away.

ejection, õstahasenistoz, the ejecting; õstahamazistoz, aseahasenistoz, the e.; aseahamazistoz, the e., the throwing away.

ejecter, õstahaseo; eõstahaseoneve, it is an e.; aseahaseoneo, the e. (rad. -õs- = out and -ase- = away); easeahaseneoneve, it is an e.

elaborate, rendered by inf.-once- = particular, painstaking; naoneevsan, I dress e.; see minutely, particular.

elapse, eoxceoomnexoveoz, time elapses, passes over, by; eoomnexov'nettonsẽ ešiensz na ãnoz, the days and years e., pass by: matõtõẽ ã etanexov zehešehooxevõmaz, ten years have elapsed, since I saw thee for the last time: *zeeshãxẽ xõhepẽ, after a long time had elapsed.*

elastic, eas'seõo, e.; eas'seõoneve, it is an e.; as'seahestoz, e; nas'seahestoz, my e.; eas'seha, it is stretched; naas'seana, I stretch it (like an elastic); eas'seoax, it is stretched (cloth); naas'eoaso, I stretch it (or. instr.); asẽszehe, e. shirt, underwear (because it stretches and contracts); mãsevon, e.

naas'seõoneve, I s. as string, (chewing gum, taffy, when pulled)

navotaneoz, I go around a bend, elbow form: evotano mocha, a bend of water as around a peninsula: evot buco floats around a bend.

sleeve holder; namaxsevon, my sleeve holder. See *elated* *chencha mixta, i el. (puffed up)*

elate, nahetotanevomorta, I feel elated, happy, exultant; *geh chema thia*

namenoeoz, I become elated, proud; navešemenoeoz, I

become elated, exultant with it: *chae broac mixta, u. l. feels a lot*

elation, hetotanevomortastoz and menoeozistoz; evešeme-

noeozistove, it is a cause, subject of e., exalta-

tion. *cherzeo noherizstove, thou i an el. (fig.)*

elbow, maseoo, the e.; naseoo, my e.; nazeonono, I e. one,

push myself forward (also fig.); nazeonohe and

naheszeonohe, I am elbowed (kept away, not let come

near); nakoeszeonax, I bump my e.; nanaeszeonavoesh, I

get my e. paralyzed (ref. to the peculiar sensation

when hitting the "crazy-bone"); evotano, it makes an

e.; meo evotaneoz, the road makes an e.; zevotan, an

outer corner in the shape of an e.; navotanemanisz, I

make it elbowed; navotana, I e. it [votano, the cheeks,

called so from their rounded form]. *zexona ovotau, he rounded*

elder, zehaeaes, zehaeaes (pl.), the e. one; nahaeae, I

am of age; nahaeaevo, I am older than he is; see

old; zemahaeataz naa, my e. son; zemahaeataz natona, my e.

daughter. *zenonavav, the elders, (a. leaders, chiefs), counselor, headman*

elderly, etosešemahaciseheve, he is an e. man, lit. he is

going to be an old man; etosešemata macheve, she

is an e. woman. *zenonavave, he is an elder*

elect, namononoz, I e., pick one (or.) for me; nimhono-

toz, I e. thee for me; this comes near the sense

of "I procure one for me"; monistoto, the e. ones

(or.); namonistoto, my e. ones, the ones I have chosen,

procured for me; nanitaozo, I e., select one (or.); na-

nitaa, I e. it (also: it fits me); nitaovsaneheo, the

one who elects, selects; nitaoseo, the one elected, se-

lected; enitaoseoneve, he is an elected, selected, cho-

sen one; nanitaoseo(n), my elected, chosen one; naheni-

taoseononoz, he is my e., chosen one; nihenitaoseoneto-

vaz, thou art my e., chosen one; zenitaoseonevsz, the

e. ones; zenitaoosz, the one who has been elected; zenit-

taohess, the ones elected (or.); namoheno, I e., se-

lect one (or.), by actual taking hold of a special

one, to choose and procure; namomeseaozo, I e., choose,

pick, single one (or.) from a certain number; naneze-

mo, I e., choose, specify one (or.), in words; zenezemes-

s, the elected, chosen, specified ones (or.); naenano, I

e., set one to be; Zevašitaevsz etaešeenane, the Presi-

dent has been elected; zeheneaneonsz, the elector, the

one who elects, appoints to be (obs.); niahane Maheo

zeheneaneonsz vostanehevestoz, God is the author of

life. See appoint, choose, select.

election, nitaovsanistoz and nitaovsenistoz, the elect-

ing; nitaoseonevestoz, the being elected; nitao-

ovazistoz, e.; momeseaozistoz, e., choice, selection;

elder, *ΠΡΕΣΒΥΤΕΡΟΣ* nonavatan *zenonavahshoemaz etotabemahastav*

zemahem-xotane nonavavshoemess the elders (Christians)

ehokā-peve-ēz'toan; hokā-peve-ēz'tamistoz, eloquence

embryo

element, rudiment: ^{zāaēi'tāesconēhan, rudiment, undeveloped incomplete}
^{zēvēc-mhacēnemere, ~~the~~ ^{its} compound}
^{ingredients, parts: zēvēc-rovae-ae-voitōmōkōta}
ENGLISH-CHEYENNE DICTIONARY ^{rud. etc. of learning}
^{in time of first element (inf. aug. grūdes)} ^{EMETIC} ^{monēasdoneeva-}

neznemazistoz, e., specification (in words); mohenazis- ^{toz, actual e.; see elect.}

electric, nonomaevohoksenanistoz, e. light.

elephant, no settled name for e.; zēseēs, long nose.

elevate, see raise, lift, ^{elevator, coneaxtoz.}

eleven, matōtōtnoka; see numerals; ematōtōtnoceanam, he ^{is e. years old.}

eleventh, zematōtōtnokaonetto and zematōtōtnokaomōetto.

eliminate, naasetana, I e. it; naasetano (or. x); see re- ^{move, take away.}

elimination, asetanenistoz, the taking, removing.

elk, mohe and moehe, moheeo (pl.); mocheess, young e.; ^{hotoamohe, bull elk, emoeheve, it is an e.;}

māpeva-mohe, water e. = moese; moēnoes, e. tooth; moēnoc- ^{soz (pl.); moēnoesanistoz, e. tooth dress; moēnotoz, e. hides;}

following are some pr. names connected with e.: - ^{moēnoes, e. tooth; moēnotoz, e. hides;}

Moxotoevsešz, Elk showing his horns; Moheeohe, E. riv- ^{er; Moxnokasz, Oneelk; Mocē or Mocēs, Young-e. woman}

often translated as "Little-woman"; Moemeēne, Ap- ^{pearance-e. woman; Moheoxnistōhe, Howling e.}

elm, omenō, omenosz (pl.); evešemane omenō, it is made of ^{elm (wood).}

elongate, nahaestana, I e., make it long; see long, tall.

else, hovane zenitaesz, no one e.; ahas, all e., every- ^{e. (in the other case); oxs (also used as inf.), e.,}

some other place; ooxs, pl. of oxs; tāeoxs, bound e. ^{where; na mato hena, and what e.? Oxsetto, or e., oth-}

erwise; inf.-pa(e) = e. in the sense of "unless", as in ^{threatening; māsaapaeneševehetto nszemaxeoshan, if}

thou doest not do it, thou shalt be punished.

elude, see escape, keep away from, dodge.

emaciate, eohāonae, one is e., very thin; see lean; zeo- ^{hāonaesz, the e. one.}

embankment, paomaeneo; epaomaeneoneve, it is an e. ^{embarrass, see confuse, confound; etotone, etotoneoz, he is}

embarrass, see confuse, confound; etotone, etotoneoz, he is ^{embarrassed, bashful; etane, he is embarrassed.}

embarrassment, totoneozistoz, the becoming embarrassed.

embers, see coal.

emblem, neevat'seo, e., sign; eneevat'seoneve, it is an ^{e.; honeo, cloth, that which one wears (used}

in the fig).

embody, zehešetovatto, that which it embodies, its mean- ^{ing, purpose; see represent. navoitanevohosconenotto, I e. one}

embrace, nahekozeno, I e. one (hug one's neck); nahekoze- ^{vaeno, I e. one (as if in "passing by", Ger. vor-}

übergehend); nanskortseno, I e. one (by the body, under ^{the arms); nanohono, I e. one, to hold in one's arms as}

a mother her child; see kiss.

emetic, esēoxz zēvešheheozozistove, medicine by which ^{vomiting is produced.}

embrace, nahekozeno, I e. one (hug one's neck); nahekoze- ^{vaeno, I e. one (as if in "passing by", Ger. vor-}

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eliminate

elimination

elk

elm

elongate

else

embankment

embryo

embarrass

embarrassment

embers

emblem

embody

embrace

emetic

emblem

embrace

embrace

embrace

embrace

embrace

Eminent see prominent, stand, out

EMINENCE

ENGLISH-CHEYENNE DICTIONARY

EMULATE

eminence, zèpaomao, e., higher ground; zèpakomao, a little e.; tass zèpaomao ninhē, as it were thou stand-est on an e., in a high position.

emissary, see messenger.

emission, hōsevoxtoz, the flowing out; hōstahasenistoz, the throwing out from.

emit, ehoatovao, smoke emits from; ezevanota, it emits, spews up; rad.-sesta denotes "emit" in the sense of sound or voice; zeto vecess etonsesta, what sound does this bird e.? Nisēsestamā, we e. the same sound; enešsesta, one emits that kind of sound, voice; zèpevetanoss ehesseneseesta, he emits that sound because he is glad; see throw out: *sound, noise, voice.*

emotion, zehetomortāozetto, my e.; see feel; hetomortāozistoz, e., sudden feeling.

emphasis, haestoanistoz, e., on utterance; see stress.

emphasize, nahaestoan, I e., put a long stress on my utterance.

employ, nahozeoto, I e., use one (or.); nahozeorta, I e., use it; heto ešōoxz naoxcehozeorta, I e. this medicine; nivā zehozeotata, who does e. thee?

employee, zehozeoessō, the ones employed, used, working.

employer, zehozeosansz, the e.

employment, hozechestoz, e., work. *nitahozeeoatō, etc.*

empower, nameto nitāevhoemanistoz, I e., give one authority; nametan exoētastoz, I am empowered, given the power of execution.

emptiness, vèpastoz, vèpehastoz, e., hollowness; ponoxtas-

empty, navèpana, I make it e., hollow; navèpeneotasesz, I

cause it to be e.; namashēnen, I e., pour, dump out; namashēnena, I e. it; navèphōvxtō, nahōvxtō, I e., take

out and store up; see hollow. Naponoxta, I am e., hung-

ry; ponoxta nahoe, I stand e. handed; eponoe, it is e., dry (of water courses or anything having contained

liquids); eponocoz, it becomes e. (see dry); evèpeš, he is e. (in mind); ematoneaxene, it is e. (of a spool of

thread, wire, etc.); evèpecha, it is (state) e.; evèpa, it is e., hollow (quality); ehēnene, it is emptied (not

ref. to emptied receptacle but to contents); evèpeome-

ta, it is e. (of a lodge, house, habitation); embātō, it is an e. space; eoāeotō, it is partitioned in e. spaces;

zevèpōsz, the e., hollow ones (in.), stove pipes; hotoma zèvèpepešena, in the carcass, e. carass (when ribs are

still covered; evèpotax, it is e. (of abdomen, when sunk, flattened); evèpotaōstax, he has an e., hollow,

sunk abdomen (speaking of animals); see hollow. *space.*

emulate, nanexovaetan, I e., desire to be of same degree; nanexovaetanotovo, I e. one, want to be as much as

he is; nexovaetanoxtoz, emulation.

caat metachau, it is not (affected) effected, worked on; nothing has
 been done to it - banded; caat metao, it eff. one in nowise (see
 p. 65 e).

empty banded; pon and ponoxta: pon nahsoox, I come e.
 etapouocha, it alights, amiss; naxipe manitōo, I make it (tui)e.
 Vēpe matauōoxiztoz = the Greek mataiotēs = useless + worn
 (Zohaltlos: evēpkeiet oia amohetto, ha, an e. purpose
 see p. 512 b. fruitless, emāhō mana and emāhō etana
 be emptied, it all puts it all out; etōstō'ana, out of
 eni hō, toanaaz, emp. self: Ger. entäussern.
 zehereprena-petōmohetanoxtoz, vain, empty, self glorifying
 in that nanitōo.
 nanitōo (as a pipe, or), nanitōha, ina. to empty any recep-
 tacle, pipe bowl, bottle, etc. by use of a stick or other instrum-
 as when an Ind. empties, pokes out the ashes from the pipe bowl
 or when one gets something, say a piece of cord, out of bottle
 the expression: enitōō'ana, ref. to the emptied ash
 of a smoke pipe, near or before the door of a tent, where
 the Ind. snail has not been welcome. It implies more
 or less a curse.

eg. enclash, enclash. exp. with inf. -vovov- = involved, like an egg by its shell.
 erotogor, become unfolded, unrolled. u avovogoziatog, my refuge. etc.
 I am simply enclashed: evovogozionere (see inside.)

err, astray etc. (Greek Πληρω): nauotova osau, make to err,
 wander (out) nauotova vouazego, make me to be erring, wandering,
 (out): na otenotova vo, I desire me into erring (out): eoce-
 notovahistanoresko, cause them to be deceived (a, many),
 eoce-notovaothaxotomane, is he author of error
 eoce-vouie na axotomane here, he is the author of error

enrusted, (as objects like branches, poles, ropes etc) emhavoxpomazerao,
 by, in salt; emadome-meazerao, heard inc. in snow etc.
 emha-hoxao, inc. in rust; emadomeao, with fire

-vaoxs- refers to "close, conclusion, termination, Schluss"
 end: vâxs, evâxznetto, it reaches the end: booxe-vaoxs the last end; shoaxe-
 vâxznetto, it reaches the world shall end; shoaxe-vâxznetto, it shall
 come to end; et avâxse-on'netto, it ends into
 et avâxse-leenetto, ends down into: et â-vâxznetto, come to the
 +aetto, at the end of; finally. +aetto boox, until at least the end
 +aetto means till rather than until (final cause)
 -emetâse- to the end that (final cause)

see fortify, fortification zistābaemenaenento'hevan, where they are encamped, fortified = qelagant

ENABLE

ENGLISH-CHEYENNE DICTIONARY

END

enable, nahóešemo, I e. one (see attain); naotoxovemané-ho, I e., make one able, wise; see able.

enact, naexhoeman, I e., pass a law; exhoemanistoz, enactment.

encamp, nahamoxzheme, we are encamped; see camp.

encase, navehana, I e. it; navehano (or.); navehanomovo, I

e. it his; evehoaz, it (or.) encases, entombs it-self (as worms); nahovoenaz, I e., enshroud myself; see case. *see p. 432 h. enclose - encfold, evehoazoo, evehoaxco: key, encase*

enchant, see blandish. *magic, enchantment, oonaovazhi e. him*

encircle, eonistākoneoetovovo, they e. him, they sit in a circle around one; eonistākonhēoetovovo, they

e. one (standing); eohoneotovovo, they e. him (leaving an open space); see circle, encompass, surround, ring; eohoneotovovo, they e., surround one (or.); eohoneoetanov, they e., surround it; natāxtāphoneetōe, they e. me round about. *natāxtāphonevonee, they stand?*

enclose, nanoēstana, I e. it with; enovehane, it is enclosed with (encased); enoveeta, enoota, it is

enclosed within a receptacle; nanxpaoan, I e., to keep enclosed, not allowing to go out; nanxpaoovo, I e. one; nanxpaa (in.); nanonxpaa, I e. it along with; see close; naamoneana, I e. (with a fence, rope); see fence.

enclosure, menao; emenaoeve, it is an e.; menaoeva, in the e.; namenaoán, I make an e.; zeamoneane,

that which is surrounded by a fence; namenaoito, I put an e. about him; namenaoaovo, I make an e. about, for him; hohonaemenao, an e. of stones; see fortify.

encompass, rad.-oom- or -ohom- =encompass, surround; na-

oomoetovon, we e. one (sitting); naomeōetovon, we e. him (standing); see surround; nāestoz naomoeo-

zetōenon, death encompasses us; *see enclose*

encounter, nahoehoto, I e. one; zehoehotaez, that which encounters us; hoehotazistoz, the e.; see at-

tack. *see opanose in words*

encourage, v. suff. -vātoe (in general), -vamo (or.) and -vāta (in.), denote "encouraging, urging, advis-

ing, coaxing"; napevevamo, I e., urge one to be good; namanevamo, I e., make it grow, (as a plant, by water-

ing); nahēstahaovo, I e., hearten him. *nahēstahaovaxen, also naēua*

encumber, eetaomoetto or ētaomoetto, it encumbers; ētao-

moe, he encumbers; nahāstanen, nahestomanen and natotahopanen, I am encumbered, busy with, have much to do.

encumbrance, hovae zevešhestomeozistove, something by which e., obstruction is caused; hestomanen-

istoz, haestanenistoz and totahopanenistoz, e. from being busy, preoccupied with; navešhestomeozenoz, he is

an e. to me. *when end means close of a successful struggle, striving*

end, rendered by inf. -én-; eénoētastove, it is the e. of

at each end / a, hear, peer, stick etc.

eeueha-
it ends (a
surface etc)

instantaneous
for man, he
e. the world

zeintanen
tomaar?

mata - eusta -
novstomani

Love, where
the end of the
world is.

take place e

the doing, performance; éenhozeohē, he ends his work; naénoox, I e. my track, die; ehēn'nistovetto, its course has an e.; esaaēhēn'nistovettan, its course has no end esaaēnettān, it does not e.; éénstov, it is an e.; éni-stoz, the ending; ééneoz, it ends, comes to an e.; naén-ston, I e. building, constructing; éénstonstov, it is ended (ref. to the building or performing of certain ceremonials); éénooxistoz, the gradual ending; naéno-moxta, I stop being sick; énomoxtaستoz, healing; naéno-ého, I effect "ending" to one (or.), ref. to one being healed; naénostoman, I occasion healing; hoox, the e. the last (also used as inf.); hooxastoz, the last e.; hooxettōevestoz, the last state, the utter end; naén-tovaso, I put an e. to one's neck (by cutting it), I be-head him; see stop; inf. -vâs- =e, in the sense of complete, q.v.: *for further or better end of any thing, see 'halla*

Vortan

ματὰ, ἐν

History

haben a

Picture

Q. 2412

endeavor, rad.-ótse- denotes endeavor, struggling, striving for; eótseoneve, he is one who endeavors; naótsetan, I e., strive for (in purpose); naótsevhôna, I e. in praying; naótsetanotsen, I earnestly e.; ótsetan-otsanistoz, earnest e.; ótsehe, endeavorer; ótsehestoz, the e., endeavoring; inf.-onisi- = try, attempt; naonisinetan, I e., attempt; naonisimeozexanen, I e., make attempts, try to find; see try! -MKA²

endless, ešaenettan, it does not end; ešenetto, it is e., without end; nomoss aanetto, without end, continually; inf. -saapoe- denotes "without interruption"; esaapocamatanenstovhan, it is an e. life, a life without break; esaah'en'nistovhan, it is e., has no end.

endurance, òènovastoz; heahestoz, e., duration, steadfastness, the lasting; haešòènovaeztovazistoz, long

e. towards one; inf.-ōēnov- =with e., enduringly; òēno-
perseverance, faithfulness.

endure, eheane, one (or.) endures, lasts; eheahetto, it endures

endures, lasts (stative); eheoetto, it endures
lasts (actual); nahovâxsheane, I e. to the end; inf

naōēnov = enduringly, (persevering,) undergoing with patience, faithfulness; naōēnov women, i.e. suffering, or

suffer with endurance; naōēnovenonizeoma, I e. patient
ly; nanonizeomexoomen, I suffer patiently; inf. -noni

zeome- =patient, mild, tame, enduring with patience

without demonstration of temper; navessevisomo, I
with one (or.), carry with him; eōēnova, he is endur

ing, persevering; naōēnovaeztovo, I e. with one, bea
long towards him; Maheo nioxchaeš-ōēnovacztōen, Go

bears long with, or is faithful towards us; see faith
ful persevere last: chāexov'netto, it endures for

long time; esaanexovhekoneozettan, it cannot e.th

strain, lit. it cannot equal in strength; neto zeneta
noehotaetto haomenhestoz nasaanexovhekoneozetohē,

cannot e., stand the strain of the misfortune which
 2. *over* *to* *act* *towards* *one*

434

has some hardy, doughy, holding out
endure & very hold up bear

nat'ion - amomen

amoomesikan

Transcribed
by [illegible]

9

I
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to

... 2000 ...

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r
d

-
a
e

-
 I
 h

Industrial Revolution

tan

2

has some hardy, doughy, holding out
endure - veis hold up - bear
nation - amoomen - supper com
amoomesihan

befalls me, lit. my strength does not equal, "degree" my misfortune.

endwise, eéha, it stands e., upright; see tilt, upset. *MOZ = stranger*

enemy, vépameheo, e.; óneztaheo, e., foe, adversary; *navé = e. i. from another*

pameheve, I am an e., foe; vépamehevestoz, the be-*tribe of*

e.; epamehan, our e. (incl.); nipamehan, thy e.; hevéham, one's

epamevo, your e.; hevépamevo, their e.; zehevépame, *one's*

mies, mine enemies; see adversary; epamehane, our ene-*to me, or*

mies; ehamō, thy enemies; nahevépamehoz, he is my e.;

nihevépametovaz, thou art my e.; nahevépametatanotova, he

wants me to be his e.; zehevépamestovsz, the e.; zehe-*struggle*

vépamestovessō, the enemies *see under strive - nixax -*

(energetic, enākac, one is e., active, industrious; zena-*strive*

kasz, the e. one (or.) *see 848a*

energy, nákastoz, e., activity.

enfeeble, see weaken.

engage, is expressed by inf. -ēve- = engaged in, at it; *occupied*

načveész, I am engaged in speaking; navistootā-*engaged*

zemo, I e., bestow myself to one (or.); navistomōhan, *engaged*

e., in the sense of sacred covenant, oath; nahozeto-*with one*

hoemanevêho, I e., use a lawyer; nahozesomē, I am en-*and*

gaged, at it all the time, constantly occupied with it. *eng. in*

engaging, ehessetanonova, she is e., attractive; see draw. *while at*

engender, nahestoešého, I e. him; zehestoešessō, the

ones engendered; eoxchestoešesohetto hāmox-*sub - tēu*

tastoz, or eoxcheznesész hāmoxastoz, it e. disease. *Engender*

English, maevêho, the red or ruddy white people; this *see broad*

may have been used formerly to distinguish Eng-*Engender*

lishmen from Americans, but soon the term was applied *see broad*

solely to designate the Germans and later on speci-*Engender*

fically the Mennonites. Vêho is the general term for *see broad*

white man, but is mostly applied to Eng. people. Only *Engender*

when distinction is insisted upon, the term xamavêho *see broad*

is used to designate Eng. and American people; the *Engender*

pref. xama- implying that they are the one indigenous *see broad*

nation of white people; evêhoensz, one speaks E.; vê-*Engender*

hoenszistoz, the E. language; nahoxovensz vêhoenszisto-*see broad*

vā, I translate it into E.; nahoxovenszeviana vêho-*Engender*

enszistovā, I translate into E. by writing it; vêhoevo-*see broad*

stanehevostoz, the E., white man's custom; see white *Engender*

man; navêhoenszeto, I speak in E. to him: *see broad*

engorge, eahez, he engorges, he eats to his full capaci-*Engender*

ty; nataheomoenoe, I e., eat too much; see eat.

engrave, namxaxova, I e.: see carve. *see 848a*

engulf, evonōmeoxz, it engulfs (of water); navonōmeōs-*Engender*

toe, I am engulfed, lost under water (of a sud-*see broad*

den, with a dash).

enhance, eamhoomosanetto, it enhances, acts greater; he-*Engender*

pevatamahestoz eamhoomosanistovez', his goodness *see broad*

is enhanced.

nahesztahavē, Makes, God e. us

nahesztavē

om mace mace mace mace

from

(implies foregoing motion
to attain

et totaliter in se habent
ent. Themselves becomes

ENGLISH-CHEYENNE DICTIONARY

ENTREATY

ropes, etc.); natotahopanen, I am entangled by much work or being busy; eatokonsz, they (in.) are entangled; natotahopae, I am entangled (state); ehotananaz, he entangles himself, makes it difficult for himself; see disorder, confusion. etatohop-hontanz, they hang entangled; entanglement, totahoepozistoz, e., disorder; totahoponeo-zistoz, e., with ropes, etc.; totahoponeao-hozistoz, self e.; totahopanenistoz, e., being preoccupied, busy; totahopastoz, e., disorder; hotogananazistoz, self e. in difficulties. -hotop- enters, inf.-ēs- denotes "penetrate, point into"; naēs-zen, I e., penetrate by walking; etaēszen, he is entering (said from one outside); eneēszen, he is entering (said by one inside, of the one coming in); naēszeovd, I e. into one (or.); naēszeoxta, I e., "be-enter" it; naēszevo, I e. it his; naēszeovaezenotto, it (or.) his enters into me; ehessēeōoko, the rain enters in; see in, into. naestacue, we en. The sweet lady's entice, see blandish; nahessetanotovo, I e., attract one; naheznesého havseveva, I e. one to evil; naavosé-ho, I e., influence one, make him fall (fig.); hays eg-nāhessetanonoratto, the evil is very enticing; see blandish, seduce; hessenoxstoz, e., attraction; hessenoxshostoz, cause of e.; avosāzistoz, e., influence to fall (fig.); see blandishment.

entire, hovoetto, entirely, all of it in its entirety; rad.-ma-, -mä-, -mat- denotes "all of it in its extent or parts"; ematane, it is entirely used, wasted away; emathoxtovátov, it is entirely sold; ematxpevō-va, it is entirely dissolved in water (cold); emähovanēeo, they (or.) are entirely gone; namāaena, I own it entirely, all of it; pref. ma- can be rendered by "the", as: "maex", the eye; maáz, the hand; mathavs, the evil; manison, the child (not a special one, but whatever is child [Ger. das was Kinder heisst]); emāvonā-ta, it is entirely destroyed by fire; see all.

entrails, matonešsz, the e.; naveeonešsz, my e.; heszeve-onešsz or heveeonešsz, one's e.; naveeonxanoz, our e.; niveeonšezov, your e.; ehecozettoz' heszeveeonešsz, his e. are spilled, fall out; eamstoseoetanoz -heszeveeonešsz, he drags his e.; see rip. nīe-xoxstanz entrance, ēsznistoz; ēšznistove, it is an e.; zexšzni-stfove, where the e. is; zerestaeta, where the e., gate is: nauux plūgenum, we set it before the e.

entrap, see ensnare; nanhaðno, I e. one.

entreat, namomoxzemo, I e., plead with one; pref. momoxe-entreatingly; momoxemezetto, I e. thee to give it to me; namomoxzemo emevcoxzemasz, I e. him to accompany me,

entreaty, momoxzemazistoz and momoxzemosanistoz, e., sup-

EPISCOPALIAN

ENTRUST

plication.

entrust, nanetōotan, it is entrusted to me; nahetōoto, I
e. to one. navisthōotāzemo, I e. to myself to one

entwine, see wind around; eonitaemaeſen, they (or.) lie entwined; eonimotaoheszeo, they (or.) are entwined; see wind, twist, writhe.

enumerate, see count.

enunciate, is rendered by suff.-oan; epevoan, he speaks, enunciates, pronounces well. At present such terms are being used to qualify utterance; ehavsevoan, he speaks evil, not well; emomätavoan, he uses ceremonial language; eononovoan, he utters dark words, riddles.

enunciation, oanistoz (rarely used alone); pevoanistoz, good e.; havsevoanistoz, bad e.; nonaoxtoanistoz, slow e.; mahàzenavooanistoz, vowel e.; vèpeēstonāeszistoz, aspirated e.; vēs-ēsistoz, dental e. (also sibilant e.); hastoanistoz, long, extended e.; kaoanistoz, short e.; zceoanistoz, whispered e.; omotomoanistoz, guttural e.; hāpazenāeszistoz, bilabial e.; maevo-nēeszistoz, nasal e.; nonometanavaxsestoz, trilling or tremulous e. — *сво-во-во-во-во, Hey, e., entrance all around, Hany.*

envelope, vehaneō; evehaneheve, it is an e., also a small receptacle; navehana, I e. it; evehota, it sets enveloped; evehōs, it (or.) is enveloped (suspended); evehōsta, it (in.) is enveloped and suspended; vehōsestoz, matrix uxoris (see womb).

envious, eehanotazeoneve, he is e., see envy; nāehanox-
tae, I am e.

environ, see encircle, surround.

environment, nima^oetto zeta^xtae^oeto^oetto, my e., all that
is around me; zehet^aenima^oeto^oetto, my e., all
that surrounds me.

envy, nāehanosan, I e.; nāehanoxta, I e.it; naehanoto
(or.); eehanotāzeo, they e. each other; ehanosanisto-
toz, the envying; ehanoxtastoz, e.; ehanotazistoz, the
envying one or mutual e.; see jealous.

epaulet, etotanosan hestatamon, he wears epaulets, lit. on
each of his shoulders he carries something set.
ephemeral, evhanekasexov'netto, it is e.; -vhane- =only,

merely + -kasexov- =short time + -'netto =
e-coursing, having its progress.

epiglottis, мочеполово.

epilepsy, hesoezeatastoz or seoezeatastoz, e., convulsion; this disease is attributed to spirits of dead people entering the living ones and shaking them; esoezeata, he is epileptic, has convulsions.

Episcopalian, zevoom^ostass^o, the ones gown'd in white;
called so from the garb of the E.minister,
also to distinguish them from the Catholics, who are
called zemoxtav^ostass = the black gown'd ones.

Epaphras means lovely, richenizing tint in
Epaphrodites 438
order to distinguish between both men
we call the first: Webster the lovely one.
the second: Webster

esastovovato, is not e. to it, not able, has not the faculty to manage it; not up to it

EPISTLE

ENGLISH-CHEYENNE DICTIONARY

ERADICATE

epistle, mxistō. *equip. - t* *-retovator - ogoam kind, alike*
equal, inf.-sē- denotes even, alike, same, level with;

esēsor, it is e.; esētoexovo, it is e. (in weight,

heat, power); esēstoxtreo, they (or.) are in e. numbers;

inf.-sēstoxtoe- =as many as are of the same....; ze-

sēstoxtoeenszess, as many as have the same language;

inf.-tāestov- =as much, reaching to the same amount;

natāestovoto, I e. myself to one (or.); natāestovoého,

I treat one equally, with the same amount; natāestovō-

emo, I count him e. to; natāestovōemāz, I count myself

e. to; natāestovōemāzetovo, I count myself e. to one

(or.); etāestovoēta, he acts equally; esaatāestovohan,

it does not e., compare with; etāestovepeva, it is

equally good; natāestovazesta, I deem it e.; natāesto-

vatamo, I deem one e.; esaatāestovatamehe, he is not

deemed e.; esaatāestovatamehan, it is not deemed e.;

tāestovetto, equally; etāestoveoz, it becomes e.; natā-

estovetan, I want to e.; tāestovetanoxtoz, the wanting

to be e.; etāestovatamano, it is an e., uniform condi-

tion, aspect; see alike, similar, same; etāestovoan, he

does e. in speech; esētoan, he speaks the same, equally;

etotāestovemezenovoz makātansz, money is given to them

each equally; esētōeme, one is of e. worth. *natā- ho ematōan*

equality, tāestovezhestātoz, e. in condition, being; tāes-

tovatamanoestoz, e. in general aspect; tāestove-

nōhestoz, e. in look; tāestovōemestoz, e. in worth; tāes-

tovheneenovastoz, e. in knowledge; tāestovhekoneozis-

toz, e. in strength; tāestovhavsevastoz, e. in evil; tāes-

stovootazistoz, the equalling to one; tāestoveozistoz,

the becoming e.; tāestovoētastoz, e. in doing, ceremony,

performance.

equalize, nasēxovana, I e. it (degree); natāestovana, I

e. it (amount); eta-tāestovanensz ēnaneonoz, the

taxes are equalized; nasēstortana, I divide it into e.

parts; sēstortanenistoz, the equalizing, dividing into

equal parts. *esēstovastov, he is fully equipped, all efficient*

equitable, inf.-ono- =straight, correct, just; eonohoe-

man, he judges equitably; see just, straight. *olle Vermigan*

equity, onooētastoz, e. in acts, doings; onoozeonevestoz,

e. in character.

equivalent, etāestovōeme, it (also or.) is e. (same

worth); etāestovōemensz, they (in.) are e.;

etāestovōemeo, they (or.) are e.; etāestovatame, it (or

one) is deemed e., equal; etāestovatamensz, they (in.)

are deemed e., equal; etāestovatameo (or.); zetāesto-

vōeme namhayo nanexovemetaneno makātansz, I am given

the e. of my house in money. *esastov omeottan*

equivocal, etahestovoan, he speaks equivocally; hestovo-

anistoz, e. utterance; hestov =double + -oan =

uttering, saying. *esastov hoemattē, has double side, is eq. (see side)*

eradicate, nanitsemaz, I e., uproot; namasenitana, I e.,

chekone-heeo- it cannot be eradicated, erad, inerasable
chekone-heeto I e. it
navonsha I e. it
roukoo, eraser
evuliooneve, it is an eraser.

pull it all out; Maheo ninitanomōenon hays nsztahan, God eradicates the evil from our heart; havseveemoesz natanitsemazozenoz, I e., extirpate the weeds; eše-nitane hāmoxstastoz, the disease has been eradicated.

erase, nanhoha, I e., wipe it; nanhoomovo hesthavs, I e., wipe his evil (fig.); see wipe; nhōo, eraser.

erect, rendered by inf.-tomō- =straight up; natomooxz, I walk e.; zsaatomooxzechessō, the ones not e. =the

sick ones (expression used in prayers); etomortoe, one sits e.; etomsehoe, one stands e.; tomsevetorq, e.ves-sel =can in which fruit, etc. is canned; natomoxtaovo, I make one to sit e.; natomortano, I set it up; etom-ortoeoz, he becomes e. (sitting); etomseoeoz, he becomes e. (standing); Tomsevseo, Erecthorn, pr.n. of a Ch. religi-ous heroe. Nanēšesz, I e. it, make it stand; ehekone-ō, it stands e., rigid; etomōxtota, it sets up; emans-ton, he erects, constructs; ehōmston, he erects a shel-ter with a robe or sheet; zeametomstoon, that which is erected in a line, a wall.

ermine, xāe, xāeo (pl.), e., mink; [xāon =skunk; xāestōz =urine]; the name is obviously connected with the

peculiar smell of these animals; exāeve, it is an e., a mink; [enxave, he is an orphan]. Xaea, Ermine- or Minkwoman, pr.name.

err, navoniš, I err, wander; see lose; inf.-oxs-, -ox- denotes "by mistake, erroneously"; naoxtxiston, I e.

in speaking; naoxsemo, I e., make a mistake in mention-ing one (or.); naoxshestana, I take it by error; naox-toēta, I commit an error; naoxstoonaoxz, I e. in fixing, designing it; naoxstoonaovo (or.); naeoxseoz, I become muddled, mistaken; naoxsezesta, I e. in judging it; ze-oxtoētassō, the erring ones in doings; see mistake, er-ror; zevonšenassō, the erring, going astray ones.

erratic, enotovaeoxz, he is e., wanders, is an outsider, homeless.

erroneous, see err. inf. -ox-, -ox- = erroneously. error, aheto vazistoz, e., fault, that which is amiss; ea-

hetovazistove, it is an e.; aheto, by e., amiss; ooxtastoz, e., mistake; oxtōēstastoz, e. in doings; naoxtoēta, I commit an e.; naoxtoētaetovo, I commit an e. towards him; naoxtoētaeta (in.); naoxstoon, I commit an e. in building it; vonšenātoz, e., the being lost; oxtxistonistoz, e. in writing; oxtōanistoz, e. in utter-ance. erstwhile, totanoom and tozanoom, in the long ago.

erupt, ezevevanota, it erupts, spews up; ezevatoeōstaha, it erupts, is thrown upward; coxevohochōta, it

erupts, with flash, bursts open; eoseoz, it becomes erupted, opened (of an abscess).

Esau, Erutan, the hurry one. Ma meshovake, the all over hairy one

escape, nahomsta, I e.; homstātoz, e., n.; nahomstaetovo,

ehōermotomotto, he air escapes (gas out) 440
 ehōatorāo, he smoke
 verbāoaxetto (cavabōaxetto) it es. yet out

navonsha, in.
navonxovo, or
 I e. (washing,
 brand

etomox / *etomox*
 it is built on
 this (wall)

scap. 4326
naoxtaom
hecto, that which
 makes, over

naoxtaom *hecto*
naoxtaom *hecto*

see the stone

or better *Ameseta*
 the all over hairy one

I e. from one (or.); nahomstaeta, I e. from it; nasahe-tainale
tomstomovohe, I cannot e. it his; vovok ehomsta, he es-
capes with nothing, naked; nanšenohomista, I e. with it;
natahomista, I am escaping; see flee. — *ohd' - denok. escape*

eschew, see avoid, shun.

escort, hēstahoꝛseneheo (n. agent.); veoxzemaōn, e., companion; veoxzemosanistoz, the escorting; naveoxzemo, I e., accompany one.

Eskimo, Hestasevostan, snow people.

especially, nanosetto; see special.

espouse, navistōmo, I e. one; see marry.

essay, see try.

establish, *nahešemanisz*, I e.it, make it so: *nahekonēna-*
na, I e.it firmly: *see found, found* — *CO 11400* — *hesitation*

esteem, naonoatamo, I e.one (or.); naonoazesta, I e.it; ^{naonoazesta} ~~naonoazesta~~
onoatamazistoz, estimation of one; onoatamahes- ^{one-onoatamahes} ~~one-onoatamahes~~
toz, e.(stative); see honor; nachāpevatamo, I e.one ^{na chāpevatamo} ~~na chāpevatamo~~
highly; nachāpevazesta, I e.it highly. ^{na chāpevazesta} ~~na chāpevazesta~~

estimate, nahāōemo, I e. one (or.) much worth; see worth; *with his word*

nitónsetamo, how doest thou e. him, what doest *naamo*

thou think of one? Nanexovōemo, I e. him that much *3eta, 9*

worth; nanexovhesta, I e. it that much; nanhessetamo, I ^{is}. it low
e one think that of one; nanhessezeste, I e. it, think ^{low}

e. one, think that of one; nannessezesta, I e. it, think *just*
that of it: zehexovaztom as I e. it: zehexovatamo as I *seriously*

e.one, lit.think that he "degrees": nataōhazesta *g. schäken*

zehexovōeme nàthoe, I am estimating the worth of my

land, lit. I am considering how much worth my land is; Sheet 3

esaatonsetāōemehan, it cannot be estimated, computed;
see eastern *uotāōemetaas*. It is *not* *uotāōemetaas*.

estimation \bar{o} hetapoxtoz \bar{o} haztastoz e consideration the

judging of; see esteem.

estrane, navohovaovo, I e., keep away from one; navoho-

vaovàzetovo, I e myself from him; navohovahes-

tanovetovo, I am estranged from him; -vohova- =keep

away, separate + hestanov = people, nation; navyohovahes-
tanoveme I am estranged from, or not with him, do not

stanovemo, I am estranged from, am not with him, do not
live with him as a man: chéyhistayeye he is an es-

live with him as a man, *chuvnistaveve*, he is an estranged, outcast, expatriated one: *naoyahāovāzetovo*. I

e., keep myself apart from one.

estrangement, vohovaovazistoz,e., the keeping separate

from one; hévhistavevestoz, e., expatria-

tion; ovahaovázistoz, e., keeping apart from one.
 ernal (aenetto and aenetto e. without end; nomos aa-

netto, e., forever: aenevostanchevestoz, e., ever-

lasting life; aenhistanov, e. world: zeaenetovsz, the e.

one; ~~eaenettōeve~~, it is e., eternity; see everlasting.

eternity, aenettōeva, in e.; eaeenettōeye, it is e.
evaeuete see abundant eaeuete

evade. eahāeoz he evades (by making a round about

evade, eanāeoz, ne evade (by making a round about way): naahāeozzetovo. I e. one: naahāeozzeta. I

e.it; naoháetanota, I e., eschew it; naoháetanotovo

caenotove, ilis et. ~~aa~~

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Samanea = Emodia

19. *Phragmites*

(Thomas Young)

... committed in a negative, as heva otax esaa-...
 eore = he does not even smell of fire also with...
 with positive meaning: heva otax vōto hoto es...
 in. - oxfove - and - oxtova - = still, yet, even yet, notwithstanding

EVANGEL ENGLISH-CHEYENNE DICTIONARY EVER

even in sense of broad flat surface see flat and inflex given on page
 (or.); naovahāovo, I keep evading one (or.); nahomis-
 ta, I e., escape, q.v.

Evangel, pavhostō, good news *see p. 448a*
 evangelist, maheonēszevêho, religious whiteman, minister.
 evaporate, eēšēō, it evaporates; zeēšēō, that which evap-
 orates, evaporation; emasevoneēšēō, it

emashēomotocto
 it evap.

evaporates (in steam). *emaseōstata, it ev. thru heat gets less a*
 even, pref. honš- = e.; enomaeha, it is e., level; naonoa-

etāāvōmesevōtō na, I e., level, straighten it; ehoreo, it is e.,
 smooth, clean; naesoxōn, I e., smooth (with instr., as
 with a flat iron); naesoxoha, I e., smooth it; inf.-sē-
 = alike, e.; amstōeseo esētostovoetto, the double tree is
 e.; esētostohessemeoheo mohēnoham, the horses pull e.;
 see level; inf.-nitō- = e., the very one, e. self; nitōe-
 vetto hēhya, e. his son, his very son; hōeāetto or hōā-
 etto, e. likewise, not better; hōāetto evessenonotovseš,
 e. he does get drunk; hoovaetto, e. as, as if, as much as;
 hoovaetto nanešeton, e. as, as much as done unto me; ma-
 to = "e." in the sense of "also"; mato namakātaeme na-
 voneosz, e., also my money Ilost. Inf.-tāestov- =
 equal, e.; zehešetōsz natāestovoého, I do to him e. as
 he did to me, I get even with him; etāestovōemensz,
 they (in.) are of e. value, worth: *homasovotto, even tho*

heva
 even if other-
 wine
 nomax, um
 sagar
 nezhetōman
 in e.

evening, onooseo, e., level, q.v. (something to even with).
 evening, hetōeva; zexhetōeve, when it was e.; matatōeve,

when it shall be e.; bezezeha hetōevā, or zhetō-

eva, this e.; māvōna hetōeva, to-morrow e.; nistoha he-

tōeva, every e.; ehētōeveoz, it becomes e.; ešhēpnōma-

no, it is already e.; ešovēnōmano, it is towards e.;
 ehetoevōmano, it is e. (the endings in -mano ref. not so
 much to the time of day as to the general aspect of
 the e., eveningtide); esaapevōmaeorzehan, it is getting
 dark, e., it is growing dim.

evenly, see alike, level.
 event, ēvhestoz; ēvhestove, it is an e., a happening, a
 taking place; ēvhestovensz, they (in.) come to
 pass.

ever, rendered by inf.-aene- = e., all the time, without
 ceasing; inf.-amhesseta- = e., continually; niamhes-

setaetovemeno, thou art e. with us; nomoss aanetto, for-

ever.; tazetā, e. forward, from a time onward into the
 future; tanetā, e. after until now; nīnetā, e. since un-

til now; the inf.-oxtoxceēvestoe- = e., at any time;
 vostanco zeoxtoxceēvestoeametanevoss, people who
 have ever lived, thru all the times; the term nohasto-

nexov followed by pref. heva- denotes "if e., an any
 time"; nohas tonexov hevavōmata nszenaha, if he should
 e., at any time see thee, he would kill thee; hevamhā-

canatto nohastonexoveva, if I am e., at any time hung-

ry; -nšeam- = e., keeping on, continually; enšeamenhes-

so, it is e. so.

teotto =
 evenso, not-
 withstanding
 (at least)
 regardless of

et to az ^{one} zem
he does evil,
in evil mind
he has a
that will in rage
make a great
heart great e.
mkahar
heart, all e.
Bemhā-hāsi-
vaztaz. Ne
all were he
one, belong
to me

EXACT

EXAMINATION

exact, inf.-vovoxpon- = exacting, severe, careful; evovox-

ovoviparous
not "exact"
let it go
ovoviparous
reino, 19
sp. ex. 19 me

en d'haussé un
 he ex. viande
 chachooatat
 mäs, a l'ore
 all. ice hup
 ice elated
 chachooatat
 mäsista, e
 chachoo- e
 tatamäs
 he ex. self
 na-naus
 tamano
 train
 na

examination, ōhatamazistoz, the studying, examining;
ōhaztastoz, e., judging; ēveōhaztastoz, e., in-
 spection; ēvevehosenistoz zeoxcevešeōhaztastov, e. by

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tama- hoos- met ai: 3 an su
itai him it

not as high as the other

[Faint handwritten notes at the bottom of the page, likely bleed-through from the reverse side.]

...the

not to tan, ex. 1 on the wing, wearing no over much.
not to overdo, ex. of wives, the having too many with

1072 -
4. in center
of beyond 9720
see beyond

(chot'aravanan, Rey ex. it. = change about
 zistacitauu-hot'aravanan ^{omevon} a Rey ex. it.
 chawana, make it the contrary, see

EXCHANGE

ENGLISH-CHEYENNE DICTIONARY

nahépucho, -hépuchoz = nah-shā-cho, ^{to exchange}

nahépucho, I treat one with e.; hépuchoz, e. in
 acts, doings; heomemanistoz, e. in drinking; heomhozeo-
 hestoz, e. in working; heomeanovetanoxtoz, e. in grief;
 inf. -ahan- = excessive, extreme, killing; eahansenova, he
 is excessively mean. ^{see p. 596 top - ubaotou - ex. indulgent}
 exchange, nametoenen, I e.; nametoena, I e. it; nametome-
 vo, I e. place with one, make room for him; ze-
 metoenenenz makät, the one who exchanges money; metoe-
 nenistoz, e., n.; emetoenenistove, it is an e.

excite, naohaetan, I am excited; naohaetanooz, I get ex-
 cited; naohaetanoho, I e. him; nahomaszesého, I e.,
 disturb, stir one up; ehomôozeo, they become excited,
 disturbed; see commotion, disturb; nahomôtan, I am ex-
 cited, disturbed, perturbed; naheomstôtan, I am excited,
 perturbed, anxious; eohaotôene, he looks excited, scared;
 eheneetan, he is excited, figety, restless.

excitement, ohaetanoxtoz and ohaetanoozistoz; homasze-
 sohestoz, cause of e., disturbance; homôozis-
 toz, e., commotion; homôtanoxtoz, e., disturbance in
 mind; heomstôtanoxtoz, e., anxiety, perturbation; ohaot-
 ôenestoz, e., in look, the looking scared; heneetanox-
 toz, e., fretfulness, impatience. ^{AXC. = why! (just a bit)}

exclaim, emasóhevô, he exclaimed, suddenly said; emasóma-
 xehahe, he is exclaiming with a loud voice.

exclamation, masomaxehahestoz, e. with loud voice; masó-
 nistôhestoz, e., sudden shout; gô, also a-gô,
 alas!, implying pity (used usually in prayers); nihene-
 enovemeno gô zchešemashanêez, thou knowest us alas how
 foolish we are!; êe (followed with pref. a- [of the
 Sub. mode]), oh!; êe axtoetanovosz, oh that they were
 wise!; oôtam, what, next! (sc. shall be expected), imply-
 ing the thot: "if so now, what will it be next!"; haô,
 so be it, aye! (male term); yā! (also repeated se-
 veral times), e. of wonder, surprise, somewhat similar to
 the Eng. "ah!"; haxc!, similar to the Ger. "ach"; eseva-
 vono, my!; ahahêe, woe! (said in surprise, consterna-
 tion); ahoyā, how miserable, alas!; hān!, guttural e. or
 grunt, expressing dissatisfaction or mortification;
 ahā, fine, exquisite!, expressing admiration, apprecia-
 tion, praise; hahô, thanks!; naô, naô, dear me!, express-
 ing surprise, (used only by women); nākoêe!, e. at some-
 thing unexpected (used only by women); hesc, in all
 the world! (male e.); nihêhe or nihêheee!, e. of
 disgust, contempt, used by men; the "hé" is pronounced
 explosively while each of the successive syllables be-
 comes a lower grunt; āa or āā!, e. of assent; okatô!, e.
 of welcome into a lodge; ^{to express disappointment} ~~to express~~ ^{nah} ~~to express~~

exclude, naoseetano, I e. one; naoseetana, I e. it;
 tano, I put one out; navoohoeto, I e., cast one
 away; navoohoesz, I cast it off; nanoosetan, I e., leave
 out of my thot; nanoosetanotovo, I e., leave him out of

see under "pure" - o-êe (he) - ref. to "alone by self"; ehôotane, one is excluded
 - o-êe (he) exclusively, absolutely 446 ^{lauder}

nametoe meto
 I give him on exch.
 nametoe-mäntoz
 to him in
 to leave
 to him in
 exchange
 to ex. change
 chavore me-
 touchoe, Rey
 have ex. per
 an evil purpose

Koma! (admonition)
 to caution
 moderation
 (1878)

momatanos
 hōvham!
 the presumption!
 the idea
 presupposition
 what cannot be
 expected.

honomeiz
 again! said
 after repeated
 utterances
 oôtā and
 oētā
 denotes, since I
 have a change, an
 opportunity,
 a consideration
 (Therefore I will
 avail of it)

my thots; nahōnesetan, I e., keep out from; nahōnesetanotovo, I e. him from my thots, (in the sense of forbidding, shutting out); see close, shut; coseetane ēōstaenotxistovā, he is excluded from the church; evešē-nxpeaenonitto, it excludes the light; nanotovaoto, I e., *autonym* *to-nitov-* *see combine* excluded one; see outside; tāma enotovaovāz, he excludes himself, makes himself to be an outsider; enotovaexzetovo Maheon, he excludes himself, wanders away from God; zenotovaovāzetovoss Maheon, those who have excluded themselves from God; navovenosāz, I e., disassociate, separate myself from; navovenosāzetovō hotamhetaneo, I e., disassociate myself from the Dogwarriors: *hoortao* *hoortaxg*, *for a wonder!* *for once!* *When some thing takes place, where it was not expected*

exclusion, oseetanazistoz, e., the putting out; voveno-sohestoz, causing e.; vovenosāzistoz, self e., disassociation; notovaotazistoz, e., the putting one outside, making him an alien, exile; see exclude.

exclusive, the Ch. has an e. form of the first (pl.) and third (sg. and pl.) person. In the regular possessive forms the pronominal pref. of the e. is "na-" without any change in the suff part; namhayon-an, our (e.) house; nimhayonan, our (incl.) house; in the irregular possessive forms, the pronominal e. pref. is "ni-"; nitovan, our (e.) body; etovan, our (incl.) body. In the verb, the e. pref. is "na-" with suff. "e"; namesheme, we (e.) eat; nimeshemā, we (incl.) eat. When two third persons appear in the same or in closely connected sentences, an exclusive form is used for one of them, usually the one in objective position; evōmo hetano zehāmoxtaž, he saw a man, who was sick; evōmovō nistrez', they saw them all; nistrez' is the e. third person of "all", the common form is "nistxevoss" = all of them. See Genitive-exclusive mode in Ch. gr. *otaxā* *exclusive* *only, no one else.*

excommunicate, coseetane maheonemesestovā, he is excommunicated from the Communion; coseetane ēōstaenotxistovā, he is excommunicated, excluded from the church. *saahenonax etanoxzevāha us exc, no way, go escape,*

excuse, nanonaoan, I make e.; nanizeovo, I e., allow, permit one; eoxhestomotaāz, he excuses, speaks for himself; nonaoanistoz, e., n.; nizeovazistoz, the excusing, allowing one; oxhestomotaāzistoz, self e., speaking for self. *nizeomotažistoz*, allowance for self. *nonaxetan* - excusing

execrate, namoxzenamo, I e. one; namoxzenatan, I want to execrate; namoxzenavsta, I e. it; see curse, damn. *trying to get away*

excretion, moxzenamazistoz; moxzenatanoxtoz (in thot).

execute, in the sense of "carry thru, perform" the v. suff. -oého (or.) and -oész (in.) is used; naohāoého, I e., perform a terrible deed to one; napevoého, I e., do good to one; when an action is carried thru and completed inf. -ex- is used; naexhoeman, I inf. -xāxc - *oppressing*, see *painful*

have enacted a law, regulation; naexoan, I have had my saying; naexoëta, I carry thru, e., perform to completion; naexáe, I have power to e., am able.

execution, exoëtastoz, power to perform; exástoz, executive power, capability to do; tóneshvestoz, e., the very, actual doing; vaxtoëtastoz, e., completion of a doing, performing.

exemplification, see example.

exempt, namāstohano, I e., clear, release one; emāstoheoz, he becomes e.; see release, relieve.

exercise, naaneemo, I e., train one; nahoxeeto, I e., train, practice one (as a horse); ehoxeevosoe and eonistosoe, he exercises, practices in playing; zehoxeësz, the exercised, trained one; aneevátóz, training, e.; hoxeesohestoz, e., practice, the making or causing to be acquainted; see train; naohāōzetanooz, I am much exercised, concerned; zetohetāehohotaez nioxcevešeaneemaenon Maheo, God exercises, trains us by all that befalls us; hesthozeohestová nioxcehoxeetaen, he exercises, trains us in his service; notxeo coxceaneemo, the warriors are trained, exercised.

exert, is rendered by suff. -meo(h)e which denotes "effort, strain"; nakanemeohe, I am tired from exerting myself; see strain. *nahesemeohe* I ex. to the uttermost

exertion, namavemeohe, I am wearied from exertion; nahekonemeohe, I make strong e.; see strain.

exhalation, omotomhestoz, omotomeozistoz, the breathing out; epaveomotomhestove, it is a fine e., fragrance; paveomotomhestoz, good, sweet e., fragrance; havseveomotomhestoz, bad e.

exhale, naomotom, I e., breathe out; nahōtoxta, I e., breathe it out (something tangible); enxesseomotomeoz, it exhales (towards the speaker); see breathe.

exhaust, inf. -ma- and -mat- = exhausted; inf. -mase- = becoming exhausted; emaveoz, it becomes exhausted, tired of, old; namavevehōsen, I am exhausted from looking on; namavetan, I am exhausted, bored (in mind); namavstaha, I am exhausted (at heart); namtxiston, I have exhausted my writing, finished entirely so there is nothing more to write; emaseoxzeo, they (or.) are becoming exhausted, gradually disappearing; nimakātaemepvz zemaseozensz noka ešēva, one [some] day your money will become exhausted; emaseomotom, his breath becomes exhausted; ematane, it is exhausted, worn out, used up (so there is nothing left of it, as a candle when burnt up); namasetotoxstanon, we have exhausted the discussing about it (having gone carefully over the ground to be discussed); emataneha, it is exhausting away; esxseveozistove, it is exhausting, wearing; namatana, I e. it; see finish; inf. -sxsev- or -soxsev- = exhausted, fagged out; esxseveoz, he becomes exhausted;

inf. -nixae- with effort, attempting, struggle, strive q.v.

Evangel. Parhosto, P. Good tidings: eparkhostoncheve, it is the E.
 Evangelize, eparkhostonnaomiche, he e.; eparkhostonnaomichetto, good
 tidings spread, progress.
 Evangelist, Parhostonnaomiche, parkhostonnaomiches
 Evangelistaton, venoosanaushostonnaomichetoz, see salvation.
 venoosanaushostonnaomichetove, it is e. a
 coming of salvation (tidings of salvation)
 venoosanaushostonnaomiches, the evangelized ones, those
 to whom the tidings of salvation have been made known.

Wil, tiupul: haw, hanneröetaitoz etc. g. s. under him:
 hanneröetakeisetoratanuortoz, evil person, design, workings.
 heisetoratanuortoz " " doing, " (in that)
 heisetoramocheitoz, evil p. in cause
 zheitatoz, evil condition
 charzeröetakeuolio, it looks evil, sinful
 hannerheisetoratanuortoz, evil minded person
 hannerheisetoratanuortoz, evil working mindless
 zcharzeröetakeisetoratto: zcharzeröetakeisetoratto
 hanneröetaitoz, e. habit, ingrained, inwrought, inveterate
 evil, sin: mata miäkän zerechamereöetaitove
 the peyote is a dyed in the wool evil.
 eremahatharvezeizitaitoz, the general cond. of evil, sin;
 namaxhatharvezeizitaitoz, I speak very e. of one.
 The Evil one, Havseverthän. Oxneztäerhän, Adversary
 nxphars and votanxphars, votanxpharseva,
 obstructed by evil, hindered; also nxpsenov evota
 nxpsenovake, he is obstructing with evil, shut by evil,
 hindrance.

existence being is rendered by suff-stave - or (hestav). ^{me}
 under fullness, bottom of p. 496b. Epavitav, he has a good ex. + 1 etc,
 also epavitavmen: narketavmen, have my being, ex. with him
 nanekorstavetoz, my personal exist. being: navesnenekorstavemen
 stavemo, have my ex. being with him: natovenekorstavemen
 we shall be like him: ninokoranekorstätoron, we together
 are one in ex. concerning him. Emekhetora-manokova-
 nekorstätoroz mhatäerstavstora, that we should be
 live, be like him in fullness. Ekumekoni stavstavi, he is
 the head, exists as such; ekumekoni stavstätoro, he has
 the head concerning him.

expand, exbaune ^{open, unfold, develop, unfold}
 is expressed by ^{similar to} Heb. ^{active, acting, sun.} ~~extend~~ extend is expr. by letter S.

sup. - atamo = to induce one to, draw his attention (menta) to: navenoxe atamo
 flatter his attention, exhort him by pride: narepō atamo, - then fear navenoxe atamo
 - lies; navesse atamo, induce one to be with: naaxce atamo, ex. induce, persuade
 also - amene atamo

EXPERIENCE

-acronyms: \rightarrow of abbreviations: ~~same~~ instances

450

20mkaomozia the exp. of water (body)

gehört zu uns, alle die u

2. zemhâmao, the expanse of land: zemhâ-ho-ve, the ex. of earth

zambamao, the exp. of ...
...the exp. of space, Himindram

gemisavoaxtovee, the exp. of space, 11 in. in diam
Zumba - aeno not oee: " of dark kns: zumba - list an

*expect in sense of "ful type" - can expect - is rendered by "proge" -
 also - "proge" - it is, "proge" - "proge" - "proge" - "proge" - "proge" -
 be said. The "proge" has no "proge" - "proge" - "proge" - "proge" - "proge" -
 expect, hope to be first, to be first, "proge" - "proge" - "proge" - "proge" - "proge" -
 how can they expect to stand it! - "proge" - "proge" - "proge" - "proge" - "proge" -*

EXPERIMENT

ENGLISH-CHEYENNE DICTIONARY

EXPLANATION

otxovae, I have e., know how, have skill; enešeoona, he is experienced, expert, skillful; heto oxnešhoomatoesz, this when felt, experienced; see feel; ehoree, he is experienced, trained; haomenestoz nivešhoxeetāzenon, misfortune trains, gives us e.; enhestatanov, they e. it, reach its condition, are in the "same fix". Otorovastoz, e. n.; hoxeetazistoz, e., training; hoxatamaestoz, e., acquaintance with.

comes not to fall expectation.

experiment, naonisetan, I make e., trial, test; naonistao-ha, I e. it (instr.); naonistoého, I e. one (or.); naonistoéesz, I e., test it; see test, try. Onisetanoxtoz, e., trial, attempt; inf.-onis- = try, test, attempt, experiment; onistoētastoz, e., in acts; onistosohestoz, e. in play, practice.

expert, eheneenosconeve, he is e.; enešeoona, he is e., skillful (in making something); heneenoseo, the knowing one, e.: *eheneenosconeve, ex.*

expiate, nahestoomenetovo, I e., suffer for one; see atone; hestoomenetovazistoz, expiation for one.

expiation, see atonment.

expire, emaseomotom, he expires, dies; emaseomotomeoz, he becomes expired, dies; ehooxeomotom, ehooxeomotomeoz, he expires, breathes his last; mataešemātōmēvosz ešiensz, when the days shall have expired, lit. ... been all counted; -mat- = all, exhausted + -ōeme = it is counted; see die.

expiration, maseomotomeozistoz, hooxeomotomeozistoz, e., death; nāeozistoz, death, e.; ešiensz zeešematōmēvosz, at the e. of the days.

explain, namēstomosan, I e.; namēsta or naméesta. I e. it (-mé- = bring up + -esta = in words [in.]); namēstomevo, I e. it to him; namēstomovo, I e. it his; namēstomoe, I e. (continued action); nameemo, I e., reveal one (or.); nameemonotto or namēstomevonotto, I e. one (or.) to one (or.); the last term denotes: I e. to one concerning one; nimeemazenotto I e., reveal, divulge one to thee; nimēstomevazenotto, I e. to thee concerning one; natotāmēsta, I e. in detail; namēstomotā, I e. for one (substitute); namēstomotxeva, I e. for; emēstomotxevaheve, he is an explainer, an interpreter (not only interpreting verbally, but giving needed explanations); mēstomotxevahe, the explainer (who does it for another one); nasaatonšemēstohe; zehēšetovatto, I cannot e. what it purports, means; mēstomosanehe, explainer (one who has the faculty to e.); zemēstomosansz, the one who explains; zemēsto, the one who explains it; zemēstomōsz, the one who explains it to me; zemeemsz, the one explained, revealed, divulged.

explanation, mēstomevazistoz, the e.; mēstomosanistoz and mēstomohestoz, the explaining; mēstomotxevātoz, the explaining for; mēstomotxevahevestoz, the

etaom-oōtōmasā, he ex. himself, cause. h to be unprotected
 48 esdeōtōmab, 48 are still exposed, not protected (appearing)
 48 Ind. who have not yet been protected by a ceremony, not
 immunity. Jes de oōtōmas, he ex., unprotected one. The. I am
 - oōtōma - really mean. "still uncovered, on the other side of a mountain"
 na oōtōmaōtomota, I - it has not been oōtōmaded, he - it.

EXPLICABLE

ENGLISH-CHEYENNE DICTIONARY

EXPRESSION

- chehetoomoohāz, he ex. hazard himself (to suffering)

state of one who explains, interprets meemazistoz, e.,
 revelation.

explicable, emēstomevazistove, it is e.; esaatonšemēsto-
 mevazistovhan, it is inexplicable.

explicit, etāxtanōveoz, it is e., plain, open; natāxtanō-
 vemēsta, I explain, express it plainly, explicit-
 ly; natāxtanōvemēstomevo, I make it e. to one, confess
 to him. See evident.

explode, epochóta or epōhóta, it explodes; poehótatoz,
 the exploding, explosion, see burst.

expose, tāxta chota, it is exposed; tāxta chotazēsz hes-
 zeveeonešsz, his entrails are exposed; nahetoomo-

ehāz, I e. myself to suffering; nahestatamahe, I am ex-
 posed to, I risk, court danger; esaanahetanohe, he ex-
 poses himself, is not bawaring, not taking precautions;
 esaanaheztōhe, he exposes himself to it, does not
 beware of it; eoxzešeōhaevame ax esaaxanahetanohe, al-
 tho he is cautioned he is not taking heed, bawaring,
 he exposes himself; éōstaevostan zsaanaheztosz heovaz
 zetoētastoz etaneheavao, a Christian who exposes him-
 self to all sorts of doings, comes soon to fall; mxhe-
 omhestatamaetomass havs nszencheexaōenov, if you e.
 yourselves too much to evil, it shall soon overcome
 you; nameena, I e., reveal it (action); namēesta, I e.,
 explain it (in words); nameeno, I e., reveal one (or.);
 nameenomevo, I e. it his; see reveal; natāxtanōvana, I
 e., show it openly; etāxtanōveoz, it becomes exposed,
 seen openly; enōvoz, etāxtanōvoz, it becomes exposed.

exposition, tāxtanōvanenistoz, the exposing, showing
 openly; tāxtanōveozistoz, the becoming ex-
 posed; meenazistoz, e., revelation. See expose.

expositor, tāxtanōvaneneo; see explain.

expound, see explain.

express, is rendered by verbal suff. -oan =utter; epevo-
 an, he expresses, speaks well; ehavsevoan, he
 expresses badly, evilly; eononovoan, he expresses in
 dark, enigmatic sayings; tāxta naoxheve, I e. myself
 freely, openly, frankly; namatoan, I have expressed, ut-
 tered all; coxtoan, he expresses, pronounces, utters
 wrong; namēsta, I e., explain it; naoxhesta, I e., utter
 it; naoxhestomotaāz, I e., speak for myself; nohetto
 oxhestomotaāzz, now then e. thyself!; esaatonšeoxxhestō-
 han, it cannot be expressed, said, uttered; namēsta ze-
 hešetanotto, I e. my opinion; namēstomevo zehešetanot-
 to, I e., explain my opinion to one; see explain; na-
 tāxtanōvesta navoešetanoxtoz, I e., declare openly my
 joy; navōstoman, I e. (by showing); navōstoman zeheše-
 pevetanotto, I e. my pleasure, show that I am glad;
 t'sē, expressly, purposely.

expression, pavooanistoz, nice, good e.; mashavooanistoz,
 foolish e.; see enunciation; oxtoanistoz,

inf. -oxiē - full extent, span (see p. 600, -oxiē - okiē)

EXPULSION

ENGLISH-CHEYENNE DICTIONARY

EXTINGUISHER

faulty e.; oxhestoz, e., utterance; mēstomevazistoz, e., explanation; zehešiens, the e. of one's face, countenance; see look.

expulsion, táeovazistoz, the expelling; asetaovazistoz, the chasing away; see expell, chase, drive; oseetanazistoz, e., exclusion.

extend, nahāexovana, I e., prolong it (the time); nasēpe-ona, I e., stretch out my hand; see stretch; rad. ^{round 5} ^{denote ex.}

"t" and "z" ref. to "forward extension"; inf. -tā- de- notes "going, extending to"; niszetā, up to now; taze- tā, from now on; natāešemese, until I shall have eaten ^{expand, di-} ^{note, trace out} ^{commence}

extent, rad. -tā- denotes e., amount, reach of; heto naeš- tāheneena, I know this to the full e.; zeheštāhe- ^{note} ^{spread out}

neenom, to the e. of my knowledge; pref. zehetā- = the whole e. of (governing the Sub. c.j.); zehetāenāevoss, the e., amount of the dead ones; zehetāo, the e., size of it, its full e., reach; zehetāoz heszheneenovastoz esaaheneenōhanehez', the e. of his knowledge is not known. ^{notā-} ^{to that ex.} ^{so far} ^{known}

exterior, tahoc, outside, on top; votocat, on the e., sur- face; notoyatto, e., not in with, out of; see outside. ^{see them and top of probly} ^{exa- -votocatanevao, they are ex. not one left}

exterminate, namasenotō, I e. them (or.); nimasenotōneo, we e. them (or.); namasenāz, I e., kill it ^{exterminate} ^{kill} ^{kill}

all; namasevonenoxz, I e. it (by destroying); namasevo- nenotō, I e., destroy them (or.) entirely; see destroy. ^{kill} ^{kill} ^{kill}

extermination, masenotazistoz, e. by killing; masevonenotazistoz, e. by destruction; masevonaōstā- ^{exterminate} ^{kill} ^{kill}

estoz, e., destruction by fire; masenaeozistoz, e. by death, the dying of all. ^{exterminate} ^{kill} ^{kill}

external, see exterior, outside.

extinct, ēsaevhahestaheo, they (or.) are e., exist no more; emashovanēeo, they (or.) are all e., dead;

ešhotova, it is e. (fire); see extinguish. ^{extinguish} ^{kill} ^{kill}

extinction, see extinguishment. maxeito ^{extinguish} ^{kill} ^{kill}

extinguish, nahotovavōsan, I e., blow out; nahotovavōxta ^{extinguish} ^{kill} ^{kill}

vohoksenanistoz, I e. the lamp (by blowing); ^{extinguish} ^{kill} ^{kill}

nivaesz zehotovavoxto, who extinguished it? (by blow- ing); ehotovavome, it is extinguished (by blowing); ^{extinguish} ^{kill} ^{kill}

nahotovaotovo, I e. it his or unto him; nahotovaen, I e., by striking (as in fighting prairie fire); nahoto- vāno or nahotovōno, I e. one (or.) by striking; ehoto- vahanov, they e. it (by striking on the fire with some- thing); ^{extinguish} ^{kill} ^{kill}

nivaesz zehotovaho, who did e. the fire?; eho- tovaaz, it becomes extinguished (also fig.); nivéhoto- vaozenov, do not e., quench it (also fig.); nahotovavō- va, I e., quench with water; nahotovavōvoxz, I e. it with water; nahotovavōvoto, I e. one (or.) with water; eho- tovaēe, it is extinguished by water; ehotovavōvaoz, it becomes extinguished by water; see quench. ^{extinguish} ^{kill} ^{kill}

extinguisher, hotovaenistoz or hotovaeneo, the e. ^{extinguish} ^{kill} ^{kill}

(a peculiar term ref. to time next, before death extinction: of people or custom)

extinguishment, hotovaozistoz, the becoming extinguished; hotovavomestoz, the being extinguished, blown out; hotovavôsanistoz, the extinguishing (by blowing); hotovânistoz, e. (by striking); hotovavôvâtoz, e., by water.

extirpate, nanitsemaoz, I e., eradicate it (uproot); see eradicate; nitsemaozistoz, extirpation.

extol, naohâpevhosemo, I e. one, speak in praise of him; naohâpevhosesta (in.); naohâpevooto, I e., praise him (direct); naohâpevooxta (in.); namahaatamanooto, I e., praise him great; namahatamanooxta (in.); see exalt.

extort, namomâtahestana, I e., obtain, take it by violence; namxtanevoého zêmataësz makâtansz, I e. money from one; lit. I force him to give me money; see force; namomâtašëšezesseno, I e., wrench from one (by violence).

extortion, momâtašëšezessenazistoz, the wrenching, extorting; see wrench (verb).

extra, rendered by inf. -kanôz- = in surplus; zekanoxze-assô, the extra ones (or.); hena zekanôzevôxtom, what e. doest thou expect?; inf. -kanom- = e., matters not, besides, altho, outside, byself, useless; ekanomhomoss, she cooked uselessly, for nothing; ekanoma, it is e., left over, of no special use; ekanomemahaciseheve, altho he is an old man, or: it matters not that he is an old man; zekanomass, the ones who are extra, who matter not; ekanomoëta, it matters not what he is doing, executing. Inf. -nanos- = e., in the sense of special; enanosepeva, it is e., specially good.

extract, nanitana, I e., pull it out; hevës nanitanomevo, I e. his tooth; see pull, draw out, squeeze.

extractor, nitaneneo; enitaneneoneve, it is an e.; nitanenistoz, e., also the extracting.

extraordinary, eseyavono, e. ! (usually said as an exclamation); eohānitavatamano, it is e. weather;

eohānitavhetaneve, he is an e. man; eohānitaveeno, it tastes e.; ohānitav- = very different; soss = e. in the sense of "intensely"; soss etatonetto, it is e. cold; soss nimchotaen, he loved us extraordinarily; esossohātamahe, he is e. (powerful, terrible, dreadful); esossohāmoonatamahe, she is e. beautiful.

extreme, inf. -heomeosē- = over much; cheomeosēmashanëoz, he becomes extremely foolish; cheomeosēhotoanatto, it is extremely difficult, direful; inf. -tonocnanos- = extremely, in the extreme, to the utmost; etonocnanoshāomen, he is bereft to the uttermost; t'sa tonocnanoshāeš hoe etazeoxz, he goes somewhere to the uttermost parts of the earth; see extraordinary; inf. -ahan- = downright, extremely, killing; eahanatamae, he laughs to the e. (Fr. il se meurt de rire); eahanetonetto, it is extremely, killing cold; eahanxpotomeoz, it

inf. -von- (left to loss) denotes extremely beyond reach: see beyond

nahaveo exanêno
 I shade his eyes
 nahaveo êno - lau
 ahaveo encoz

ENGLISH-CHEYENNE DICTIONARY

is extremely smothering, stifling. *hestonoc, its e. point; tonoc-hāomenhestoz, e. (in poverty, bereavement).*
extremity, zetocnocnanoshāeso, that which ^{over exaltation} is extremity,
 farthest point; hestonoc, its e. point; tonoc-
 hāomenhestoz, e. (in poverty, bereavement).

(by means of knife); našexaxâ, I e.it (by cutting);

naevha-
oucha-oto
eozetan

reconcile, I e. myself (from ropes, meshes), nase, reconcile, I e. it; see disentangle, unwind. *naevha-iexotoev, I become*

ex. alio
nascita-
milia-oti

become ex
free fr. (con
ceatrount

— *strapp*

exult, navonhetotan, I e.; natavoesetanooz, I am exult-
ing: ehetotaneševe he does it exultingly with

hahe, he shouts with exulting voice. *na ve i h - thā men o e e*

ešetanonaestoz, e., state of great joy; heto-

exa, my e.; naexansz, my eyes; niexaanoz, our eyes

eyed: emahatacxaṇ, he has strong (also iron) eyes, is

open the eyes; nameozexan, I shut the eyes; nahoveone-
noma I shade my eyes (with hands etc.); oóone he is

emomahaexan, he has big eyes; etocehaen, he has small

eōevemazen, he has sore eyes; eahanemazena, he has ex-

around the eyes; eohāotōene, he has scared eyes, looks

exaneoštono, I put out one's eyes instantly; eonise-
exaneošesš. his eyes are put out instantly; eniseexane-

eyes on one (or.); naheexanoha, I keep my eyes on it;
leoksaach'a'xneho he does not shift his eyes from

ly; zehetoheexaestove, all that has eyes, that is eyed;

is all eye; emasoeohāeoz naexā, it rises before my

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this eye with
dark brown
fast in m.
green. L.

... because of the

*my eyes are
300 m*

EYEBROW

ENGLISH-CHEYENNE DICTIONARY

eyebrow, veenottõ.

eyeglass, maataevexansz, iron eyes; emaataevexanistov-
ensz, they (in.) are eyeglasses.

eyelet, zeotā, that which is bored thru.

eyelid, voxtanēexanistoz, voxtanēexanistotoz (pl.); evx-

tanēxanistove, it is an e.; evxtanēxanistove,
they (in.) are eyelids.

eyesight, vōsanistoz; see sight. *vōseniā* or *nozeohutg* 3
eyewitness, naoxtanōmo, I am an e. of him; naoxtanōsan, I

am e.

Ezekiel, Mahconoxnietamsz, Trusting-in-God.

F

see dry good, page 416 a.

The Ch. has no "f" sound altho the pronunciation of "v" be sometimes half way between "f" end "v".

Fable, hòtaheo, f., story; aestomhòtaheo, false story;
vhanhòtaheo, is the true word for f.; evhanhòtahe-
oneve, it is only a f.

face, mazhešienestoz, the f., countenance; zehoščens', one's f., the way one's countenance, f. is; nazhešienestoz, my f., countenance, mien; suff. -en(e) =faced; ehavsevene, one has a bad f.; epävene, one has a f. marked by powder (bluish points); emoxtavene, one has a black f.; emomenovene, one has a pleasant f.; emaxepävöene, it (ref. to animals) has a good f.; epävene, one has a good f.; nanšeševöene, I have my f. washed; nanšeševöenèno, I wash one's f.; nanšeševöenesz, I wash my f.; nanevöene, I have my f. wiped (passive); nanevö-

English-Cheyenne Dictionary

enēno, I wipe one's f.; nanevōenesz, I wipe my f.; na-
 xoanevōene, I have my f. anointed, greased; naxoanevōe-
 nēno, I anoint, grease one's f.; ehosozenē, he has a
 dirty f.; ešeešēene, he has a streaked f. (from sweat
 marks [has the meaning of xahestoz = urine]); ešhoxee-
 ne, one has a clean face; eohōtōene, one has a scared,
 frightened f.; enitavene, one has a different f.; eni-
 taveneoz, one gets a different f.; ninitaevenhemā, we
 have different faces; emaene, one has a red f.; ema-
 eneoz, he blushes, his f. becomes red; naōomeneo, I make
 a sad f.; naōomeneome, we make a sad f.; naneevavene
 manhāz, I make a f. to be known by; ekākoene, one has a
 thin f.; ehescene, one has a wrinkled f.; ekaene, one
 has a short f.; esoxkomene, one has a slender, elongat-
 ed f.; nahehemene, I am speckled in the f.; hehemenes-
 toz, the being speckled in the f.; napoenēno, I slap
 one's f.; napopoenēno, I slap one several times on the
 face; napōeniš, I fall on my f.; esaaētortaevené, he
 has a bold f.; eoasevenōhe, one has a shiny f.; nato-
 tzeniš, I make faces, grimaces; natōomo, I see one f. to
 f.; natōomevo, I look into one's f.; (naoēvarkax, I
 turn, hide my f. from; (naoēvarkaxetovo, I turn, hide my
 f. from one; naoēvarkaxeta, I turn, hide my f. from it;
 following are some pr. names ref. to f.: Hotoavōen,
 Bullwhite f.; Zceovavene, Shortforehead; Ehescene,
 Wrinkled f.; Ceensz, Little f.; Maene, Red f.; Kaene,
 Short f.; Havsevene, Bad f.; Pāvene, Powder f.; Moxta-
 venē, Black f.; Soxkomene, Slender f.; Kākoene, Thin f.; Honehe-
 vōene, Wolfwhite f.; Moccene, Little woman f.; Tamene,
 Stumpface woman. See countenance. Nāmomenoveneotovo, I
 make a pleasant f. to one; naxaemeneotovo, I smile at
 one, have a smiling f. for him; eanovene, he has a sad
 f.; naanoveneotovo, I make a sad f. at him. — Rad
 -ata- = facing against; inf. -ta- denotes facing in the
 sense of "on, forward, toward"; eataehoe or eataeōe, one
 stands facing; eataeoxz, he goes facing; eataeoxzeto-
 vo, he goes facing one; eataeoxzeta (in.); eataeōeto-
 vo, he stands facing one; zeataeōetovazessō, the ones
 (or.) facing each other (reciprocally); eataeōeta, he
 stands facing it; nanoxtaešetovo, I f. towards one (in
 lying posture); nanoxtaešeta, I lie facing towards it;
 nanoxtaeoxzetovo, I f. in going; nanoxtaeōetovo, I f.
 standing; enetachaōnata, he prays towards it (facing)
 toward; eātaē, he is facing; eataetto, it faces against;
 zeataēessō, the ones (or.) facing; zeataettoesz, the
 ones (in.) facing; zehetaētto, where I f., before me;
 zehetaēetto, where thou facest, before thee; zehetaēes,
 where he faces, before him, in one's presence; zehetaē-
 ez, before us; zehetaēéss, before you; zehetaēevoss, be-
 fore them; eamstaē, he faces in profile; eētaeoaē, he
 stands f. turned from, opposite; eōstovenōhe, it is

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from to all

under the name of a statue, I am f. to him, strong for him (see condition)
faith, in the name of the Lord. Should he be expressed by two best terms, which are:
 nietame-onisyomatatoz } " *hoping* " } eto-nezhesta-nietamistovevo
 trozeovos- " } " } eto-nezhesta-nietamistovevo
 onisyomatatoz } " }

nanietame-amatatov, I have f. in him, *of whom I am in trust, trustfully, does him*
 with onisyom) as the best rendering for the Eng. word

nanietame-amatatov, I have f. in him, *of whom I am in trust, trustfully, does him*
 "faith". The term onisyomatatoz is generally used for belief or "true obedience", but nietamistov or onisyomnietamistov = f.; zehehezee henietamistovevo, the f. trust of our fathers; exhessenahoe heonisyomnietamistovevo, they died on account of their f.; Zezestass zè-nietamevoss, the f. of the Ch. (ref. to their old religion); ninietametovaz na nihesseonōmaz zistosenaētoss zehāmoxtasz, I have f. in thee therefore do I call thee to doctor the sick one; ēōstaenietamistov, Christian f. (ēōsta = baptised or "water poured on head").

faithful, inf. -ōēnov- denotes "holding on, persevering, standing by (as a quality)"; eōēnoave, one is f.; ēōnovostaneheve, he lives faithfully; naēōnovac-tovo, I am f. to one; naēōnovaeta, I am f. to it; masaaē-novaetohétto vhanetonita hovae, if thou art not f. to-wards a small thing; naēōnovhozeoe, I work faith-fully; naēōnovhōna, I pray faithfully; naēōnovetōetan, I hold in mind faithfully; naēōnovetōetanotovo, I am f. to him, hold faithfully to one; naēōnovetoovetanoto-vo, I hold him in memory faithfully; naēōnovovocho, I treat, act faithfully unto him; naēōnovōeta, I act faithfully; ēōnovhetan, f. man; ēōnovovostan, f. person; ēōnovōszistov, f. word; naēōnovaetova zeheves' enetto, my friend (male sp.) is f. to me; zeēōnovassō, the f. ones (state, quality); zeēōnovetanoss, the f. ones (in dispo-sition, mentality); eēōnovstaha, he has a f. heart; naē-ōnovstahātova, he has a f. heart towards me; oha Maheo nioxeēōnovstahaēn, only God makes us to be f. heart-ed; eēōnovovanistove, it is a f. saying; heva vāxseēōno-vaetto nszemaoxcēnaotanemās, if thou art f. to the end, thou shalt be (art to be) crowned (lit. provided with a head feather); naēōnovenietam, I trust faithfully; naē-ōnovenietamenoz, I trust in him faithfully; eēōnovhe-tomoan, he speaks f. and true; etaēōnovhetomoanistove, it is a f. and true saying; vāxseēōnovaesz noxsetto, lit. be completely f. until thou shalt have reached the end of thy living; eēōnovoomen, he suffers faithfully; zeoxeēōmenēs evātomeēōnov-ēōstaevostaneheve, altho he suffers much (as in great misfortune) he neverthe-less leads a f. Christian life; eēōnovatame, he is deemed f.; inf. -toom- = unchangeable, remaining the same. Either alone or combined with -ōēnov- it can express "f." in the sense of "not changing"; natooma-etova Maheo or naēōnovetoomaetova, God remains f. to, towards me; etoometan, he is f., remains the same (in disposition); etoomoanistove, it is a f., unchangeable saying; Maheo eēōnovetoomahe, God remains f.

faithful, ēōnovetanoxtoz, f. in disposition; ēōnovetan, f. itself (as mental faculty); ēōnov-
 toomketomhastov, f. and truth
 tota-toomātozagistov, even
 eto-onosetaheneve
 is f. in will, doing right

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 came to omātov, his f. much angry
 faith. much angry
 is incorporated

become FALLACY ENGLISH-CHEYENNE DICTIONARY FALSE
 emaco-soorgist, it is a gradual falling away, off, decreasing, less and less
 eanahanz, they (in., as leaves) f. by the wind (see
 blow down): etatacseanao, he falls down into and dis-

eanahānsz, they (in. f. as leaves) f. by the wind (see
 blow down); etataċseanao, he falls down into and dis-
 appears; eanhoneo mǎp, the water falls (suff.-oneo
 ref. to the volume of the water in cylindrical form or
 nearly so); zeanhoneo mǎp, water which falls; ean-
 hozeskoneo mǎp, the water falls, same as precedent, only
 with smaller but more intense, rushing volume or pres-
 sure; zeanhozeskoneo mǎp, cascade, water jet. Epēvoeha,
 it is fallen to pieces; napēvoehāz, I let it f. to
 pieces; hohona napēvoešemo, I let the stone f. to
 pieces (by throwing down); eanhopēha, it falls down to
 pieces crushed; hotoxceo zeanaoss, falling (shooting) f. one
 stars; naevaseo, I f. headlong; nievaseomā, we f. head-
 long; ethamstoeoz henstaneva, he falls on his knees,
 lit. he directly becomes set on his knees; etanaōzeoz,
 he falls asleep, becomes sleeping; ethāmoxtāoz, he
 falls sick; etamehosaneoz, he falls in love, lit. he di-
 rectly becomes loving; etamomátaez, he falls into a
 rage; canomaeoxz, the ground falls, also; one falls
 with the ground; nahooetovo, I am fallen over one; na-
 oháone, I f., by making a misstep; naoháena, I let it
 f.; naoháeno, I let him f.; see drop; naoháenomaoxta, I
 let it drop, f. on the ground; naoháetanota, I let it
 f., drop it from my mind (see avoid, shun); anaoxtoz,
 the f., falling down; avaoxtoz, the f., falling over;
 cheeozetto, it comes, falls, spills out; cheeozetto na
 eanaotto, it spills out and falls; napōeniš, I f. on my
 face; natōehaneš, I f. on my neck; natōeseš, I f., thump
 down on the "haunches"; namakstao, I f. forward (in
 sitting); nahanoxtaš, I f. backward; nahanoseanao, I f.
 down backward; napōeoxthaneš, I f. on my forehead; napō-
 eseš, I f. on my nose; napōāzenax, I f. on my mouth; na-
 pōeaxtax, I f. on my feet (flat); napōenstane, I f. on my
 knees (not ref. to "kneel down"); napōestaeonax, I f. on
 the palms of my hands; napōestoonax, I f. on my shins;
 napōeszeax, I f. on the top of my head; rad.-pō- in
 precedent terms denotes "bumping flat against". Tonō-
 eva, f., in the f., autumn; etonōeve, it is f., autumn;
 etonōeveoxz, it is getting to be the f., autumn; tonōe-
 še, the f.-moon; the rad.-nō- is obviously related to
 inf.-nōn- =dried up (as vegetation in the fall).
 fallacy, hōvenpsházitox and hōvenpsohestox, the cause of
 mistake, misleading; ooxsetanoxtoz, f. (mental);

fallacy, hōven^xhāzitoz and hōven^xsohestoz, the cause of
mistake, misleading; ooxsetanoxtoz, f. (mental);
inf.-hōve denotes "by mistake, under misapprehension":
ehōven^xšeēsz, he speaks under the f., misapprehension,
by mistake.

by mistake.
fallible, eavaonova and eananonova, one is f.; esaa-ana-
 onovhan, it is not f., also esaaanaovovhan.

false, rendered by inf.-ástom- also -aestom- =falsely,
for nothing, in vain; áestomhótaheo, f. story, fable;
eástomhótahan, he tells a f. story; naástomemomaxemo, I

eastomhotahan, he tells a r. story; naastomemomaxemo, 1
 ending, getting and over in -PX- and -PX- 462

FALSEHOOD

ENGLISH-CHEYENNE DICTIONARY

FAMILIARITY

accuse one falsely; ástometto also aestometto (detached) = for nothing, falsely; cástomae, one is f.; ze-astomaessô vovistomosaneheo, f. teachers; naástomoêta, I act falsely; naástomoêho, I act falsely unto one, treat him f.; oástometto or oaestometto, entirely f., not at all real; evhanenhesseman, he act f., plays the hypocrite; vhanenhessemanheo, the f. one, hypocrite; esaa-hetomstovhan, it is untrue, f.; eöcevozezeve, he is f., deceptive; eöcevoêta, he acts falsely, deceptively; eöcevoêtastoz, f., deceitful doing; nitaöcetöenovoz makätansz, money has proved f. to you. See deceive, in vain.

falsehood, nizehestoz, lie, f.; öcehestoz, deceit, f.; saa-hetomhestoz, untruthfulness, f.; ástomötahani-stoz, the telling of f., fables; öcevozezevestoz, f.; vhanenhessemanistoz, f., hypocrisy; öcevoêtastoz, f. in acts, deceptive doing; ástomoêtastoz, f. in acts, doings; ástomoêhazistoz, the treating one falsely.

falsify, naástomeman, I f.; naástomemanistoz, I f. it; na-ástomoész, I f. it, effect its falsification. falter, inf.-óto- denotes "shaky, tottering, oscillating"; eótoveoz, it becomes shaky, faltering; eótovetan, he is faltering (mentally); eótovensz or eótovoan, he falters (in speech); naótovenstan, my knees f.; naótovaovo, I make one to f.; eótovstahaoz, one's heart falters; ótovaozistoz, the being faltering; ótoveozisistoz, the becoming faltering; ótovetanoxtoz, faltering in mind; ótovstahaozistoz, faltering in heart; ótovenszistoz, faltering language; ótovoanistoz, faltering utterance; see hesitate, shaky.

fame, naneevaovo, I make one famed, specially known by; emaxeneevaoseoneve, he is greatly famed; eneevaos-tomoe, he is famed (in words); eneevaoseoneve, he is famed, reputedly distinguished; neevaestoz, f., n.; pe-östomohestoz, good f., reputation, the being well spoken of; see reputation.

familiar, nahoxazta, nahoxazesta, I am acquainted, f. with it; nahoxatamo, I am acquainted, f. with one; see acquaint; ehoxae, one is f., at home with; ehoxeoz, he is getting f. with; epevheneenoe, he is f., well known; emäheneenoe, it is f., known by all; hako haes-toe ā nataešehoxatamo, I have been on familiar terms (acquainted) with him for many years; nionone niyéne-ševe hovae zsaaešhoxaztohéto, do not undertake at random something thou art not f. with; ehoxaztae or ehotoae, he is f., free from affectation or stiltedness; nivétotoxstanov hovae zsaahoxaztomahess, do not discuss a thing you are not f. with. Nisimōn, f., or attendant spirit; nahenisimōnam, I have a f., an attendant spirit; nisimōnam, my f. spirit; see demon.

familiarity, hoxaztastoz; hoxatamahestoz, f. (state of); pavheneenovazistoz, the well knowing of one.

*see home
house
each f. household
each single f.*
family, 'zehestxn̄emazess̄, the whole f., kinship (same blood); manhao, f. band, clan, tribe; zehestoxtoe-manhāmāss, as many as are of the same f., band, clan, tribe; zehestoxtoeomness̄, as many as are of the same lodge, household; nokov zehestxn̄emazeyoss, one of them; see home, lodge; nistxn̄emazistoz, that which is f., all that which is related together, kinship; etaa-seorzeo nēve nēnis, they leave with their families, lit. with their wives and children; zeto hetan nēve nēnis, this man and f., lit. with wives and children. For the Ch. the inner circle of parents and children had less importance than the kinship; as much as possible blood relations camped near together.

famine, ponhaostoz; eponhaostove, it is a f.; eponhaonov, there is a f.; maxeponhaostoz, great f. The rad.

-pon- denotes "low, dry, exhausted (of moisture), flat".

famish, naavōn, I am famished, starved; naponoxta, I am famished, emptied (flat bellied); naponhao, my provisions (food) are exhausted, I am famished.

famous, eohāoseoneve, one is f., (for his greatness, bravery, power); eohāheneenoseoneve, one is f. for his knowledge; eohāpavooseoneve, one is f. for his general moral character; see reputation; emaxeneevaheneenoe heszhekoneozistovā, he is f., reputed for his strength; see fame.

vavanhōo, f. evavanhōoneve, it is a fan.
fan, navavanōn, I f.; navavanōno, I f. one (or., instr.); navavanoha, I f. it; navavanohemo henison, I f. one's child; navavanohesz, I f. myself; vavanō, f.; vavanōnistoz, the fanning; evavanōoneve, it is a f.; vavanōnoz, fans; evavanōnistove, it is a fanning, a f.; navavanō, my f.; nivavanōnāman, our f.; šeahaseo, f., winnowing implement, sifter; našeahasen, I f., winnow; našeahāz, I f., winnow it; našeahātovo hepenōonam, I f., winnow one's wheat, sift one's flour; našeahamō monsceo, I f., winnow beans; našeahamamō hemonsceo, I f., winnow his beans; šeahasenistoz, the fanning, winnowing; ešeahasenistove, it is the fanning, winnowing; ešeahame, it is fanned, winnowed; mataešēšeahame pen'hōo etaorxepeene, after the wheat has been fanned, winnowed, it is ground; hevoasz hešhotaonatto nioxeveš-šeahamenon, we are fanned, winnowed by all kinds of difficulties; ešeahaseoneve, it is a f., winnow, sifter.

fancied, zevhanetoxtoetanoxtove, that which is f., conjectured, imagined.

fanciful, etoxtomona, it is f., randomlike, aimless; toxtomonetto, fancifully, at random, without aim.

Nataomeametan, I fancy, imagine; nataomeametanona, I am imagining; taomeametanoxtoz, the f., imagination; tāmāzistaomepevazeonaz hetaomeametanoxtovā, what he fancies in his imagination.

fancy, vhanetoxtoetanoxtoz, f., mere conjecture (in

Feed. - The gen. intran. form of this verb is nahoxomoxtomosau -
 I feed: ehoxomoxtomoseone, he is the obj. of feeding: also
 hoxomoxtomoseo, n. he fed one, that which is fed.

This word is used in connection with the Lord Supper, which
 g. r. (under suffer) is called Makeouhoxomoxtomosauistoz
 or Makeouhoxomoxtomosau-mesestoz.

Nahoxomoxtomew, I f. it to one; nahoxomoxta, I feed it
 (the thing fed), Nahoxomoxta nācity, I f. death

Another word is nahoxomotāz, meaning not yet cleared.

hestxomāzistoz, one's feed for self

hoxomestoz, he feeding of one (he being passive)

ehoxota, he f. said of food inuiter by some one, like the for.

thot); nataomevhanetoxtoetan, I f., imagine, conjecture; zistaometoxtoepavezeonatto, as f. strikes me I behave (Ger. ich handle nach eigenem Dünken); nasaahethoahē, I do not f., like it; napevazeonazesta, I f. it; napevazeonatamo, I f. one (or.); nasaapevazeonaztohe, I do not f. it; napevazeona, I f., like; taomevhanetoxtoetanoxto-vā napevazeona, I f. in imagination; nataomevhanetoxtoepavezeona, I merely f.

far, haeš, f., distant; vohēs, at a distance; vōnēs, not f., at a short distance; ehaeso, it is f.; ehāeseve, it is f. (predicative meaning); esaahaesohan, it is not f.; evohēseve, it is f., at a distance; etahaeso, it is f. to; etahaeso zexhoes, it is f. to where he lives; enēs, it is that f.; haeš nstavéas, do not go f. (also said to one who is weak, not to go beyond what his strength will allow him); haeš nahoetovo, I stand, sit f. from one (or.); haeš nahoeta, I sit (also live) f. from it; haeš etaešhoeoxz, he has gone f. already; haeš nanēetovo, I stand f. from one; haeš nanhēeta, I stand f. from it; vohēs nanhēetovo, I stand at a distance from one; zetōēšho-, pref. of the Sub. cj. denoting "as f. as actually"; zetōēšhoeoxzess, as f. as you have actually gone (or come); zetōēšhoheneenom, as f. as my knowledge of it is; navohovaovo, I keep f. from one; toneš etaešhoeoxzé, how f. has he gone (or come)?; see long; haeš chestoxēn, he walks f. behind; haeš enovsepevae, he is f. less good; haeš vostahevestoz, long life; hako haeš, f. distant; inf. -heoms- = f., in the sense of "too f., overdo (not intentionally)"; haeš ehēpepeva, it is f. better; nhasto haeš, f. beyond; haeš evohovaovāzeo, they (or.) keep f. apart; tonochaešvohēs, the farthest; zetonochoaeš-vohēseve, that which is the farthest, the most distant parts; tozea, f. back (in time); hako tozea, very f. back (in time).

fare, napavstav, I f. well; nasaapavstavé, I do not f. well, am not in a good condition; namxastovsan, I f. well (in clothing); nineevtonitoxovahe, how didst thou f.?; napavstaomen, I f. well (in general); nahavsevistaomen, I f. ill; nitonexovstaomené, how doest thou f., in what condition art thou?; ehavsevestove, it is not a good f., food; eoxepavemesestove heto hoxovistavamhayon, they have good f. in this hotel. Etonexovōeme tahoestoz maatameoneva, how much is the railroad f.?, lit. how much worth is the ride on the railroad?; Nataēnanomoxta natahoestoz, I pay my f. (ride); ehāōeme tahoestoz, the f. (ride) is high.

farewell, momoxepavstaomenétto, fare thou well!; momoxepavstaomeness, fare you well!; nohétto tācuahā q uou go farina, pen'hōo, f., meal, flour; epenhōoneve, it is f. on my way; can farm, ēnānoeno, f., farming place; nāthoe zexēnānoetto, my adl. pers. f., my land where I farm; nsthoevo or zexēnāno-māstātrā

momoxenīcame-pavstaomeness, may ye fare well etc. etc. etc.
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 1-30
 U akēo momoxenīcame-vovōnbertatōss, May God
 Keep you in well condition

ess, your f.; naēnanoe, I f.; zeēnаноessō, the ones farming; the term -ēnanoe =to plant, set in the ground; zetaneneo zevešeēnаноestove, farming implement; zeoxcevoštanehevstov ēnаноeno, the life on the f. farmer, ēnаноehe, the f.; ēnаноevēho, the f. white man; eēnаноeheve, he is a f.

farsighted, ehaōsan, he is f.; gaks eoxxsaavōsané, he does not see near.

farther, nhasto, f., beyond; inf.-hēpe- =f., more than, beyond; etahēpeneoxz, he goes f.; ehēphaeso, it is f.; etahēphaeso, it is f.to; hōma, the f. side of a body of water; neamos and nixhestoamos, the f. side of a mountain; hoxovetto hōma, on the f. side of a river, lake; tonochaešvohēs, farthest; etahēphaeso nhasto, it is f. beyond; hēpetto esaa-am'né, he does not walk f.

fascinate, see attract, draw.

fashion, nahevetovaoox, I f. it, give it a form, a body; nahevetovaovo, I f. one, give one a body, a form; suff.-ešston and -ston denote "f., shape, design, construct, put together"; epavston, he fashions well; eēnston, he ends the fashioning; eametoṁston, he builds a wall; ehōmston, he puts up a protection (with a robe, sheet, blanket; etaxston, he fashions by covering over, inlaying, incasing; naohātamaešston, I am powerful in fashioning; eohāpavstoon, it is well fashioned; emoonaešstoon, it is beautifully fashioned; zehešstoona, the way it is fashioned; enešstoona, it is so fashioned; nanešstoonaoox, I f. it thus (ref.to); nanešstoonaovo, I f. one (or.) thus (ref.to); nanešstoonaon, I am thus fashioned, made, designed; zemanstonsz, the one who fashions, creates, constructs; manstonehe, the maker, creator, fashioner; zemanstoona, that which is fashioned, made, created; etotaxstoon, it is fashioned, constructed, superposed; evonāxaevston, he fashions an idol; emaheonešston, he fashions mysteriously, divinely; emaheonešstoneheve, he is a divine, mysterious maker, fashioner; see make; nivāsz zezhešstoonaovata, who fashioned thee thus? Fashion in the sense of "position, condition, countenance" is indicated by suff.-zhesta (pointing forward), -nhesta (ref.to), -hesta (general); emōmātažhesta, one's f., countenance was grave; nahestaovo, I put one in a condition, being, f.; nazhestaovo, I f. one thus, make him to be thus; nanhestaovo, I f. thus (ref.to); nanhestaon, I am thus fashioned, have such a being; ezhešsō, it is in this f., thus (pointing forward); enhessō, it is in this f., thus (ref.to); zehešiens, his f., countenance, aspect (ref. mostly to face); eneševostanestove, it is the f., custom; esaaneševostanestovhan, it is not the f., custom.

fast, naavōnāz, I f., abstain from food; naavōneōe, I f. by

naavōnaove, I make him to fast
 naavōnāgescho, I cause "to inflict f. upon self."
 remanēto, "to make him fast f."
 naavōnāje-haasua, I f. with prayer

ENGLISH-CHEYENNE DICTIONARY

standing the whole day; naavōneš, I f. in lying posture; māpeva naavōneōe, I f. standing in water; avōnes-toz, the fasting; avōneōestoz, the fasting by standing; avōnšenātoz, the fasting in lying posture; māpeva avōneōestoz, the fasting, standing in water. All the above expressions ref. to self imposed fasting. Sometimes an Ind. would go out to some lonesome place and fast there a certain number of days. Young men would go to the top of a hill or mountain (to be left unmolested) and stay there, abstaining from food or water, or from both, until a vision would appear to them and determine their future. None could become an Ind. doctor unless a special apparition would have given him this right. Not a few young men fasted for several days, without having any vision, but the ordeal had been gone thru and they were satisfied. The "shapes" appearing to them were usually the spiritual progenitors and controllers of the present animals. At other times a man would have a lodge pitched apart and do his fasting there. Then either in connection with the Sundance or at other times, single individuals would have a day of fasting and "penance", from sunup until sunset, either in lying or standing posture (also hanging from a pole) and facing the sun constantly. Altho such practices are not witnessed now as in former days, they are not entirely abolished.

fast, adj. eheoene, it is f., tight; eheoetto, it is f. durable, lasting; inf. -toom- = the same, unchange- able, f., not moving; etoomhoe, he sets f.; etoomota, it sets f.; see unchangeable. Inf. -vove- = with a brisk motion; evoveheoxz, he walks f.; evoveōmaxova, he plows f.; inf. -vesse- and -vestov- denote f., hurriedly, fleeting; evestov'netto, it is fleeting, f.; navesse- tan, I am in a hurry; inf. -šev(e)- = f., swift; eševe- oxz, one goes f., swift; eševehozeohe, one works f.; see diligent: on sense of tight, holding fast see "bind"

fasten, naonxpēs, I f. (with strings); nanxpees, I f. (door of lodge, etc.) shut; conxpēhe, one (or.) is fastened with strings (also ref. to ritus uxoris minoris to prevent rape); nahéoena, I f. it tight; naheko- nepāna, I f. with glue or bolt; nahekonēstana, I f. it in; nahekonēst'taena, I f. it with hook, button or buckle; nahekonxpohana, I f. it within; see close; naheko- netōeto, I f., tie one to (with rope string); nahekone- tōetoham, I f., tie the horse (to something); see tie; amstōeseo evešhotxpseoe xoeoxtanohamistovā, the doubletree is fastened by the axle wrench; chotxpsta- nensz or epanoetohensz, they (in.) are fastened to; nahotxpstana, I f. it unto (as neck yoke to tongue of wagon); amstōseo maeto chotxpstane honoc amoeneon vi- tanoveva, the neck yoke is fastened at the point of

chekonhaponenes, take hold with teeth see grip: cling to
 an object is fastened by the grip of another vertically or horizontally

see shift
 staisi ocha-able, f., not moving; etoomhoe, he sets f.; etoomota, it sets f.; see unchangeable.
 who a brisk
 evoveheoxz, he walks f.; evoveōmaxova, he plows f.; inf. -vesse- and -vestov- denote f., hurriedly, fleeting; evestov'netto, it is fleeting, f.; navesse- tan, I am in a hurry; inf. -šev(e)- = f., swift; eševe- oxz, one goes f., swift; eševehozeohe, one works f.; see diligent: on sense of tight, holding fast see "bind"

nahekone-tues-ta-ouieymēto
 -pā nahekone-tues-ta-ouieymēto
 I hold fast to my faith
 nahekone-tues-ta-ouieymēto
 fast to.
 fasten
 ending -nōe
 inf. -toom- = the same, unchange-
 able, f., not moving; etoomhoe, he sets f.; etoomota, it sets f.; see unchangeable.
 Inf. -vove- = with a brisk
 motion; evoveheoxz, he walks f.; evoveōmaxova, he plows f.; inf. -vesse- and -vestov- denote f., hurriedly, fleeting; evestov'netto, it is fleeting, f.; navesse- tan, I am in a hurry; inf. -šev(e)- = f., swift; eševe- oxz, one goes f., swift; eševehozeohe, one works f.; see diligent: on sense of tight, holding fast see "bind"

latty, ecouteue } *the being fat, fatness*
 hāeomestoz, *the being fat, fatness*
 ehāeomestove *fatness*
 ehāeomestave *fatness*
 hāeomestave *fatness*
 hesthāeomestoz *fatness*

FASTENER

ENGLISH-CHEYENNE DICTIONARY

FATHER

the wagon tongue.

fastener, nxpohaneneo, nxpoheo, f., cover, lid, cork; hekonexpāaneo, f., seal; pāaneo, stamp, that which is fastened, fixed flat against.

fastidious, coneetan, he is f., particular; antonym: etoxtomonetan; coneetanoheoneve, he is a f. one; see particular.

fastness, toomastoz, the state of being fast, unmoveable; hekonecestoz, f., the being strong, firm at a place; hekonehēstoz, f., the standing strong; hekone-menao, f., stronghold; see enclosure; ševastoz, f., swiftmess; ševeoxzistoz, f. in going.

fat, ame, f., rendered lard; amsc, oil; vita, f. (old word); vizc or vitaxc, f. (in small amount); navitaxc, my f.; navitaxkan, our f.; nivitaxevo, your f.; navizc, my f.; nivizkan, our f.; vizceoz, bits of f., also vitaxcsz (old word); these endings in -zc are a diminutive form denotin small, short, but found only in following words (which the Ch. themselves are fond of giving as a language drill): hozc, mozc, mazc, vizc, amsc, derived from hota, mota, mata, vita and ame; hotaxc = small or short sinew; hozc is the abbreviated form of hotaxc (axc or "c" = small, short); vita, f.; vitaxc, small amount of f.; vitaxcsz, small amounts, bits of f.; vizc and vizceoxz are abbreviations for the preceding terms; ehāehom, one is f.; ehecehom, one is f. to the feeling, touch (tender and f.); naešehomeoxz, I grow f.; ehomeeše, f. moon (about June); zeeohomoestanosz, the f. ones (in.) (when floating, forming a fatty surface in soup, etc.); examaoehomoesta hōp, the soup is f.; eaeone-amoesta, it is dark f. (floating on surface of soup); examaeovenoeha, it is yellow f. (in the body of an animal butchered); eohāenoeha, it is very f.; see fatten; heoveam, yellow f., butter; hekoneoveam, hard yellow f., cheese; hekoneam, hard f., tallow.

fatal, vavenāetto, fatally, deathly.

father, zehehestovsz, the one being f.; zehehestovessō, fathers; nihoe, my f.; ēho, thy f.; hēhyo, one's f.; ehan, our (incl.) f.; nihoechan, our (excl.) f.; ehevo, your f.; hehevo, their f.; chaneo, our (incl.) fathers; nihoechaneo, our (excl.) fathers; ehevō, your fathers; hehevō, their fathers; nihó, father!; zehehetto, the one who is my f., or I having a f.; zehehétto, the one who is thy f., or thou having a f.; zehehēsz, the one having a f.; zehehez, the one being our f.; zehehezē, the ones being our fathers; zehehess, the one being your f.; zehehessē, the ones being your fathers; zehehevoss, the one being their f.; zehehevossē, the ones being their fathers; nahehe, I have a f.; nihche-mā, we (incl.) have a f.; nahechenoz, I have him for f. = he is my f. nahehenotto, I have them for fathers;

nihehenon, we have him for f. =he is our (incl.) f.; nihehenoneo, we have them for fathers; chehenov, they have him for f.; chehenovō, they have them for fathers; nihehetovaz, thou art my f.; nihehetovazeme, you are my fathers; nihehetovazemeno, you are our fathers; nahehetova, I am one's f.; ehehetōe, he is his f.; nihehetōen, we are his fathers (this can be said in Ch. because the brothers of the fathers are called fathers instead of uncles); nihehetōeneo, we are their fathers; nihehetōevo, you are his fathers; nihehetōevō, you are their fathers; ehehetōevo, they are his fathers; ehehetōevō, they are their fathers; nihehetova, thou art his f.; nihehetove, I am thy f.; nihehetove-meno, we are thy or your fathers; naheheton, I am f.; nihehetonhemā, we (incl.) are fathers; ehehestov, one is f.; ehehestoveo, they are fathers; zehehetonetto, I, a f.; zehehetonétto, thou, a f.; zehehestovsz, one, a f.; zehehetonez, we, who are fathers; zehehetoness, you, who are fathers; zehehestovessō, the ones being fathers; hehestovestoz, the being a f.; hehestoz, the having a f.; maheo, the all-f. (lit. all one's f.) [maaxceo, that which is mother]. The term maheo =all that which represents or embodies f. and is now solely applied to God, very few Ch. even knowing the meaning of the word. Nahehetan, I want to have a f.; nahehetanotovo, I want him to be my f.; nahehetonetan and nahehetovāzetan, I want to be a f.; nahehevōemo, I count him as my f. (in relationship); hehevōemazistoz, the f. relationship; nahehamō, my stepf., also father's brother; nahehamōn, pl. of the preceding; nahehamōnenoz, he is my f. (stepf., uncle, foster f.); nahehamōnetova, I am his fosterf.; see relationship's verbal forms in Ch. gr. Hehestovehasz, ye fathers!; namšem, my f.-in-law; see grandfather; nineoman, our f., parent; nineomevo, your f., parent; naneomeo, my parents.

fatherhood, hehestovestoz, the being father.

fatherless, enxave, he is f., an orphan; zenxavessō, the f. ones; nxavestoz, the being f.; nxavstaomene-stoz, the condition of being f.; ninxavstaomenhemā ho-eva, we are f. (in the being, state, condition) on earth. fatherly, ehehestovezhesta, he is f. (disposed as a father).

fatigue, see depress, exhaust, tire.

fatness, hecehomestoz, f.; see fat.

fatten, naešehomēho, I f. one; ēšehomehe heškseesehotam, the pig has been fattened.

faucet, hōovaneo, outlet for water; ehōovaneoneve, it is a f.; hōovaneonoz (pl.). *navohet aha, I am partly at fault*

fault, oxtoētastoz, f., error; hays nahoēstomano, I find f. with one; ahetovahestoz, f., mistake; ahetov, amiss; vhanetonithavseva, light, petty f.; see defect-

see wrong when rendered by -hacik - for this inf. another fault, imperfection error

ENGLISH-CHEYENNE DICTIONARY

See also

innocent, f. spread, banquet, implying all that is provided for a feast
food, tent etc. *emouoacay*, he is to prep. a f. *emouoacay*
toman, he provide for a f. banquet; *namouoacaystomano*
tmoataen. - for a f. *emouoacaystomano* for a f.

FEARFUL

ENGLISH-CHEYENNE DICTIONARY

FEATHER

enotomaaz, he f. enemies (a. thought)

and *hepoestomohestoz*, the spreading, promoting
f.; *ehazistoz*, the fearing one, the being afraid of
one; *iseneorzistoz*, the fearing to go there; *isees-*
zistoz, the fearing to speak; *éatoestoz*, f., reverence.

fearful, *éotortaheoneve*, he is f.; *eeovae*, he is f., tim-

id (implies fear and flight), a poltroon; *eeovs-*

taha, one is of f. heart; *enoeatae*, he is f., supersti-

tious; *etahèpae*, he is f., timid, inclined to take

fright; *etaohātamano*, it is f., dreadful (general as-

pect); *cohāōēastove*, it is a f., dreadful deed; *cohā-*

tamahe, he is f., dreadful (one who has the power,

authority); *cohāēvon*, it is a f., dreadful sound. *Ze-*

étoxtaheonevz, the f. one (one who is afraid); *zeeov-*

asz, the f., poltroon one; *zeohāōētasz*, the f. one (com-

mitting a dreadful deed); *zeohātamahesz*, the f., dread-

ful, awful, powerful one; *naahemāneevz*, it is f. day (day).

feasible, *maēseoz* and *nevaēseoz*, if it is f., possible;

maēxatto etov, if f. for thee.

feast, *maxemesestoz*, f. big eating; *emaxemesenov*, there

was a f.; *mēcnaestoz*, public f.; *emēcnaestove*, it

is a public f.; *ahazistoz*, the feasting, gorging; *emax-*

emohestove, it is a great f. (implies a general gather-

ing, during which there are constant invitations to

partake in some feast); *emaxemeseman*, one makes, occa-

sions a f., an eating; *naahaz*, I f., gorge myself); *ze-*

nistomonetot na zevōxtom *naevēšovōnitoomen*, I f. in

hearing and seeing it (has not ref. to eating).

feat, *ohaoēastoz*, a f.; *etaohāōēastove*, it is a f.

feather, *mēn*, *mēnoz* (pl.); *emēneve*, it is a f.; *rad-ēn-*

ref. to f.; *zeheszhemēnsz*, the one provided with

feathers; *hovae zsaamēnevhan*, something that has no

feathers; *honocemēn*, tip of f.; *manisēn*, long f. of

wings; *mazenōn*, wing feathers; *hoorevotonsz*, outside

tail f.; *zexhoorsemovotonoss*, part between wing and

tail feathers; *ehōravēno*, it has crossed feathers; *vo-*

tons, tail feathers; *heceas*, *heceasons* (pl.), white

downy f.; *mhaneo*, brownish eagle tail f.; *hemanevoto*,

center tail f. (of eagle); *maoxcēna*, f. on head (usual-

ly a downy f. worn on the head); *emaoxcēna*, she has a

head f.; *ehemaoxcēneo*, they (or.) wear head feathers;

see tassel; *mēnohestoz*, f., quill work; *namēnōn*, I do f.

work (using feathers or quills to adorn robes moccas-

sins, etc.); *namēnōno nathōma*, I adorn my robe with

quill, f. work; *namēnoha*, I adorn it with f., quill work;

namēnoxtomovo, I adorn it his (with feathers); *naōka-*

no, I pluck its (or.) feathers (by hand, ref. also to

the taking the skin off with the feathers); *naexōovo-*

ta, I f. it (as when providing arrows, with feathers);

naexōovota namā, I f. my arrow; *naexōovotanoz namā-*

hoz, I f. my arrows; *emomešexota*, it (bird) has feathery

legs (may also mean "hairy" legs of people and ani-

et amista-mato-homatseoneve, it is felt before hand
nixtoha matotuse-a etamista-maleto- o kphomata, he f. thru 700 year old
eso-cekhomata, f. stidi soft, tender, must amate, he f. it up forest and.
navostancuxto, d.f. safe, am without care, at ease. evgit anaxut ag, they
unxotoxomata, I can, able to f. naonchomau, I feel (actually) soon that
he is inf - one = fold out see wages, hire expect, pay, remuneral

FECES
ENGLISH-CHEYENNE DICTIONARY

feathers, page eetarung key in jaw feathers, cotton like, fuzzy, emoune: sui
mals), Nākremēnsz, Bearfeather, pr. name, they are f. chemenangels
feces, usually rendered by suff.-maes; hovamaes, animal
feces, excrements: makmoxta, legs down
feeble, see weak p. 1030 a)
feed, nahoxomo, I f. one (also used fig.); nahoxota, I f.
it; naexomo, I have fed one (am done feeding one);
nahoxomohan, I f. the stock (horses, cattle, sheep, pigs);
also namesesoham; evenozeo hotoa, the cattle browse;
nahōaz, I f. the fire; naamhōaz, I keep feeding the fire;
ehoešeme, the fire is fed; hoxotamahayo, f. house, name
given to building where rations were supplied to the
Ch.; zehoxomess³ mātām heama zehessoz', the ones fed
with food from above; hoxomohamestotoz, f. for stock.
feeder, zehoxomosansz, the one who does the feeding, also
hoxomosanehe; choxomsaneheve, he is a f. netoma
feel, nanitomotsan, I f. (Ger. empfinden); nanitomota, I f.
it; nanitomoto, I feel one; nanitomatovo, I f. con-
cerning one (psychical); nanitomata, I f. concerning
it; nanistomatovo, I have a premonition, presentiment,
concerning one; nanistomata (in.); naomata and nao-
homata, I f. it (am aware of it psychically); naomatovo
and nachomatovo, I am aware of one; naomaozeta, I be-
come aware of it; zetohetāeohomatōetto, all the feel-
ing that comes to my inner being, my heart; heto nitao
naohomatōe, I experience all this (in the inmost man);
oxnešhomatoesz, when it is felt, experienced; naomao-
zetovo, I f. one, am aware of one, (thru my senses); na-
hāmata, I f. pain; māzhesta zsaamatōhan, a heart with-
out, not touched by feeling; suff.-moxta applies to
physical feeling; nahēmoxta, I feel sick; napevomoxta,
I f. well; nahavsevomoxta, I f. bad, ill; nahetotanemox-
ta, I f. happy; nahoxeemoxta, I f. clean; naetomoxtāoz, I
have a sudden feeling; zehetomoxass nanitomoxta, I f.
as you do; nimesaaheneenohe zehetomoxtatōto, thou canst
not know how I f.; nitonexovomoxta, how (to what de-
gree) doest thou f.?; esaamēstohe zehexovomoxtaes, he
does not say (explain) how he feels (-hexov =degree,
grade); etatosenā nasaanitomōtohe, I do not f. (as if)
that he will die; zetoshozochevoss esaanitomoxtahe,
they do not f. (like) working; esaahomoxtahe, he hides
his feeling; esaahomosené, his face shows no feeling,
is not perturbed, is unruffled; nahomosého, I stir
one's feeling, taunt, banter; napomoxtazesta, I f. vexed,
offended (Ger. geärgert); nahomosemo, I rankle, irri-
tate, taunt, "roast" one (by talk), make him f. vexed,
mortified; nahomoseztovo, I stir up one's feeling (by
acts), make one f. irritated, vexed; nahohoeoxz, I f. fe-
verish; naonistana, I f. of it (by touch); onistaneha,
f. thou pf him (addressing a doctor visiting a pa-
tient). [Ch. doctors discern certain diseases by the
feeling of muscles and veins; as an old man told

a nomia, I
hoxoman, I
am feed cere-
motually,
natooxtomoran
hezheethoroxo
masanixto
his f. etable
komatatoz
store, quad. of feeling
utāmāzham
we shall a f.
are cutural
vonethomasz
be loss feeling
etāmata
he gets to f. it
ehomashā-
error, it causes
them to f.
nahomudsham
us to f. good cause
nahomastoom
he cause us to
f. it.
naoxcemāse-
vana, I feel
il. o' it, a scans
Left. etc.
enaahoeovom
ta, he f. a bad
ellachecemo
za, f. a girl
etolatamano
next day
poxerail
cheofumartai
fine sick like
working.

naonisevana I try to touch it
namxwana 472 I touch it
nanamevano I recognize him by feeling? him
nanoxzevana I look seeking with fingers see up y

FECES

ENGLISH-CHEYENNE DICTIONARY

malis), Nàkxeménsz, Bearfeather, pr. name. *Nez ap. cheménam*

feces, usually rendered by suff. -maes; novaemaes, animal

see P., excrements: *030a) mixed up diet.*

feed, nahoxomo, I f. one (also used fig.); nahoxoxta, I f.

it; naexomo, I have fed one (am done feeding one);
hoxoxon, I fed the stock (hanged cattle, sheep, pigs);

also namesesoham: ēvenozeo hotoa, the cattle browse:

nahôaz, I f. the fire; naamhôaz, I keep feeding the fire;

ehoeseme, the fire is fed; hoxotamhayo, P. house, name
given to building where rations were supplied to the

Ch.; zehoxomessò màtam heama zehessoz', the ones fed

with food from above; hexomohamestotoz, f. for stock.

feeder, zehoxomisan^sz, the one who does the feeding, also
 boxomanehe: choxomsaneheve, he is a f. *redoma*

feel, nanitomotsan, I f. (Ger. empfinden); nanitomoxta, I f.

feeling it; nanitomoto, I feel one; nanitomatovo, I f. con-
cerning one (psychical); nanitomata, I f. concerning

cerning one (psychical), nanitomata, I have a premonition, presentment *glory, light*

concerning one; nanistomata (in.); naomata and nao- 12. 10/11.

homata, I f.it (am aware of it psychically); naomatovo
and nachomatovo I am aware of one; naomazeta, I be-

come aware of it; zetohetāeohomatōetto, all the feel-

ing that comes to my inner being, my heart; heto nitao
45 I experience all this (in the inner man):

naomatoe, I experience all this (in the inmost man);
 ornešhomatoesz, when it is felt, experienced; naomao-

zeto, I f. one, am aware of one, (thru my senses); na-

hāmata, I f. pain; māzhesta zsaamatoḥan, a heart with-
out not touched by feeling: suff.-moxta applies to

physical feeling; nahāmoxta, I feel sick; napevomoxta, *napevomoxta*

I f. well; nahavsevomoxta, I f. bad, ill; nahetotanemox-
I f. clear; neetomoxtaez I f. clearly

have a sudden feeling: zehetomoxta^s nanitomoxta, I P. *zany*

as you do; nimesaaheneenohe zehetomoxtatto, thou canst

not know how I f.; nitonexovomoxta, how (to what de-
gree) doest thou f? essamēstohē zehexovomoxtaes. he

does not say (explain) how he feels (-hexov =degree,

grade); etatosenā nasaanitomtohe, I do not f. (as if)

that he will die; zetoshozeonevoss esaanitomoxtahe,
they do not f (like) working: esaahomoxtahe, he hides

his feeling; esaahomosené, his face shows no feeling,

is not perturbed, is unruffled; nahomosého, I stir,
one's feeling taunt, barten: náomoxazesta I vexed. *unv*

offended (Ger.geärgert); nahomosemo, I rankle, irri-

tate, taunt, "roast" one (by talk), make him f. vexed,

mortified; nanomoseztovo, I stir up one's feeling (by acts) make one f. irritated vexed; nahohoeoxz, I f. fe-

verish; naonistana, I f. of it (by touch); onistaneha,

f. thou of him (addressing a doctor visiting a patient) [Sh. doctors discern certain diseases by the

feeling of muscles and veins; as an old man told

pariserana I try to sand it

472 I touch it

...and I recognize him by feeling of him.

ANNO 1821

feign, etxahototoz ayee, they feign modesty, bashfulness
naezemo, I f. to me (in words) under pretext

FEELER

ENGLISH-CHEYENNE DICTIONARY

FELLOWSHIP

writer: "the muscles feel knotty, granulous, taut, flabby, hot, cold, inert or energetic, according to the state of the patient, hence is the feeling of the muscles of importance in diagnosing the disease"]. Naonistasena, I f. it with point of fingers; naonistasenomovo, I f. it his (with fingers); nanšeošana, I f. by pressure (touch); nanonoxzessevaa, I f. my way (as blind people do).

feeler, zeeneneo, zeeneneonoz (pl.), f. (the toucher with finger), antenna; omat'seneo, the f., also nerve, antenna. also omat'seo, omat'seonoz (pl.).

feeling, nitomotsanistoz, the f. (Ger. das Empfinden); nitomoxstastoz, the f. (Ger. Empfindung); nitomatovazistoz and nitomatazistoz, the f. concerning one; nistomatovazistoz, the f., premonition, foreboding, presentment; omatsanistoz, the f., the being aware; omato-

vazistoz, the being aware of one; omaozistoz, the becoming aware, f.; omaozetovazistoz, the becoming aware, f. of one; hāmoxstastoz, f. of sickness; hāmatazistoz and hāmavazistoz, f. of pain; pevomoxstastoz, well f.; havsevomoxstastoz, bad f.; etomoxtāozistoz, sudden f.; homos(e)hazistoz, the stirring of f., vexing one; homosemazistoz, same as precedent, only in word; homoseztovazistoz (in acts); hohoeoxzistoz, f. of fever; onistanazistoz, f., touching (by handling); onistasenazistoz, f. (with finger tips); nšeošanazistoz, f. by pressure (touch); nonoxzessevāam'nistoz, the f. of one's way (in walking); evōstoman zehetomoxtaes, he shows his f.; etahan zehetomoxtaetōs, this is his f. towards me.

feign, navhanenhesseman, I f.; vhanenhessemancheo, the feigner; vhanenhessemanistoz, the feigning; -vhanen-

felicity, see bliss: *happy, joyful, content, all that* -vhanen-
fell, naavōno hoxzz, I f. a tree (instr.); naavoto, I f. him; zeavoesz, the one felled; avhōe, feller.

fellow, vhestaneo or vhistaneo, f. man; nahevhistaneon, I have a f. man; nahevhistanconenoz, he is my f. man; zehevhistaneonezē, our f. men; navhistaneamo, my f. citizen; nistanehasz, f. men, co-citizens!; nistaneam, my f. man, citizen; estaneam, thy f. man; hevhistaneam, one's f. man; nistaneamam, our (excl.) f. man; nistaneamaneo, our (excl.) f. men; estaneaman, our (incl.) f. man; estaneamaneo, our (incl.) f. men; estaneamevo, your f. man; estaneamevō, your f. men; hevhistaneamevo, their f. man; hevhistaneamevō, their f. men; this term means also co-citizen; navhestozezeve, I am f. with, accomplice; navhestozezevemo, I am f., accomplice, consort with one; see companion.

fellow-feeling, zehetomaozz nanitomaoz, I have a f. with one; navistomaozemo, I have a f. with him;

našivatamo, I pity one.

fellowship, navistohemo, I have f. with one; navistohē-

see page 480 a
navistatō = navistatō hemo, I am in
cooperation, union, & am
with and by one.
nehovvishatō hemozistoz, f. of love

mo, I have f. with one (am of the same mind); vestores-toz, f. among warriors; vhestaneonevestoz, f., being of the same people; vhestaneamazistoz, mutual f., co-citizenship; vhestozezevestoz, the being fellow, accomplice, consort with; vhestozezevemazistoz, the being accomplice with one; ninistxnoemazhemâ, we are a family together, have f. (by relationship); navistaetovo, I have f. with one (or.), am of the same kind, in the same condition; nihevis'onemâzhemâ, we have f., are brothers (brethren) together; manohervis'onemazistoz, f. of brethren; hemanohervis'onemazistovevo zeâtovóss Maheon, the f. of the God fearing ones; manohoemazistoz, f., communion, the being together; nimanohotoemazhemâ, we have f., are of one accord; manohotoemazistoz, f., the being of one accord; vistohênemazistoz, f. (of same mind); emanoêo zevistohênemazessô, the ones of the same mind flock together (Fr. qui se ressemblent s'assemblent); navistoêta, I have f. with (in doings, ceremonies, performances); navistoêtamo, I have f. with one; vistoêtastoz, f. in doings, ceremonies; vistoêtamazistoz, mutual f. in ceremonies, etc.; zevistoêtasz, the one who has f. in acts; nha zevistoêtamata, the one who has f. with thy deeds; nivêvhestozezevemo, have no f. with him, be not his accomplice; navisthavsevoêtamo, I have f. with one in doing evil; see comitative mode in Ch. gr. Ettoxetanotovo Maheon, he has f., communion with God; lit. he keeps his mind on God; nimanotoxetanotovon Maheo, we have f., communion with God.

female, zehehamsz, the f. one (sp. of animals); zehehams-sô, the females; eheham, she is a f.; eheêve, she is a woman (sp. of people); zeheêvsz, f., woman; zeheêv-essô, females, women; sometimes "hee" (=woman) is prefixed or suffixed to names of animals, e.g. heemaen, f. turtle; kokôaxhee, f. chicken, hen; heehomâ, f. beaver; see feminine, woman; nâka, f. bear; mee, f. buffalo, deer, cattle, equals the Eng. "cow".

feminine, is expressed by "hee" being either prefixed or suffixed to pr. and animal names (see female); Ameoxzehe, Walking-woman; Mochee, Elkwoman; Mocenônhee or Mocenônê, Lameheifer; Heovoksahe, Yellowheifer; the ending "a" is used for a few nouns to express the f.; nâko, bear; nâka, she bear; vêho, white man; vêhoa, white woman; Maheo, God; Maheona, Goddess; veho, chief; vehona, chiefess; the f. form applies only to people and animals.

fence, amoneaneo, f. (put up); eamoneaneoneve, it is a f.; heceoeseo, heceoeseonoz (pl.), f. post; amoneeseho, f., row of f. posts; eheceamstoon haztov, it is fenced on each side (by wall like structure); eamoneane, it is fenced; am- = continuous + -one- = round and long + -ane = to be made so; naamoneana, I f. it; esêtostoe-

fiendish; ahansenovahetan, fiendish man; ahansenovahestoz, fiendishness.

fierce, rendered by inf.-momáta- = f., violent; emomátae, oz, one becomes f.; emomátahe, one is f.; emomáta-ész, one speaks fiercely; momátahestoz, fierceness, rage; momátaeozistoz, the becoming f., enraged; momátavostaneo, f. people; namomátavoého, I act f. towards one, treat him fiercely, with violence.

fiery, enšestovoe, it is f., hot, burning; see fire; emae-hóta, it is f. red (from glowing heat); moxozz zehoestavész (or zemaehótasz), f. darts; hoestavonene-šišinovoz, f. serpents (ref. to the teeth or fangs).

fifteen, matôt-òtnohon, ten plus five; ematôt-òtnohone-nam, he is f. years old; oftentimes the "matôt-" is left out; see numerals; ematôt-òtnohoneo, they (or.) are f.; also ematôtxeo èòtnohoneo, they are ten and they are five added to; ematôt-òtnohonansz, they (in.) are f.; zematôt-òtnohonessô, the f. ones (or.); zematôt-òtnohonasz, the f. ones (in.); nîmatôt-òtnohonez, the f. of us; nîmatôt-òtnohonevoss, the f. of them (or.); nîmatôt-òtnohonhemâ, we are f.; matôt-òtnohon ešêva etanexov zeešeaseoxz, it is a fortnight since he left.

fifteenth, zematôtaonetto òtnohonaonetto, the f.; see numerals.

fifth, zenohonaonetto; see numerals.

fiftieth, zenohonaonetto, the f.; see numerals.

fifty, nohonóe; enohonóe-nam, one is f. years old; enohonóensz, they (in.) are f.; enohonóeo, they (or.) are f.; zenohonóessô, the f. ones (or.); zenohonóész, the f. ones (in.); nînohonóess, the f. of you; see numerals.

fig, vorxôhemenoz, figs, rabbit's berries; vorxôhemenóe, f. tree. *This term is applied to dwarf hazels, Oregon grape, etc.*

fight, nameosan, I f.; nameoto, I f. with one (or.); nameoxta, I f. it; nameoe, I am on fighting, at warfare; hotoa evešemeoentotto heszevevetto, the bull fights with his horns (or.); nahesseto, I f. one (or.) off; nahessetonotto, I f. him off one (or.), defend him from one; niêvetâzhemâ, we f., combat with each other; eohâetâzeo, they f. fiercely with each other; meosanistoz, the fighting; meohestoz, f., warfare; meotazistoz, the fighting some one; êvetâzistoz, f., single combat; hessetâzistoz, the fighting one off; zemeosansz, the fighter or fighting one; zemeoesz, the one doing the fighting, being at war; see brush, combat; *emâta-az is general - some stuff*

figure, in the sense of "visible form, appearance" is rendered by rad.-hesta = to have being in form;

zehešhestas Maheo nisaaheneenomovohenon, we do not know the f. (Ger. Gestalt) of God; zehestavoz esaanhestahe, he has not our being, f., form, appearance; mata-

FINGER

then was

nahkonemo-
seovo, 3 strong
men his fingers

ter; see nail; following are pr. names ref. to f.: Niš-
eose, Twof.; Naheose, Threef.; Mazeos, Matteringf.; Ho-
māos, Beaverclaw; Eeškosa, Brokenf.; Kaceeōs, Bigthumb;
Amstōhevo, Spreadnail; Mistaezeos, Owlclaw. Nanimae-
veoseōeseš, I wrench my f.; nanimae(v)koseōeseš, I
wrench the end of my f.; nanimaeveoseōstōno, I wrench
one's f.; natoxpeoseš, I strike, ram my f. into; natōe-
neveoseš, I bump my f. or toe against; naonistasena, I have
feel of it with the tips of fingers; naeosevos, I
have cold fingers; naōeosevos, I have sore fingers
(from cold); naōeos, I have a sore f.; naonšeos, my f.
hurts me; naonšeoseoz, my f. becomes hurting; naeōškos-
evos, I have frozen fingers (breaking off); eosonevoo-
ta, necklace of claws, or human fingers; see necklace.
[A good illustration of such a necklace is shown in
the "Handbook of American Indians" page 457, under
"fetish"]. Nahotxaveose, I clasp my f.; emazeosého, in-
sertat digitum vel digitos in vas uxoris; emazeosan,
emazeosen, tangit digitis vel digito (in insertando
digiti in vas uxoris); except in certain secret cere-
monials or teachings, these terms are not in use.

finish, rendered by inf.-èn- = to end, q.v.; inf.-vâxs-

or -vâs- = complete; inf.-mase- or -mat- denotes

"all finished, completely done, exhausted"; naénhozeo-

he, I f. working; navâxtana nathozeohestoz, I complete,

fulfill my work; namaschozeohe, I finish working (so

as to leave no work undone); namatoan, I have finished

speaking, exhausted all I had to say; naénemxistom, I

end, stop writing; namatxiston, I f. all my writing;

eénoēta, he performs the finishing act, he ends doing,

acting; inf.-eše- = done, finished; naešemese, I am done

with eating, have finished my meal; niešexhoemanhemâ,

we have finished passing, enacting a law; noxa nataeš-

eēsz, wait until I have finished (am done) speaking;

ninitāemaz, I have finished telling thee, = this is the

amount of my saying to thee; ēšexane, it is finished,

wrought out, accomplished; inf.-ex- = f. in the sense of

"having come thru a process, fulfilled"; naexomo, I

have finished feeding one; eexáta, it is mature, ripe,

cooked; eexahe, one has the power, is able, brings to

completion (predicative); naexanen, I bring to com-

pletion, to a f.; exaneneo, the finisher, the one who

brings to completion; naexoēta, I perform to the end,

execute (Ger. ausführen); naexxovotan on he, we have

finished crossing the river; ēšexhōmanistove, the

bed, sleeping place (blanket) is prepared; ēšexhoema-

nistove, a law, regulation has been passed; natāenen, I

f., bring to completion (all of it), I reach to the

end; natāena (in.), I f. it, bring it to full size, com-

pletion; natāeno (or.); zehetāeneonsz, the finisher.

These terms (in -tāen), especially the last one, seem

eohasevnohoham, fiery looking bronze
eohasevnohe-anooles, " " wagon.

FIRE

fir, šīstato is the general name for coniferous trees; vėvšīstato seems to be applied to both cedar and fir; vekomšīstato, white f.; šīstatoeše, forest of pines, firs or cedars; šīstatomenoz, f. cones (lit. berries); šīstatoc, little f.; meemeatonsz, f. needles.

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see destroy, by fire - *tochaseviro*
 fire, suff. - *toāo*, - *ovāo* - rel. to issuing fire and smoke
epō. aorā, he works (rites) with heat, fire; *epō. āha*, she
 works with fire, heat; *ut āta*, it something is on the fire
 cooking, or otherwise; *etāo. menēicoashāz nah zēvhoq, ēizz haeta*
 he burns himself he who plays with fire, well-burn
 fellow fellowship; - rendered by suff. - (the) *stave* - being as: *parstaretz*
 good fellowship; *eparstare*, he is good, a good being. *hastare-*
 tz had fellowship; *nakeparstare*, I want to have good
 fellow state being; *hestorenestaretz*, wondering fellowship, allance
 with. *vitare*, theme *Maheo pchehcestars nōxauo*, he tar
 does not have a diff. being, a. God is (he) his being, also have a right
 (see he) *naristare*, I have fellowship, being with me. *pave-*
stare, good fellowship; *manoohevistare*, I have no more
 f. with *nakevistare*, I have my f. being with: &
coxevistare, has f. elsewhere; *nitoremaōnestoz*, common
 fellowship. *Nitoremaōnestoz*, f. with one; *voueraōnestoz*, compa-
 nionship. He going with one.

fire: *evēe exchasez tonezceō novae*, kindled by a small thing
nahokā-hāc I suffer burning, torment; *haestavi* fire
 am tormented by fire. *toūo ašēizistez*, destroyed by fire
emoneove-icōvāc, it is refined by heat, fire: *ēioutene*
nōbokovatorā, refined, strained by melting; *ēōhasevrae*, the
 it is burnished like fire; *naōhasevrae* (?). *toūo haestare*
 by fire.

hō - implies heat - *hōeta*, a "shape, form of heat" - fire

1-31

FIRST-BORN

482 he is the firstling of resurrection
(the resurrection
rise)

[illegible]

on buffalo meat and fish cut little figure in their
daily life. Nanononō, I f. with fishing line; naonohōn, I
f. with a net; naonohōnō, I. f. one out (with net); naōhas-
en, I catch f.; naōhamo, I catch, f. one out; naōhaz, I f.
it out; naonōena, I f., take it out from water, or eye
fisherman, ōhasenhetan, angler; onohōnehe, f., with net.

rec p. 912 & under right - in oper

mochehame-hōetta
 -hōezegeiztoz 3f. out of those nostrils
 muenaxe-hōetta, proud f. a f. 8/10 mile

FLANK

ENGLISH-CHEYENNE DICTIONARY

FLATTER

flames"; evohoás, it flames, shines; evohokas, it flames (small); emomaoás, it burns with great flames; suff. tavā denotes flames and smoke; eamnetovā, it flames, or smokes sideways; ezetatovā, it flames thus, or this way; ehoatovā, the f., or smoke issues. *elk) oasevoeaz*

flank, see side.

ep opo chanz, they (linor) shake, flapped (round) by wind
 flap, ezetohā, it flaps in the wind; ezetohansz, they (in.) f. in the wind; emomooxtoozzena, it is flap-

ping (the ears of tipi); emomosēzenōn, he flaps his wings; emomosēnaxeo, they (or.) fly flapping the wings.

flash, ehōetta, it flashes (instant flare); hōetātoz, the flashing; nonoma eōezeoz, one f. of lightning; eozē or evōoezē, it is flashing continuously (lightning); evohōōstāta, it flashes, flares (of light, flame); see lightning. Anything done in a flash, instantaneously, with a rush, dash or sweep is expressed by suff. -ōstaha (in.) and -ōstax, when the action is due to wind, rapid or hurling motion; by suff. -ōstax (in.) and -ōstaso (or.), for cutting motion; by suff. -ōstoha and -ōstōno (or.), for striking motion; by suff. -ōstāha (in.) and -ōstāno, for instantaneous heat or burning. See instr. mode in Ch. gr. Evokomeōstahā, it becomes white in a f.; evokomeōstax, one becomes shining white in an instant; evokomevāōstax, his skin becomes white (shining) in a f.; evokomeoaseōstahā, it becomes shining white in a f.; see shine; evoneōstahā, it is destroyed by wind in a f.; evoneōstāta, it is instantly destroyed by fire. *not change, 1/2 shes*

flat, epāponō, it is f. (rad. "p" = f. against); šistato zepāponasz, a f. board (lit. a f. piece of lumber); na-

kākoeš, I lay f.; napapoemanisz, I make it f.; nakākoe-manisz, I make it f., thin; nakākoeovo, I crush one f.; ekākoeszeha, one has a thin f. head; Kākoeszehahetaneo, Flatheads; inf. -pō- denotes "to fall f. against", see fall; napoenēno, I strike one f. on the face, slap him; zistoxton, f., level prairie. Pono, denotes lower, f. country, land; eponoeoz, it becomes dry, low (of water). Flathead, Kākoeszehahetaneo, Flatheads; ekākoeszehaheta-neve, he is a F.; kākoeszehahetaneno, F. country.

flatten, see crush; napapoanen, I f.; napāpoana, I f. it; napapoanomovo, I f. it, his; nakākoanen, I f. (flat and thin); nakākoana (in.); nakākoano (or.); epaponaē, it is flattened, is flat (state); papoanenistoz, the flattening; kākaoanenistoz, the making flat and thin; epeēs, he has a flattened nose; Peēs, Flatnose, pr. name; exaxoeoz, he lies (animal) flattened against, crouching; ekākoeemstaoešeš, he (animal) lies flattened, ready for leaping.

flatter, napopevooto, I f. one, say good words to him; napopevemo, I say flattering things of one; naeocemaného, I f. one, make him to be cheated; namomehemo, I

flee: emthoöchovao, f. together take refuge, gather for a rel. choocoo-
 korao = choöchovao, they arrive fleeing: emthoöchovao -
 emthoöchovao, to safety, impunity

speak fair, flatteringly of one; see blandish; emome-
 hemoan, one flatters, utters flattery; emomehestomosan,
 he flatters (has the faculty of and does so); emome-
 hemsetaneva, he has the habit of flatterer. *emomehestomosan*
 flatterer, momehemoane; emomehemoaneheve, he is a f.;
 momehemosanehe, the f.; momehemsetanevahe, the f.
 f. (who does it from nature, character); emomehemsetan-
 evaheve, he is a f. *momehemsetanevahe, f. doct, doct.*
 flattery, momehemosanistoz, utterance of f.; popevemazi-
 stoz, f., flattering words; momehemsetanevatoz,
 f.; see flatter, blandish: *momehemsetanevatoz, see flatter, blandish*
 flavor, suff. -ëno ref. to f.; *emomehestomosan, see flatter, blandish*
 zeheeno, it flavors of; evaozevaheeno, it flavors
 of deer meat; eovaheeno, it flavors of something;
 ekamxheeno, it flavors of wood; evohokseameheeno, it
 flavors of lamp oil; evohoksenanistovheeno, it flavors
 of lamp; nasaahotocatohe, I do not like this f.; epeve-
 eno, it has a good f., taste; ehayseveeno, it has a bad
 f., taste; see taste, savor; nahoheena, I f., savor it
 with; see savor. *navaxpomaaxzeenovan, I make it salty f.*
 play, navèpeoëvaeno, I f. one; see skin; zevèpeoëvacnes-
 sò, the played ones (or.). Evidently the custom of
 playing human beings was prevalent in former days, the
 scalping was a mere abbreviation of it, for lack of
 time (or perhaps to reduce the work?). An old Ch.
 tale tells of a younger man, eager to usurpate the po-
 sition of "doctor", he ingratiates himself with an old
 priest, goes with the latter to treat patients, until
 he becomes an adept in the secrets of "doctoring", and
 one night kills and plays the old man, putting the
 skin on himself to deceive the "co-doctors"! Naoexoe-
 no, I f., skin one (by hand, like in skinning birds);
 naoexoého, I inflict playing upon one (in part or
 whole). See skin, peel. *epepeehaxge, fly in confusion, folly, mel*
 flea, èrova, *and bug f. are not known: vax'coematacne f. lice.*
 fledgeling, monevat. *naeoñatan = I am fearful (see course)*
 flee, nanöovhanoz, I f. from one, abandon him; ninöovhato-
 to one; ninöovhatovaz, I f. to thee; naeoñatovo, I f.
 fleeing; naeoñatan, I feel like fleeing, want to f.; *they f. from*
 naovma, I am not brave, take flight; nitazeovhamâ, let
 us f. there!; t'sa natatoneovhamâs, where shall I f.? *to f. race*
 The suff. -sem = to f. for refuge, before danger or
 storm; naasetsem, I f. from danger, destruction, peril;
 naamösem, I am fleeing for refuge; nahetösem, I f. unto;
 towards; ninöxtösemetovaz, I f., seek refuge unto
 thee; nahetösemeta, I am on my way fleeing to it; na-
 hestösem, I f. out from; naevhavösem, I f. back to; zenx-
 eeösemevoss, during their flight; naasetösemevamo, I
 urge him to f. for refuge; naamax, I f., am running
 away; naasetax, I start fleeing, running away; naamxe-

navy-aetosemox, I flee from with God's book
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nibineohorania, we flee (scattering)
 naasetösemaovo, I make one to flee, be a fugitive
 see fugitive

FLING

gemaxzeratto that which is flesh, of flesh has its consistancy
gemaxzeramobetto, that which ⁴⁸⁵ is fleshy, has the working purpose
maxzeobetanoxtoz, that of ^{judgment} fleshy
which is of fleshy mind maxzeobetanaxzeratto: it is of ^{judg.} judgment
maxzeobetanoxzeve, f. mind: maxzeva-hetbetanoxzeve
fleshy - minded

(We naminahōstatoa, a land f. around me; eamōaoz, it f. (isap bubble
 we "ship" go sailing, go by means of water: semoneva narete-aūōeo
 narete-aūōeo; nareteōōeo (land); naretegetōcom (we) in that direc-
 tion; na aūtōeo, he, going to; ngetōōeo, in that direction toward
 it, also na aūtōeo, nareteōōeo; passing by; see page 960b

FLINT

ENGLISH-CHEYENNE DICTIONARY

a door, gate; nasēahāz, I f. it down into; nasēahāz, I f. it upward.

flint, mōso, large f. stone; mōsoxq, small f. stone; mōsox-

konoz, f. knives; emōsōneve, it is f.; nexovhekone-

tan zehexovhekono mōso, be as strong, hard as f.; ad-

monition given to Ch. to endure hardships without

flinching, to be sturdy, adamant. Emooroneta, one is

adamant, "hard shelled", flinty, not being affected phy-

sically and otherwise, stoical; mooxoevostanevestoz;

flinty, Spartan life (way of living); emooxoevostane-

heve, one has a Spartan way of living; Mozooneohe,

Flintriver = Arkansas river. Hōpa, a species of mush-

room, (also =punk), also name for f. and tinder.

float, eamōeo, it floats on; eamōeonsz, they (in.) f.;

naamōeshz, I make it f. (see boat, row); eamōesta, it

floats, is suspended (said of obj. moving in space, also

fatty substance on a liquid surface); eamōes, it floats

(or.); eamōesena, it is floating; this suff. -ōes, -ōe-

sena is or. and ref. to the motion of celestial bodies;

eēōes, it floats upward, ascending, floating; etakaōes,

it floats close (to the horizon), ref. to the sun near-

ing sunset; etakaōesena, it is nearing sunset; enesta-

hēōes, it floats higher (ref. to sun about ten o'clock

in the forenoon); esitovōes, it floats in the middle

(noon, midday); esitovōesena, it is midday, noon; etaeš-

homōes, it floats off, past (about three in the after-

noon); emetōes, it floats, standing at the same spot;

esaaōesenan, it does not f.; eamhaōes, it floats above;

eamōesen, they (or.) f.; the term "eamōes" means also:

his hand is stretched out, or he stands with stretched

out hand; eonovōeo, it floats inshore; naonovōeshz, I

make it f. inshore; t'sa semonoz zeorconovōstavosz,

where the boats come inshore =harbor; eēstōeoito, it

floats in; (eēstōestovetto has the same meaning but

is obs.); ekakxkonōsta, it is floating, skimming the

surface, ricochetting; neevatseo, f. on fishing line.

flock, emanoōo, they f. together; nimanoēmā, we f. together;

nhētōhamestoz, a f., the whole of one's stock in a

pasture; there is no specific term in Ch. for the Eng.

"f.", but letter or sound "a" conveys collectivity. We

find it in the suffixes of nouns indicating "collec-

tion of"; hotoā, bulls, also buffaloes; vēhoehotoa,

cattle; voka, antelope; vaozeva, deer; matā, woods; ho-

hona, stone, mountain; kōkoa, quails; qsan, sheep; kōkōa-

xan, chickens; noman, fish; homae, beaver; maex, the eye

(all that is eye); manison, all that is child; inf. -ma-

no- =all together; inf. -ma(e)- =the whole of; na, and

together, connected in line with; inf. -tā- =reach,

amount, size.

flood, eohomōvatto and eomōvatto, it floods, covers over

with water; emhaōvatto, it floods, covers all over

fluid, is expressed by radical ⁴⁸⁸ which denotes "not solid, out, space, not concrete"; suff. -ōva, de-
fluent. cul-saahōetor - it is ⁴⁸⁸ defective: waahōetor
reads f.: saahōetor oame, speaks f.

niox-zee-ma-vo
 altho you be a ma
 Jeth-mano-go-a with em
 Jem. He be the owner o
 the flock, Jesus
 it from Oor (near)

nahōstov-onimotacmaena, I f. roll it up in each other
 -hōstov- denote, in one another (telescoping)
 -hōstovotauz, they are if each other
 nahōstovenaenō (or.) it is folded in with
 wrap, f. them up (dry goods) natchovemaes, he is folded in
 his book (Bible)

FOLIAGE ENGLISH-CHEYENNE DICTIONARY FOLLOW

nahōstov-onimotacmaenz, f. them up (wrap, roll up) in each other
 nahōstov- etotooveš and etotoovemaes, it (or., as dry goods) is
 folded in layers; etotooveha and etotoovemaeha, it
 (inf.) is folded in layers (superposed); etovane, it is
 twof.; see double; nahoxpoemaena, I f. it up; ehoxpoe-
 maeoz, it is folded up; ehoxpoemaes, it (or.) lies
 folded up; ehoxpoemaeha, it (inf.) lies folded up; inf.
 -hoxpoe- ref. to binding, packing, in a bundle; see
 bind; suff. -maenen, -maeoz, -maes, etc. denote the fold-
 ing of an object with surface; enokaemaeha, it (inf.)
 is folded once; enokaemaes, it (or.) is folded once;
 enahaemaeha, it (inf.) is folded three times; enahaema-
 ehansz, they (inf.) are folded three times; enahaemaes-
 en, they (or.) are folded three times; enasōtaemaeha,
 it is folded six times; napevemaena, I f. it well, nice-
 ly; napevemaeno hōma, I f. the blanket (or.) well, nice-
 ly; epopevemaeneo, they (or.) are folded nicely; epopevema-
 ehansz, they (inf.) lay nicely folded; epopevema-
 esen, they (or.) are nicely folded; naonimotacmaena, I
 f. it up in a roll (like a book roll); eonimotacmaene,
 it is rolled up (in a scroll), lit. folded up by roll-
 ing; eonimotacmaeha, it (inf.) lies rolled, folded up;
 eonimotacmaes, it lies rolled as a scroll; the suff.
 -eha and -es ref. to objects having no self support;
 eamemaeha, it (inf.) is folded on, creased; eamemaes, it
 (or.) is folded on, creased; see crease; nasēpemaena, I
 stretch it from being folded, unfold it; esēpemaes, it
 (or.) is unfolded; esēpemaeha, it (inf.) is unfolded;
 esēpemaene, it is being unfolded; naeoxsemaena, I f. it
 wrong; eeoxxsemaes hōma, the blanket, robe is folded
 wrong; the particle -ov-, usually as suff., denotes
 "folded in one" in connection with numbers; nokov, one
 f., package (in which there are several things); ni-
 sov, twof.; nanov, threef.; nivov, fourf.; nohonov, five-
 f.; nasōtov, sixf.; nisōtov, sevenf.; nanōtov, eightf.;
 soōtov, ninef.; matōtov, tenf.; nisoov, twentyf.; eno-
 kovāo, they (or.) are onef., one together; ninokovamā,
 we are onef.; notxeo enasōtovāo, the warriors are six-
 f., are six bands; emehamatōtovāōn ōtnisovāōn, they
 were twelvef., twelve tribes or groups; nanokovaovō, I
 make them (or.) to be onef.; enokovattō, it is onef.,
 acts as such; enokovansz, they (inf.) are onef., one to-
 gether; -nokova- can be used as inf. meaning "as one,
 collectively"; nahotxaveoseo, I f. (lit. cross) my
 hands; nahotxavenaeva, I f., cross my arms; nakōmenae-
 va, I sit with folded arms; naakavana, I close it by
 folding (as a pocket knife); navehana, I f. it in, en-
 velop, enwrap; see wrinkle; menao, f., enclosure; qsae-
 menao, sheepf., corral. R. denote fold, make, as an
 foliage, vepozeše; evēpozešeeve, it is f. see leaf
 folk, see people. neheoseo, concepts = that which is followed
 follow, nahōosan, I f. (close behind); nahoeovo, I f. one,

in sense
 of lined, as
 with space
 between
 east obocha
 it is two fold
 roofed, or a
 tent. niva
 east obocha
 also roof under
 niva east obo-
 che, a four
 fold surround-
 ing, succinte
 line, see under
 double and
 line: nahos-
 for sewing
 make it fold
 line it by sewing

490 nanchenavātsau, I am a follower
 nanchenavātōv, I am a follower
 nanchenavātsav, I f. him in my
 vior: zenchenavātsau, he who f.
 zenchenavātsav nēvōz, I f.

nataxeneho, I f. me riding
 ebotoabvāso, ebotoabvāso
 -botoe- denote f. in succession
 one after another, see after

where he is; nahôoto, I f. up to one; [nahoeoto, I come up to one, meet him]; nahôoxetovo, I f. where he goes; nahôetovo, I stand next to one, behind him; en-mehoeëvo, they come to view, followed by them; nanehe-oxta or naheneoxta, I f. along after it; naneheoto and naheneoto, I f. one along; naneheovo or naheneovo, I f. after one; nanehea also naneha, I f. after it; nataan-hôneha ohe, I f. down the river; inf. -nehe = to keep along with, within, not distant from, in the range of; nanehaota, I leap after it (following); nanehaotovo, I leap after one, following; zehoeëss, my followers; neheoss zepavaez', the ones who f. after the good; see trail. follower, hoeosanehe and neheosanehe, f.; zehoeosanessô or zeneheosanessô, the ones who follow. folly, ononistastoz; eononistastove, it is f.; mashanê-hestoz, f., madness, stupidity, unreasonableness; on-onistoëstastoz, f. in doing, acting; inf. -ononis = foolish. fomentation, matôvatoz; see burn. fond, inf. -hetos- denotes "fondness, inclination, habit, passion"; nahetostôham, I am f. of horses; nahetosaz, I have a fondness, habit, an inclination for. fondle, naaxaoto, I f., stroke one; eaxâeo, they (or.) are fondled, stroked; namâsevano, I f., feel of one (Ger. befühlen); nananevano, I f., discern who it is. food, matâm, what one eats and drinks; emâtameve, it is f.; matameva, by, thru, with, etc. food; nâtam, my f.; nstam, thy f.; hestam, one's f.; nstaman, our (incl.) f.; nstamevo, your f.; hestamevo, the f.; nahestam, I have f.; napavhestama, I am well provided with f.; ehestamestove, it serves as f.; namonstaman, I pick up f.; namon-novoeotan, I provide for f. on the way; meshestoz, f., victuals, that which one eats; emeshestove, it is f., is eatable; nahâesenehe, I have plenty of f.; hâesenestoz, abundance of f.; eviseonoz, fragments of f.; namenevo, I give one (provide him with) f.; nasaahestamé, I have no f.; nahôoxtanova, I carry f. home (from a feast or a place where one had been invited to a meal); natâoxtanovoto, I carry f. for one (from a feast); ehôortanovâtove, it is a carrying of f. from a feast; see cook, prepare. fool, see deceive; ononistâhe, the f.; onistâtan, f., foolish man; zeononistasz, the f. one; naononistooto, I f. one, declare him f.; see foolish; emashanê, he is f., stupid, unreasonable, insane; mhayon zexhoevoss zeononistassô or zemashanêessô, insane asylum, foolery, see foolishness. foolish, rendered by inf. -ononis-; eononistae, one is f.; eononisetan, he thinks f.; eotaëveononiscman, he acts the f.; eononistoëta, he is acting, performing foolishly; nap-zeheuevohastovevo zeta-ononist-metoeuomero, shall I won their wind onto f. emashanêvôëta, he acts

FEET

Confirmed not with 492 { natōc-ovo, I meet one
{ natre-ovo, I tread } on one's foot
zeñomach, at the hold,
zeñomach, at the foot, base, a mountain.

f.: Honehāesāta, Longfootedwolf; Seozeatāsāta, Long-footedghost; Masāta, Crazyf.; Nākoēāta, Bearf.; Katoeāta, Bentupf.; Voxcāta, Crookedf.; Voxcātahe, Crookedf.-woman; Pāāta, Lumpf.; Seozevāta, Deadone's-f.; Menoxcāta, Finef.; Oxāta, Splitf.; Xomōnāta, Spearf.; Moceāta, Littlef. Zēneēnomāōs hohona, at the f. of the mountain, lit. where the rocks end; zeēnota vós, where the peak ends its setting, at the f. of the peak; naneātax, I wipe my feet; naneātaxena, I have my feet wiped; ne-ātaxestoz, f. scraper; eneātaxestove, it is a f. scraper; nšešēatavōvātoz, f. washing; exovātāhestoz, f. warmer.

football, ohaseovātoz, f.; this is a woman's game with a ball somewhat in the shape of a f., but not as large; it is kicked in the air and received on the foot; the strokes are counted and the player gets a stick for each successful stroke.

foothold, toonešestoz and toonešēhestoz, f., lit. foot rest; the first ref. to sitting and the second to standing posture; natoonešēō, I have a f.

footprint, hotā, hotāenoz (pl.), track; nahessheneenovo hesthotāeneva, I know one by his footprints,

tracks; nstotāenanoz, our footprints; see track.

foot sore, naeōāta, I am f.; eoeātaō, they are f.

footstep, see step, track; enistonevāta, it is the sound of footsteps, one is heard stepping; enistonevanoxz, one's footsteps are heard, lit. he makes sound in walking.

footstool, hoeātaestoz, f.; nathoeātaestoz, my f. put under him; for, óha noka, only f. once; ástometto, f. nothing, in vain;

eotō, f. the obvious reason; inf. -hesse- = therefore, for the reason, because of, on account of; nahessepevetanooz, I rejoice for the reason....; nahessepevetanotovo, I rejoice f. one's sake on one's account; nahesshaōnatovo, I pray to him for; nihesshaōnatovazenotto, I pray to thee for one; the verbal suff. -etovo (or.) and -eta (in.) = for, unto, towards, concerning, at, in reference, relation to; nahozeohe, I work; nahozeohetovo, I work for, concerning one; nahavsevoētaeta, I have done evil f., towards, regarding it; napevae, I am good, napevaetovo, I am good f., towards one; verbal suff. -omoxta (in.), -omoto (or.) denotes "f." in the sense of "in place of, for the value of";

naēnanomoxta, I pay f. it, give f. it; naēnanomoto (or.); namasenomotō zeacnom nāō, I spend all I have for the doctors; suff. -omotaho or -omotā denotes "f. one" in the sense of "assisting, helping, in behalf of"; naomotaho, I assist, help, step in for one; naēsztomotā, I speak, interpret f. one; nahaōnavomotā, I pray in behalf of one; nanāē, I die; nanāēvomotāēn, he died f. us; "f." in the sense of "sake, interest" is rendered in this wise: nitov, f. me, my sake; etov, f. thee, thy sake; heve-

forbear in case of absence from, abstain, refrain not be with see *nao*
 and absent, root - *otha'* - *naotha'etomov*, I f. it his
naotha'amo, I f. to *naotha'eseho*, call on to f. etc.
 mention one, keep silent *naotha'etamothaz*, I ab. myself f. it
 about him

ENGLISH-CHEYENNE DICTIONARY

FORAGE

FORBEARANCE

for bearing, read with f. root - *hopetamona* - (evidently intended) also *nao* on the
 tov, f. one's sake; *nitovan*, f. us, our sakes (excl.); *tauma*
 etovan, f. us, our sakes (incl.); *etovevo*, f. you, your *=tolerat*
 sakes; *hevetovevo*, f. them, their sakes; *enae etovan*, he *ingly*
 died f. our sakes, for us; *nataneoxz etovevo*, I will go
 f. your sakes; *natoseesztovo etov*, I shall speak to him
 for thy sake; *nihaonativaz hevetovevo*, I pray thee f.
 their sakes; suff. - (h)oota = to bestow, confer upon one;
namanisz, I make it; *namanstootaho* (or -ta), I make it
 f. one (to give him); *nanaton*, I butcher; *ninatootaz*, I
 butcher for thee, as when one kills a beef to provide
 his friend with meat; suff. - *omevo* = it f. one; *namesta*,
 I explain it; *namestomevo*, I explain it for one; *na-*
esz, I speak it; *naesztomevo*, I speak it f. him; *nahoxe-*
ana, I clean; *nahoxeanomevo*, I clean it f. one (f. his
 advantage, interest); *namanisz*, I make it; *namanstome-*
vo, I make it for him (not substitutive); *nimestomeva-*
zenotto, I explain of him for thee; *nahesta*, I read
 it; *heto mxistoh nihestomevazenov*, I read this book
 (or of this book) f. you. The Ch. use this form in
 -*omevo* in the same sense as -*omotah* to express substi-
 tutive meaning. - *Navhestamaozetovo*, I am f. one, I be-
 come one's stand by; *nahevhestamenoz*, he is f. me, my
 stand by; *nihevhestametovaz*, thou art my stand by, f.
 me; *Maheo mxhevhestametoesz*, if God is f. us; "f.", in
 the sense of "with the intention, in order that" is
 expressed in divers ways: pref. *zenxe* (š) - = come from
 f., in view to....; *ehoeoxz zenxenomaz*, f. "to" steal he
 has come; pref. *zistose* - = "f. to, in order that"; *nata-*
neoxz zistosevomo, I go there in order to see him; me-
 to (sometimes infixed) = f., in the sense of "in place,
 lieu of, in exchange, in turn"; *nametohkae navostanehev-*
estoz, I give my life f., in exchange f.; *nametomevo*, I
 make room f. one, also: give him an opportunity. - *Anos*
 = "f." in the sense of evidently, obviously; *anos epev-*
hetanevoh, f. he is a good man; this "anos" requires the
 reflexive m. (see Ch. gr.); *homaesta*, f., owing to the
 fact; *zexhomax* - = f., in the sense of "offset by the
 reason that"; *zexhomaxhavsevaevoss*, f. the reason that
 they (or.) are bad; *zeheš* - = f., in the sense of "in as-
 much"; *zehešhoneomevoss havs exhessshoehotāenov naes-*
toz, f. that, inasmuch as they sinned death comes to
 them; *hovae namesaahesseneševé*, I will not do it f.
 anything; *nomoss aanetto*, f. ever.

forage, see fodder.

forbear, *naenovaetztovazhemah*, let us be forbearing to-
 wards each other!; *naonshkotomae*, I f., remain
 quiet, peaceful; see abstain; *naenovomosaz*, I f., ab-
 stain myself. *ehokone am - x am a etan*
 forbearance, *enovaetztovazistoz*; *honshkotomastoz*, the
 remaining quiet; *enovomosazistoz*, f., self
 denial, restraint from.

in the Greek sense, ἀναστροφή, (refuse or delay in punishment) =

FORBID

ENGLISH-CHEYENNE DICTIONARY

FOREIGN

forbid, nahōneto, I f. one (in words); nahōnesta, I f. it;

nahōstomosan and nahōnistoman, I make a forbid-

dance; nahōstomevo, I f. it to one; the word "nhasto" =

beyond and is incorporated in the verb to mean "f.,

taboo"; enhaston, it is forbidden, tabooed; ninhastone,

art thou forbidden?, (=habesne menses?, interrogatur

mulier); enhastōe, he is forbidden unto, it is taboo

unto one; nanhastooho, I f. one, make him abstain from;

nanhastovo, I f. it to him; nanhastoošész navōxōz, I

make my body to be forbidden, to be holy; see abstain;

nhastooseo, that which is forbidden, tabooed, also for-

biddance (Ger. Verbot); enhastooseoneve, it is a taboo,

forbidden thing; enhastooseo, one's forbiddance. To-

hanoha Maheo, God f.! Zehōstomoe hovae, something for-

bidden, interdicted; zehōstomonez, that which is for-

bidden to, for us; zenhastomonez, that which is tabooed

to us; ehōneseoneve, it, one is forbidden, is a forbidden me

forbiddance, hōstomosanistoz and hōnistomanistoz, the

making a f.; nhastonestoz and nhastomosanis-

toz, f., taboo; zehōstomosansz, the one making a f., also

zehōnistomansz, the one making a f., taboo, prohibition.

force, inf.-momáta- = by f., violence; namomátahoxomo, I

feed one by f., also namxtanechoromo; namxtanevoé-

ho, I f. one, deal with f. unto him; namomátavonhosemo, I

f. one (by influence, word), influence him by violence;

nanšemašoanhōstan, I f. down (?); inf.-meo(h)e, implies

"f., exertion, strain"; see strain; momátaestová ešhes-

tane, he has been taken by f.; namomátayoého, I do

violence to one; nahešetxeovo, I f. one. - *betwixt and betwixt*

ford, see cross.

fore, maeto, f., before, in front;

foreboding, navavenavomorta and navavenanistomata, I

have a f. of death; nanistaómata, I have a f.

of it; enistaómatseoneve, it is a f.; enistaómatōnan-

etto, it forebodes, feels beforehand. *see apprehend have apprehension*

forefather, nista zehehezē, our forefathers; tozea (or

nista) mahaciseo, the forefathers; ninistama-

hacsehamaneo, our forefathers, our "old men".

forefinger, mocšq zevešezeenistove; see finger.

forefoot, maeto mazhekon, f., leg.

forego, naēenovomosáz, I f., deny myself; zeēenovomosáz,

the one who foregoes; heto nitao estaēenovo-

mosáz etovan, he forwent all this for us. Heto zēmone-

ešemeeme, the foregoing explanation. *natatex extantiss.*

forehead, maoxta, the f.; naoxta, my f.; napōeoxtaneš, I

fall on my f.; natapoeoxtanēno, I strike one on

the f.; namaōveoxtanēno, I bruise one's f. bloody; *esee*

foreign, hestōevostan, f., outside person; hestōhetan, f., *esee*

man; hestōhee, f. woman; hestō = from out; hestōe-

vostaneherestoz, f. living; nahestōevostenehevetovo, I

am a foreigner for (unto) him; hestōhestanov, f. world;

extantiss. *abrade my forehead.*

see frontlet, in margin to the left.

forethought, a maeto he'eohetauaxtoz
Makes maeto zekhe'eusta-ohetman
What had maeto nahotoo: maeto zenista-hei.kotootone
what I had foreseen
forenight: maeto he'eohetoo

FOREKNOW ENGLISH-CHEYENNE DICTIONARY FORGIVE

foresee
foretell
Maeto maeto
zenista maeto
maeto (or chief)
enueha'e nish-
ta-he'e
na f. define
maisono
calum is
fore-runner
haxze'e
haxze'e
haxze'e

hestohoe, f. country; noz, f., alien (this term usually applied to Indians from other tribes and means "not one of"); nota, feminine form of "noz"; notson, a young foreigner, stranger; enozeve, one is an alien Indian; notovatto, that which is f., alien, not of, outside; enotovaoxz, one is homeless, a foreigner; see alien; enozeesz, enozevoan, he speaks with a f. accent, or: like a foreigner.

foreknow, maeto nansheneeno, I f.; maeto nshenovastoz, foreknowledge.

foreman, zenitáesz, the f., headman, leader, chief; see master, ruler.

forenoon, zsaeesstovoesenan, before it is noon.

forest, matā, f., timber; mataestre, f. in general, woods;

forerunner, šistatoeše and šistatozeše, coniferous f.; ookomeše, oak f.; ešistatoeševe, it is a pine (or fir) f.; zèmhao, where it is timbered; zèmamovó, where the timber or woods meet (name given to Cantonment, Okla. by the Ch. because the black oak woods come together on both sides of the North Canadian a little north-west of Cantonment); ehekonemaó, it is densely timbered, a dense f.; omenoše, f. of elms; estazeoxz zèmhaoz, he went to the f., timber.

forever, nomos, aenetto.

forgery, see deceit, cheat.

forget, navonetan, I f. (von = to lose + -tan = mentally);

navonetanota, I f. it; navonetanotovo, I f. one;

navoneoho, I make one f., keep him forgetting; navone-

tan nasaames, I f. to eat, lit. I f. I eat not; navonao-

vo, I cause one to f.; navonaszého, I cause one to f.,

to be lost, to be oblivious of; navonasztomevo, I make

one f. it his; nanoosevonaész, I f., forsake, lose sight

of it; navonaszehan, I am made to f., to be oblivious

of; see forsake; navonoéta, I f. to do (in ceremonials,

doctoring, performing); navonoész, I f. to do it; vone-

tanoxtoz, the forgetting; vonetanotovazistoz, the for-

getting one; zevonetanoss, the ones who f.; zevoneta-

notoessó, the forgotten ones; zevonetanotōsz, the one

who forgets me; esaazeševoneozehan natšetanorzeva,

lit. it is not forgotten in my mind, I cannot f. it

(Ger. es bleibt mir unvergesslich). Havekoxz, now, in

earnest!, f. it not! Esaatonševonetanotôhan, it cannot

be forgotten; navonetanooz, I forgot, it dropped

from my mind; navonetanoozeta, I just f. about it; na-

vonetanoozetovo, I just f. concerning one.

forgetful, evonetanoheoneve, one is f.; vonetanoheonev-

estoz, forgetfulness; eorzevonetan, he does

forget, is f.

forgetfulness, vonetanoxtoz; see forgetful.

forgive, the Ch. has no equivalent term for "f."; the

see bottom
see constant (y) - tovonoz and toveeta
also. nie aen-btonaor-ex-pr-bistanov
for ever and ever in all times and world, see under ago
nomos hotonaaahistanor (and -tanovstov) aenotto

naoneetanoveta, forgetful of
naoneetanoveta, I am a forgetting one

folly-folish. The English "folly" implies different shades: want of judgment
of sense, discretion, undiscerning, imprudent. Ger. unverständig. Unver-
stand. -ononis- mean, foolish: -saanaxotetanona = without
understanding: -saaxotetanona - without judg., discretion;
-saaxotaxotetanona - or -saaxotaxotetanona, without
wisdom. Many other terms can be formed, also with
suffix -he - after "saa" - saaxenaxotetanoxere, he
has no understanding: saaxetoxotetanoxere, he
no wisdom, is unwise
fraud, fraudulent, expressed by inf. -toxtōsema - ruse or
defraud

totorencou, for everyone - inf. -wimmer hradaschen
could or without change or let up. (see above), immutable: natoometan; natoomean

forfeit, natoome-otake = I f. -wim. a great shame
naot'ā'ēho, I make one to p. -naot'ā'ēho, I myself
ot'ā'ēho, forfeit one (see above) -koraē nasaaot'ā', I f. -wim.
n. c. would do. off.

root: chōniseātaeto, hi f. is hanging to, sticking out from.
natooniseātaetōho, I have him with f. hanging
epepeaxaxan, make shuffling noise with f.

free: { inf. -sēšē - f. = loose, disengage - sēšēzerastanoketō; sēšēzerastanoketō;
-sēšē - f. = same as above - sēšēzta -
-mhalstoa - f. rid of, stripped off
-xamane - f. in sense of "laic, layman"

inf. by inf. -vionu - = not occupied, not preoccupied, undisturbed
-taome - = of self, independently; taome - amheistatoumestō;
him: etatome - amheistatoumestō, like an ind. by condition
-eoxpēhā; he is f. e. i. indep. fr. another's lead, going

own way: inf. -mōmōcov - free from care, distraction, coarse
mōmōcov, easy, comfortable inf. -p. 608 d (608 d)

Food. hānucemestō, heavy (solid) f. zenbaucēvāhe
mestō, of gray, mushy, coherent mass
zenbatamēvōzere, solid (chunk) food

forgive. The best rendering is naxama - korahanešetanota
havo, I thor. think it (to be no more) on
naxama - korahanešēōz hav, makes not
nešēštomot'ā, to one

fook - eniskonarovatto, it f. in speaking of hair, fur.
 eniskonashoneo, it f. growing two stems from one
 see under number eniskonarovatanera, he has a f. tongue

fraction. It is hard in Ojib. to express a quantity less than a unit, Ox. lang.
 or the other part, single component, a. the other eye, ear, hand, foot, etc.
 es - part of it. length; vosees short part of a dist. length; vosees part of a whole, bulk -
 venaovass } or. 29. venaovass } the half of
 venaovass } or. 29. venaovass } the third
 venaovass } or. 29. venaovass } the fourth
 venaovass } or. 29. venaovass } the fifth
 venaovass } or. 29. venaovass } etc.

vanaovass - restoxtanu, it is divided into 3 parts
 vanaovass, I cut it in 3 parts; vanaovass, I cut
 vanaovass or vanaovass vanaovass, one third, one of the three
 vanaovass - restoxtanu, one of that third, of that third
 has been div. into 3 parts.

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 has been div. into 3 parts.

inf-hesta = been, condition also implying form when "being so, existence" *inf-hesta*
 implied. *ma v xoz* = what atoz, the f. of flesh: suff. - *menō* ref. to 's' *zaf*
 contour, figure, ev'ng movement, cause even; *etohēiementō*;
 form, likeness: is expressed by *inf-ēvenoz*: *hozeorrevuoz*, in f. *likeness of a woman*
gāesoneveng, as if it were. *laugh*

FORMALIST

ENGLISH-CHEYENNE DICTIONARY

FORTIFICATION

emoueae-pauōtto
 it is f. ears
 (what speaking
 of corn)
neozgetto, it
 is f. fruit, grain
ēicase-maax-
ceuehōneonoz
 f. tassel,
 head

thus (shape, give it a f., visible being); *Maheo nin-*
hestanaen zehexovstavoz, God formed us thus as we are,
 as our stature, shape, visible being is; *nanhestaovo*, he
 makes me to be thus shaped, formed, to be in such a
 condition. *Hozeon zehexovstaz' estaomenhestaovaz*, he
 took the f. of a servant; *Maheo namanhaen zehestaz* or
zehestavoz, God made us as we are (sc. formed, shaped, in
 existence). *Namanisz*, I f., make it; *maného*, I f., make
 one; *namanhaovo*, I f., make him to be; *namanhaoxz*, I f.,
 make it to be; *zehešemane*, how it is formed, made, shap-
 ed; see make, design, construct; *nanešemanehan*, I am
 thus made, formed.

formalism, *vhanetahoc-mómâtavoētastoz*, mere outward ce-
 remonial (religious); *evhanetahoc-mómâtavoē-*
tastove, it is only f. (in religious doings); *vhan-* =
 merely + *-tahoc* = exterior, surface + *-mómâtavoētas-*
toz = religious doing.

formalist, *vhanetahoc-mómâtahe*, mere f.; *vhanetahoc-mó-*
mâtâtan, mere f. man.

formation, *zencame-mane*, at the making, f. of it (ref. to
 past); *zehešemane*, during its making, f.; *man-*
haoxtoz, f., making, creating.

former, *nista*; *nistaesšiensz*, f. days; *nista ēvemehavosta-*
nehestoz, f. way of living; see ancient. *nista* *formidable*, *eohāhotoanatto*, it is f., direful, very diffi-
 cult; see difficult.

fornication, see adultery. *nanōortōia* *nanōortovohē*
forsake, *nanōhozzenoz*, I f. one; *ninōhozzetovaz*, I f. thee;
nanōhozzého, I cause one to f.; *nanōhozsesz*,
 I cause it to be forsaken; *nanoosevonaesz*, I f., for-
 get, lose sight of it; *navonaszehan*, I am made to f.,
 abandon, forget; *nanoxtahōen*, I f., leave and go out;
nanoxtahōenon, we go out, forsaking it; *navohovaszého*, I
 cause one to be forsaken, abandoned, separated; see
 abandon, separated, leave: *nanōortovoxz*, my f. one; *nanōortovoxz*
 fort, see fortify, fortification. *zehešemane* *nanōortovoxz* *zehešemane*
 forth, *nahestēmecona*, I bring it out, f.; *ehestoēšeeszen-*
oz menoz, it (or.) brings f. fruits; *amesto*, f., on-
 ward, continually; *inf.-me-* = f., appearing into view,
 come up, before; see appear. *amouētto*, - *amouē* - in a court-
 house

forthcoming, *eneameoxz*, one is f., on the way hither; *en-*
meen, one is f., appearing, coming into view
 walking; *enstoshoeoxz*, he will be f., about to come.

forthwith, *inf.-tom-* = f.; *nszetomenahaz*, I will kill
 thee f., immediately. *exp. by verbal suff. -* *men* see numerals

fortieth, *zenivōaonetto*, the f. (in succession); see
 numerals. *see trench, entrenchment*

fortification, *menao*, enclosure to protect, f., windbreak
 (around a tipi); *emenaoeve*, it is a f.;
menaoeva, in the f.; *hohonaemenao*, stone f.; *ehohona-*
menaoeve, it is a stone f.; *nahemenaoenoz*, he is my

for ordain
see appoint
and prefix
it with -nista
nanistavōmēnōn
mēnōn
see leave
nanōose-
tanonoz
of me in thought
mind
notōme nešhāz
notōme nešhāz
f. leave lying

notxenhāz zehohonaemaicowattē 498
namēnaeovz, I make a fort. for hi
nahemēnaestove, I have a "
 min(h)

(nanomeo, my fosterer, tutor ⁴⁹⁹ Guardian, mein Ernährer, provi der

free p. 412 a, get rid of
 in up, some of liberate, unwind from: coxco-wa-oucha-otolane
 unwound, loosened off: coxco-wa-oucha-otoetanota heathen, liberate
 to be... sin
 free is also rendered by inf - "kanom" = unimpeded
 Zotolana-zanota
 otoezetan
 sexotoez, freed, extricated

ENGLISH-CHEYENNE DICTIONARY

inf. - XA denotes free on some
 of spontaneous self-initiator
 spring from; out of spring
 fourscore, see eighty,
 fourteen, matòt-òtniva; see numerals.
 fourteenth, zematòtaonetto òtnivaonetto, the f., see
 numerals.
 fourth, zenivaonetto, the f. fourthly; see numerals.
 fox, voxces, voxceo (pl.), f.; evoxceseve, it is a f.;
 voxcheson, young, little f. (cub); mataevoxces,
 wood or tree f. (has ref. to the red f., whom the Ch. be-
 lieve to live part of the time on trees or in tree
 hollows). Vokshetaneo, Foxmen (name given to a war-
 rior band of Ch.); evokshetaneve, one is a f. warrior.
 fragment, evxseonp, fragments (of victuals); peetto, de-
 bris; evaneonoz, fragments, pieces; evviseonev-
 ensz, they are fragments of food. chosonoz, fragments.
 frail, see weak. evotavonade, he is f. mataevonachoz, frailly, easily
 frame, naeshston, I have framed, made, see make, construct,
 form; zeoxcevespanota vonhanistoz, window f., lit.
 that which the window is set against; paozistoto
 es'senoešnavoss, picture f., lit. that into which pic-
 tures are inserted; also zexhoevoss paozistoto (or.);
 epavemanonnetto, it is fitly framed, connected togeth-
 er; see connect, relate; nanešstoona, I am thus framed,
 made; gchet acienatto, all of my fr., shape, body; nat-dešenatoy; Mache
 frank, rendered by inf. -tāxta-, -tāxtanōv-; etāxtavos-
 tanēheve, he lives frankly, honestly; tāxtavostan, a
 f. person; natāxtanōvae, I am f., open; natāxtanōvoēta, I
 act frankly, openly; nasaahzevaesta, I am f., bold; na-
 saahzevemo, I am f. to tell about one; saahzevahas-
 toz, frankness; tāxtanōvastoz, frankness, openness; na-
 tāxtanōvemēsta, I explain, confess it frankly; tāxtaē-
 zistoz, f. speech.
 Fraud, see cheat. coxco-hekanomez, he is f. (as corners of bag, paper)
 Pray, namočan epopoehā, my shoe is frayed, epopoehansz
 they (in.) are frayed; epopoesheme nazezexōma, my
 shawl (at the edge) is frayed; zezexotahātoz, frayed,
 fringed, worn edge on ones clothing. epeasetoz, he is f.
 freckle, epopešen, one is pimpled in the face, has
 freckles; see speckle.
 free, našexana, I f., disengage, deliver; našexana, I f.
 it; našexano, I f. one (or.); našexanomevo, I f. it
 his for him; ešexaneoz, it becomes f.; ešexane, it is
 freed; naonisišēdevo, I try to get f., loose from one
 (or.); našexax, I f. myself (by effort); naotsešexax, I
 endeavor to f. myself, to get loose from; rad. -šeš-,
 sex- denotes loosen, get loose; ešēshōsta, it becomes
 loose (of something suspended); naevhanonizeomēnana, I
 let it go f. again; lit. I gently let one go (from
 hold) again; naxaenšeevhanizea, I let it go again; na-
 taevhanizeovo, I let one go f. again; naēnoxena, I am f.
 of burden; napepanaexenaovo, I make one to be f. from
 burden; see burden. Ekanoxzea, one is f., available;
 in the sense of disengaged from agitation, imbecility, distrust
 and means clarify, settle, purify. see. mēšezistoz, mēšezotancher etoz, mēšezanizetoz
 mēšezanizetoz, mēšezanizetoz, etc. mēšezanizetoz
 see mōsh away, pull away, remove

In Montana the name *Sakéa* (Säa) is applied to Greek and
Christians: as many of these Indians have married

FRENZY

ENGLISH-CHEYENNE DICTIONARY

FRIEND

"papas" which is equivalent to the Fr. "bah"; papas
nasaahessetamohe, I care not a whit about him (Fr. bah!
je ne m'inquiète pas de lui). It is not impossible
however that "papsehe" is a corruption of the word
"Français", which the Ch. of today could not pronounce
otherwise (at first hearing) than by saying "pāpse"
as they sound "p" for "f", elipse the "r" and will
turn the "nçais" in "pse". The suff. -vêho = white man,
frenzy, vonemomátacozistoz; see fury.

frequent, is expressed by inf. -oxce-; coxceneševê, he
does that (not once but frequently, usually).

fresh, inf. -mon- denotes "fresh, new, recently"; emonee-
xata, it is f. (of fruit, cooked food, something
having just come to maturity); zemonaešz vovotoz, f.
eggs; vaozevānoz, f. deer hides; see hide (n.), new.

fret, naōzetan, I f. worry; naōzetanonaveana, I f. about
eating (from hunger); chāesonov, he is fretful,
cross; see anxious.

Friday, zeniveenō, lit. the fourth day; see day; zenivee-
nō, when it was F.; mataniveenō, when it shall be
F.; nistoha niveenō, every F.; mxhosseniveenō, next F.;
zexhosseniveenō, the following F. (past).

friend, there are two terms for "f.", male and female.

The male form is: nis'en, nis'eneo (pl.), my f.;
es'sen, es'eneo (pl.), thy f.; heves'en, heves'eneo
(pl.), his f.; es'enehan, es'enehaneō (pl.), our (incl.)
f.; nis'enehan, nis'enehaneō (pl.), our (excl.) f.; es'-
enevo, esenevō (pl.), your f.; heves'enevo, heves'enevō
(pl.), their f.; mave'sen, the f., that which is male
f.; naheve'sen, I have a f.; niheve'senhemā, we have a
f. or friends; naheves'eneton, I am a f.; naheves'enen-
oz, he is my f.; naheves'enetova, I am his f.; naheves'-
enetovāzhema, we are friends to each other; naheves'-
enemo, I am f. with him; heves'enemazistoz, mutual
friendship; heves'enetovazistoz, the being f. to each
other; naheves'enetan, I want a f.; naheves'enetano-
tovo, I want him for f.; naheves'enevōemo, I am related
to him as f., count him my f.; nis'enehasz, ye friends!
Zeheves'enestovsz, a f.; zeheves'enestovessō, friends.
Namahaeamo, I am f. with him; namahaeamō, my friends;
nimahaeaman, our f.; nimahaeamaneō, our frinds (pl.);
nimahacamevo, your f.; maha, f.! This term "maha" is
used between young men, or in addressing a younger
man. Hōyē or hovē, f.!; both terms are used among old-
er men.

The feminine form for "f." is: nishee, nisheeo
(pl.), my f.; eshee, esheeo (pl.), thy f.; he-
veshee, hevesheeo (pl.), her f.; esheehan, esheehaneō
(pl.), our (incl.) f.; nisheehan, nisheehaneō (pl.), our
(excl.) f.; esheevo, esheevō (pl.), your f.; heveshee-
vo, hevesheevō (pl.), their f.; maveshee, the f., that
which is f.; naveshee, I have a f.; nahevesheeton, I am

*friendly
see salute
see salute*

a f. (to one); nahevesheenoz, she is my f.; nihevesheetovaz, thou art my f.; nahevesheetova, I am her f.; nihevesheetovazhemā, we are friends to each other; nahevesheemo, I am f. with her; nihevesheemazhemā, we are friends with each other; nisheehasz, ye friends!; nahevesheetan and nahevesheetovāzetan, I want a f.; nahevesheetanotovo and nahevesheetovāzetanotovo, I want her to be my f.; hevesheetanoxtoz and hevesheetovāzetanoxtoz, the wanting to have a f.; hevesheetovāzetanotovazistoz, the wanting to have her for f.; zehevesheetovsz, a f.; zehevesheetovessō, friends; nahevesheevōemo, I count her as my f.; noxe and novā, f. There is no common term for "f." between men and women, the word "zehoxatamo" = the one with whom I am on friendly terms, my acquaintance.

friendly, ehotoa, one is f., kind, agreeable; hotoastoz, *nasenōmo, I look at him with friendlyness* friendliness; ehoxaztae, one is f., from acquaintance, known and liked; nahoxaztaetovo, I am f. towards one; see acquaint; eaxane, one is f., pleasant; axanestoz, friendliness, kindness, being pleasant; emenovahe, one is f., agreeable; eoanaxesta, one is f. disposed; namaxehoxatamo, I am on f. terms with one (either sex); marehoxaztastoz, f., being well known and liked; *nahoxeeho, I am f. to one; nahoxeeho, I am f. to one*

friendship, heves'enestovestoz; heves'enemazistoz, f. (mutual); heves'enetovazistoz, f. towards one; *heves'enetovazistoz, f. towards one; heves'enetovazistoz, f. towards one*

heves'enevōemazistoz, f. in relation; heves'enetovāzetanoxtoz, desire of f.; the above ref. to male f. Female f. has following terms: hevesheetovestoz, f.; hevesheemazistoz, mutual f.; hevesheetovazistoz, f. towards one; hevesheevōemazistoz, relation of f.; hevesheetovāzetanoxtoz, desire of f.

fright, hēpōozistoz, f., scare; ētoxtāozistoz, f., sudden fear; hēpōtanoxtoz, f. sudden apprehension.

frighten, nahēpōoz, I am frightened; nahēpōmo, I f. one (by talk); nahēpōozetovo, I am frightened at

one; nahēpōozeta, I get frightened at it; navesshēpōozemo, I am frightened with one; nahēpōtan, I am frightened (in mind, thot); eohāotōene, one looks frightened; emasohēpōoz, he gets suddenly frightened; see dread, fear, scare; zeamaxsz mohēno, a frightened horse; zeamxessō mohēnoham, frightened horses; eamax = one runs away. *nanhataemo, I f. one (by sudden unexpected appearance, etc)*

frightful, ehēpōozesāzistove, it is f. (causes fright); eohāetanov, it is f.; ehēpatamano, it is f.

(general aspect); zehēpatamanoēs, f. things.

frigid, see cold, freeze, *from edge*

fringe, zenšēš, f. of skin, leather; zezexōetto, the f.; zezexōetto, that which is fringed; zezexotahatoz, f., worn, frayed edge of one's clothing; zezexotahatove, it (or.) is fringed. *ezexōetto, it is f. ezexōetto, it is f. ezexōetto, it is f.*

fringy rope

*nanhataemo
f. startle
one*

FRONT

[illegible]

f., or it is fawn color furred; eoxcnetova, they (or.) are furred that way (ref.); ehomäkotova, it is beaver fur color; evovoasevova, it has a white spotted f.; emoxtavotonova, it has a rich deep brown color (ref. to f., hair); see hair, horse, where the colors are given. *uhoäso- Suff.-ëva* ref. to wool, fleece, cotton; *ëvātaneo, f. nameëva* people, name given to the Southern Ch. *Napoovaaho, I horse fur* pull its f. (hairs of it); *napoovaotovo, I pull it (the hair, f., fleece of one); nasëpovaha, I cut it in bunches (of f., hair); checevoxpoovaoxz, it quietly (slowly) turned white, the f.; see hide, skin: *uhoäso, the horns are furry.**

furbish, see bright, shine.

furl, naonimotaoemaena, I f. it; see fold.

furious, cahanemomátaeoz, he is f.; ahanemomátaeozistoz, furiousness, fury.

furnace, hoestamhayo, f., fire house; zexhāestovōe, fiery f., where there is strong heat.

furnish, namhoneszhovaovo, I f. him, appropriate *emhaeäsova vexane* of completely

procure, provide; *heszhova* ref. to property, possession; see *under supply*

furrow, zeamomax (ground cut lengthwise); *a furnished house, room* *nataamomax, I make one*

further, nhasto; enhastoeve, it is f., beyond; tazetā, f. on, from now on; tanetā, f. from there on; inf. *it is f. adorn*

aāze- = f., yet besides, at the same time; naāzeosen, I have f. (to spare); aāzevetto, f. more; inf. -nee- = f.,

ref. to what happened in succession; inf. -neema- = all that f. (sc. followed); nixhōtahaovsz zeneemavehōxtom,

tell me what thou sawest f.! Inf. -toom- = not f., un-

changeable, immutable; etoomoz, it stays unchanged, does not develop f.; natoomoenoe, I eat not f.; natoomoého,

I prevent one from going f.; etoomoéhāz, he prevents himself from f. (progress), causes himself to be at

the same point; see changeless. Taetto, f. away from, yonder; tato voston, yonder person; taetto hesto hōma

zexhestoematto mhayo, on the shore f. from the house; inf. -ve- = f. developing; etavetonetto, it is f. cold;

etavomatto, it is f. painful; *xahnee - without further ado, fuss*

furthermore, aāzevetto; naāzeosen, I have f. (Ger. ich erübrige).

furthermost, tonochaeš; etonochaešvoēseve, that which is f.

fury, ahanemomátahestoz; vonemomátaeozistoz, f., frenzy; momátamashanēhestoz, f., violent insanity; etamomá-

taeoz, he gets in a f.; etavonemomátaeoz, he becomes infuriated, frenzied; etamomátamashaneeoz, he becomes

violently insane, unreasonable, furious.

futile, esaatoneozehan, it is f., does not prevail; na-

saatoneozé, I can do nothing; inf. -ox-, (more of-

ten -oxtox-) denotes "f., to no purpose"; naorcenheto,

fume (fr. precedent page. The word *zehestoneo* given by *Whiteshield* (Dilgum p. 130 in 55) refers to dampness, damp and not fumes. - comotomáta, it emits fumes (hot): see smell, perfume vapor.

evonaomohē, his eff. are f. without success last

FUTURE

ENGLISH-CHEYENNE DICTIONARY

GAITER

nome-vonamohē, endless f. effort or program & answering, neg.
-noze - e futility
in vain, f.
questioning
last, a f.
word
 I otherwise told him but in vain, futilely; naotxocce-
 ōhaevamo, I warned him in vain, futilely; coxtoccepevo-
 che, it is f. to treat him well; naotxoccešztovo, my
 words to him are f., of no avail; ástometto, for no-
 thing, falsely, in vain, f. *maeto-om, future, maeto-*
 future, maeto, before, ahead; maeto zetatoshesso, hovanē
 esaaheneenohe, no one knows what will happen in
 f.; hovae zenstoshōenetto, f. thing; zenstoshōenetoesz,
 f. things, that which is to come. See Ch. gr. for f. tense
 particles. In the sub. cj. prefix ma-, mata- denotes f.
 meaning; māvōna, to-morrow, lit. when it shall be "mor-
 row"; matavōmo, when I shall see him; matamaheonešēve,
 when Sunday comes; matāēševostanehevez, when we shall
 have lived (the whole amount of our life), when our
 life comes to a close.

fuzzy, rendered by -mehova- =hairy, furry, f.; mehovama-
 xemenoz, f. large berries, =peaches; emehovatto, it
 is f., hairy; emehova-venotova, he has a hairy, f. neck;
 inf.-meše- =hairy (implies longer hair); emešeortae,
 one has hairy, f. legs; emomešeāzena, one has f., hairy
 arms (or hands); zemehovátov, that which is f., hairy;
 see hairy. *eēvavanz, they (or) are f. cotton-woolly, see hairy*

G

In Ch. "g" is little distinguished from "k" and
 "q", only pronounced a little softer; some Ch. however
 make no distinction whatever. It is pronounced like
 Eng. "g" in "go"; kašgon =child; go =poor!

gag, nanxpazenāno, I g. one; see mouth.

gauge, etonitaoneheo, what g. has it? *Ezetāoneheo, it has*

gaily (in dress)
tonševot, in morals
behaviour
 this g. → *gainful, zepavhoozenov, that which is g. advantage*
 gaiety, hetotaetanoozistoz; see happy. *see gayer, bare profitable*

gain, naamha, I g., receive; nahoozeohe, I g., get for

working; choozetan, one wants to g.; nahonaoveam-

ha, I g. (again as much); see win. Hoozeohestoz, g., that

which one gets for working, wages; amhastoz, g.; nahox-

tamista, I g., attain it, come up with it; nahoxtamo, I

g., attain, reach up with one (or.); heto zexhozeohetto

navešeamhaenotto, by doing this work I g. a horse.

gainsay, nanonostan, I g.; nanonosta, I g. it; nanonosto-

vo, I g., contradict one (or.); see reply.

gait, hešeam'nistoz, way of walking; heszhešeam'nistoz,

one's g., way of walking; heceamēnistoz, quiet, slow

g.; nonotoveamēnistoz, fast g.; eorceneeva-vohaeoxzeo,

they are known by their g.

gaiter, hokon and vokon, g. (with cloth or leather top);

Gais = Hoemake
Earth - g. moze
Kandis - Sohn
 gaiters (Indian); see boot; vokonemocan-

gaiters (of white man): *zesheshetotz, g. spots*

gait
 suff. -vano, -vaoz refer to 508 one's walk, gait. *emitare-vano*
has a different g.; ehaeana-vano, he walk, hungry
chōme-vano, his gait shows loneliness

...naho-ahasohetov, I follow him in horse back
vovochasohelo, Rey g. ahead, first.

GALE Kanacea-hae ENGLISH-CHEYENNE DICTIONARY

gale, emaxhāa, it is a g., great wind; see wind. *emomahaxetevanoux* } *is heard gallop*
Galilee, Kaneneno; Kaneneetaneo, Galileans. *eamho aiz. he g.*
gallop, emomehax mohēno, the horse is galloping; emome-*eamho aiz. he g.*
haxeo, they are galloping; namomeahaso, I ride *eamho aiz. he g.*
him at a g.; momhaxestoz, the galloping of the horse. *Rey g. vov*
gallows, ehchestoz, the hanging, or where it is hung; see

hang.
gamble, nanovšē, I g.; novšhestoz, gambling; novšenoham,
 gambling, betting (on horse races); see bet. Na-
 monšema, I g. (play) cards or dice; namonšemoto, I g.
 "one" (or.); nanohōsan, I g. (hand game); enovšhesto-
 ve, it is a gambling; see game.

game, naaxā, I go after g.; evosholestoz, g., play; follow-
 ing are expressions in base ball game; ohōnistoz,
 base ball g.; nitaohōnhemā, let us play ball!; naohōn,
 I hit the ball; nohōo, bat; enohōoneve, it is a bat;
 ehōa, it goes out; nihoone, thou art out; nanohena ox-
 zem, I catch the ball; noenenche, catcher; natohaoa, I
 stop the grounder; noenenitoha, catching glove; ēszni-
 stoz, base; ehcamā, it flies, is a fly; nanimaohēxtoha-
 oz or noka nanimaohaoz, I make one round, home run;
 asetahasenehe or zasetahasensz, pitcher; hōstanehā,
 put him out!; noka namanisz, I make one tally, score.
 Following are names of games, which are explained under
 "play": oxzevōnistoz, oešemātoz, oaniškxtoz, nēsohe-
 stoz, evhozistoz, vavahestoz, sevanoxtoz, netohōnistoz,
 nākanistoz, okoemanistoz, evaceomāzistoz, aestomohame-
 hanistoz, ohaseovātoz, axkōo, hoonevoox, nistonistoto and
 others. Nahoxeevosoe, I am trained in the g., play;
 nonistoseo, I practice the g., play.

gap, inf.-toyo- denotes "g."; zetovoo, zetovōosz (pl.), a
 g., crevice; etovoonen, he has a tooth missing (Ger. *ein Zahn-
 eine Zahnücke*); natovoana, I nick, notch, make a breach
 in it; nitovoeozhemā, there is a g. in us (sc. our *g. in
 ranks*), when one of a family organization departs or
 dies; see dent. *etovocota, it stand, g.: etovocoborl*

gape, naohāōmo, I look at one with surprise, intensity;
 nansakōmo, I gaze, look fixedly at one; see look;
 emaāzenaōo, he looks with mouth open. *see top of page 216: also 512a*

garb, hōneō, g., clothing; hesthōneō, one's g., apparel;
 enethōneon, he is thus garbed; zethethōneonevoss, the
 way they are garbed, clothed; see clothes. *etovocoborl, g. hōne*

garden, zēpeēnānohestove, where seeds are strewn; peēna-
 nohestoz, g. seeds; peēnānoeche, gardener. *nocone-muao walks
 field, garden*

gargle, nanšexāz, I g.; nšexāzistoz, the gargling; hētē-
 esōoxz nitoseveššexāz, thou shalt g. with this

medicine.
garland, vēpozevoeha, g. of leaves; moeevoeha, g. of grass;
neonaitz šistatovevoeha, g. of cedar branches.

garment, see clothing. *hetotau-huac, g. of joy. zeopet hōne
 shining bright*

garner, see gather in.
garnish, see decoratadon

Garden: outave-pave-ēnacho 509 *ref. to park like garden*

GARRULOUS

1. GENERATION

1871. Jan 3 shall have a new of 1

*nahāpōha, I g. one, clasp, clasp one
around a with chains etc.
under gird*

ENGLISH-CHEYENNE DICTIONARY

gifts; emohc-hešemeatoveo, they (or.) are collected as gifts; menanonestoz, the taking back of a g. by the giver (the Ch. considered this worse than stealing). *see a nahāpōha*
gird, naakozehe, I am girded; naakozēto, I g. one (or.);
naakozētāz, I g. myself; naakozeheñā, I g. myself; *see "luck"*
suff. ēto ref. to girding with belt, while suff. -eheno *nata*
ref. to girding with garments, blankets; eakozehestove, *kaōze*
it is a girding *nahāpōha, I g. up, preparing for a trip; na-ē'ki a-*
girdle, akozehestoz; hoxtakesto, g. cinch, q.v.; hōesta- *ohē =*
to, g., belt; nahōestatonao, I make one to be *g. higher*
girdled, belted. *Ch. rather used "cinch" for fig. speech*
girl, heekašgon, heekašgoneo (pl.), female child; kasehe- *g. tighter*
eson, young g.; ehekašgoneve, it is a g.; nazhee- *girdle*
kašgonam, my g. (not meaning own daughter nor the
"sweetheart", but in the sense a teacher would speak
of a g.); heekašgonasz, ye girls!

deep 512
give, namea, I g.; nameaa, I g. it (in.); nameanoz, I g. one
away (Ger. ich gebe ihn); nameanotto, I g. them
(or.) away; nimeatovaz, I g. thee (away), also: I send
thee; nimeatove, thou givest me away (Ger. du gibst
mich); nameavo, I g. it (away) one's; nameavonotto hes-
thoze, I g. (away) one's steed; nameaeomo, I g. one in
marriage; nanēhov zemeatto, I who g.; zemeatto, thou
who givest; zemeaz' and zemeasz, one who gives; zeme-
az, we who g.; zemeass, you who g.; zemeavoss, they who
g.; nameatan, I want to g.; nameatanotovo, I want to g.
one (away); zemeatovessō, the ones (or.) given (away);
zemeatoesz, the ones (in.) given (away); nameavomotā, I
g. for one (in his behalf, also substitutive); nameto, I
g. it to one; nametono, I g. them (in.) to one; nameto-
notto, I g. one (or them, or.) to him; nimetazenotto mo-
hēnoham, I g. thee horses; nametan, I am given unto;
nametanenoz makātansz, I am given money; nametanenotto
mohēnoham, I am given horses; emez, one is given unto;
emezenoz maxemenoz, one is given apples; emezenotto
eszehen, one is given a coat; emezenov, they are given
it; emezenovoz, they (in.) are given to them; emezen-
ov, one (or.) is given to them; mohēnoham emezenovō,
horses are given to them; nīmezz, g. to me!; meatovsz,
g. me! (away); mezeha, g. thou to one!; nametatanotovo, I
want to g. to one; nisima hesthoz nametamonotto zeto
hetan, I g. my younger brother's horse to this man; na-
saameahe, I do not g. it; nasaametohe, I do not g. to
one; nasaametoheotto mohēno, I do not g. the horse to
one; nameaton, I am given, sent; see Ch. gr.; ehoxota, he
gives, issues food (used to be said of the one who
distributed the rations for the Government); nīmezz
vōnitā kōkonhōo, g. thou me a piece of bread; namezeva-
ena, I merely g. it, hand it; namezevaeno, I g., hand to

meatovsz he is a giver, also spendthrift
meatovsz he is a given. i.e. a gift
namcaverano - I urge one to give
adorned gift, p. a. n. c. s. e. n. e. m. e. a. t. o. goodly gift.

fruitless, unfruitful. In the abstract sense the they sense
in case of the down bond, a

Elae manihauuskettau, produces no proper growth
Enōremanetanotto, learn not the "growth" increase
Saa manetanotto, do not encourage,
see profitable
... .. have

see profitable
examination - viz. unhashtashan
examination, prodna, not: epheme-namena
viz. intrusive, lactp.

exaamauchaohan, produce, not: copious -
 inf. - acetan - = for nothing, in vain if trustless, lack of p.
 exaakei'bovaovaueto, no effect (same with kinu,

eēkheerovamanetto, no effect
 eēkanoma, it is late 9. s. superfluous
 also with inf. - kospe- chospemanetanetto, fails to increase st.
 choipe-tonethroozenova, he is fruitless, is unprofitable
 is basely related to - me - me

hoipe-tonethoozenova, he is fruitless, is unfertile.
Give - root - me - is possibly related to - me -
nievha-ne, ^{ni ooz} = give me had ^{ni ooz} = reach me, give me
in view, appear, come to presence, hence "present to".
Therefore: nameohamama, I present one a horse
nameohan, I pr. the pipe
appearance.

nameokan, I pr. the ^{type}
 glorify etc. vops^oche-vostae^otheitz, glorified appearance.
 Zevops^oche-vostae^ono mavetov^o zheita^otyz, body, state
 vops^oche-vostae^onoche-vatamaneta^oitz, glorified state
generation: also see age: zeaxtoceie-amu^oovos-
 tanehevstore, thru all the generations & years nest-
 eie-onecravexare-vostanehevstore, thru the past
 afforinto (distinct) g. - ages: zeaxtoceie-amu^oovos-
 taneheveron, thru their g. etc.

grace (see p. 519 d, top) whose grace implies the
 effect, efficiency, accomplishing, working
 out, following terms are good:
 make one d'stomane-herizistovatz-divine
 " " — tonetaosavintz — effecting
 " " — exaosaavintz — accomplishing
 " " — herizistovatz

Estonian-senost'samist, — senost'samist
 = grace in sense of conciliation, undone and forgiven leeway,
 or loc. sup. 288 a under grace.

glory dr. botoccevatamanoketiz, -vatamaketz and
-vatamanetatz

fruit, fruitful: gradually the town - manama - is used = bring f. be fruitful
 chakto menama has f. - fruitful: epeve - menama o x so -
 netto, & it brings f. good f. e o h o m e - menamatto, fruitful

*nanazetōetanota, I g. up keeping in mind in
sense of I had read, received*

GLAD

ENGLISH-CHEYENNE DICTIONARY

GLADSOME

enanoovatto, it gives water

one, I am the medium by which one is given something, I furnish him with; nahootoemezevaeno, I turn to g., hand to one; nahonaovemetan, I am given unto more and more; nanīnitameoz, I g. up; nanīnitamo, I g. one up; nanīnitametān, I want to g. up; nīnitameozistoz, the giving up; see discourage; namet'kāe, I g. for; ~~Maheo~~ *emet'* kāenot-to Hēhya, God gave his Son for; namet'kāetovaz, I g., risk, stake my life for one; this term -met'kā- is hard to give in Eng., it infers that "life is risked, staked, hazarded for", similar to the Ger. "ich setze mein Leben ein (auf's Spiel) für Jemanden"; naoneno, I g., furnish one with clothes; nameneovo, I g. one food; nazevaeoho, I g. one, loan to him (usually money, in gambling); nizevaeoxsz, g., loan me (something; usually said in gambling); zevaeohazistoz, the loaning. The v.-hooto or -hōto =to g. to one in the sense of "commit, entrust, endow, bestow"; nahooto, I g., bestow to one; nahetooto, I am bestowing upon one (in such combination the "h" is left out); nametootan, it is given, entrusted to one; enetoche, one is given, entrusted, endowed with it; zexhethooxemenotto, that which thou hast given, committed to us; this rad. -hoot- is also incorporated in other verbs like: nanatootā, I butcher for one, to furnish, give him meat; namanstootā mhayo, I build a house for one, to bestow, g. to him; nioxthootazenoz makātansz, I gave thee money by mistake. Namanhova, I g. drink, furnish with drink (water); this implying a constant recurring doing, becoming a state; namenanon, I take back that which I gave; namenaōhan, I am taken back that which was given to me; inf.-novse=g. in, yield; nivénovsenizesta, do not yield to doubt!; nanoacševe, I g., make a present (in public); nanoacšeho, I g. one as a present; see present; nahossevá, I g. not up. Meahe, giver; emeaheoneve, one is a giver, is liberal. *nanoeaxzeskoron, we g. him (to take along) on the way*

glad, napevetan, I am g.; nahetotan, I am g., happy; napevetanooz and nahetotanooz, I become g.; navoešetan, I am g., rejoice; napevetano zèvehōmaziss, I am g. to gl. of him; see you; eoxchetotaetan nistoha ešēva, he is g. every day; navešepvetanonotto, I am g. with, in one; niveše-pevetanotovaz, I am g. with thee, in thee; navessepevetanomo, I am g. with one (association); nahessepevetanotovo, I am g. on one's account; nahetotaetanona, I am in a state of gladness; see happy. *maxhetotadehabetog, we have a voice*
gladden, napevetanoho, I g. one; napevetanonaovo, I g. one, make him glad; navoešetanoho, I g., rejoice one (Ger. erfreue ihn); napevetanoozetovo, I become glad concerning one; see rejoice.
glade, zèpoota matā, where there is an open space in the woods.

gladsome, ehetotanonov, one is g.; esaahetotanonovhan, it

vohôchevata-ma-histano, it is a world of glory
 zehi-hâcoostatama-histano, since he is in the highest glory
 ehâeqôsemamhe, vohôchevata-ma-histano, he shines
 navokoovaeomohâ, I g. one, navohôevato hevhôchevata-ma-hestoz
 see honor, honorable, naovattamug, I reflect his g. see bottom of p. 685 and
 naovattamug, vohôchevata-ma, I g. him

GLANCE

ENGLISH-CHEYENNE DICTIONARY

vohêevata-ma-hestoz, g. mhaâzevonevata-ma-hestoz, body of glories
 is not g.; esaahetotanonové, one is not g.; esaaheto-
 tanonovhan, it is not g.

glance, navehoeozeta, I g. at it; navehoeozetovo, I g. at
 one; eevhavoesh, it glances off; nanohévôo, I look,
 g. aside.

gland, mešceotoz, glands; namešceotoz, my glands; hôpene-
 hestoto, glands of beaver. *namu-g. of field glass*
 glare, see bright; shine, stare.

glass, nanivsetto, the transparent one; amômazistoz,
 looking g. The term nanivsetto is also applied to

bottles and window panes: *makômsetto, reddish glass vessel, jelly, etc.*
 glide, natakahoe (fem.sp.), I send it gliding over knoll
 of ground (see play); naošemo, I make, send one
 (or.) gliding, sliding; see slide.

glimpse, naescenaôo, I have a g.; hescenaôoxtoz, g.; na-
 naôxta, I catch a g. of it; panaômo, I catch a g.

of one. *glam, emanivzev, mhaâstata, glassy surface*
 glint, see flash. *emanivzev-mahôsta*

glisten, see shine. *evohêno, the snow is glistening*

globe, eaq, it is g. shaped; eonistâq, it is round, g.
 shaped; enešeonistâq, it is g. shaped in this

wise. *glorified: vohôchevata-ma-hestoz, vohôchevata-ma-hestoz, evatarenthe*
 gloom, etaônoxtatamano, it is gloomy (general aspect),

lonely. *vohôchevata-ma-hestoz, state of; pevata-*
 glorification, vohôchevata-ma-hestoz, g., state of; pevata-
 manootazistoz, g., praise.

glorify, napevatamanooto, I g., praise him; navohôevata-
 manooto, I praise one glorious; Maheo nivohôen-

ñhetôen, God is glorious towards us; nivohôenñhéaen,
 he glorifies us, causes us to appear glorious, shining;

evohôevata-mahe, one is glorified (state); epevatama-
 noohe, one is being glorified, praised good.

glorious, evohôenñhe, one appears shiny, is g.; evohôe-
 nñono, it is g.; navohôevatamo, I deem one g.;

evohôevata-mahe, one is deemed g.; evohôevata-mano, it is
 g. (general aspect, sight); nivohôenñhetôen, he ap-

pears, looks g. unto us; navohôenñhéa, I make one to
 appear, look g. *etaomepevotâz, train self: emanivzev-mahôsta*

glory, vohôchevata-ma-hestoz, state of g.; vohôenñhestoz,
 g. in appearance, look, effulgence; evohôevata-ma-

ñhetôen, he does acts of g.; the stem -vohô- ref. to
 "shine". *emanivzev-mahôsta, g. of self, etaome-onvotâz (see boat*

gloss, chessor, it is glossy; chessorova, it (or.) has a
 glossy fur; esiškohotova, it (or.) is glossy (ref.

to broadcloth, or fur bearing animal with new coat
 just after shedding); eoâsevova, it has a shiny, glossy

fur; chessorovatto, it is glossy (sp. of a fur, pelt);
 see smooth.

glove, toha; nатоhaovo, I make one to be gloved, to slip
 over something, fitting closely; nahetoha, I am

gloved; noenenitoha, catching g. (in baseball game).

navohôchevata-ma-hestoz, he makes us to appear in glory
 vohôchevata-ma-hestoz, he makes us to appear in glory

vohôchevata-ma-hestoz, he makes us to appear in glory
 vohôchevata-ma-hestoz, he makes us to appear in glory

vohôchevata-ma-hestoz, he makes us to appear in glory
 vohôchevata-ma-hestoz, he makes us to appear in glory

I lean
 namouatama
 mhaâstata
 pick "up"
 bad position
 eamvxo-
 mhaâstata
 na, g. among
 see p. 512
 etata-ma-hestoz
 shine all around
 see crystal
 naonhoatama
 see look
 mhaâstata
 see my path

ah qd. ma
 konievot
 q with foot

glom
 d. far-
 173

suff. -oxz implies going, also forming, becoming, taking a shape or course
 e(he) Raemstoveoxze, he goes (provided) with bags
 eniēzechenaoxze, he goes (") with two coats (each)
 eniēzevā. vānaoxze, he goes (provided) with two pairs of shoes.
 namratācheto and also namratācheto: it goes (sweeps) thru my whole
 4th person. second GOD term

ENGLISH-CHEYENNE DICTIONARY

nahoshooz, I g. backward; nataamaoxz, I g. sideways; na-
 nstaneva nataamevonēn, I go, crawl on my knees; naoxce-
 vamaeneoxz, I g. to and fro; nataamsenoeoxz matā, I g.
 thru the woods; ehoozistov nāno etahotoanatto, the
 going there is difficult; naheneceoxz, I go on tiptoe;
 naamōhesz, I g. boating; nanonotoveoxz, I g. in a hurry;
 natoxoeoxzeta, I walk along its edge, skirt it; maeto
 naameoxzetova, he goes in front of me; nahooxhooz, I
 g. for the last time; nahekotomaēn, I g. in peace, quiet-
 ly; naoksaeeštaoezeha, I g. at random, with no special
 goal; naheamemhayo, I g. up stairs; naanhōneamemhayo, I
 g. down stairs; navehona, I g. ahead; naeona, I g. my
 way; nanōhozenoz, I g. without one, leave him; naēatoe-
 neoxz, I fear, dread to g. (having done wrong); āe naze-
 zēn, I g. a short distance; ešeevhaeotōvatto, it goes
 down again, recedes (water); nanovōno, I g. ahead of one
 (as in a race); navovoaeoxzetovo, I g. ahead, before
 one; nasaahoevoxcæoxzé, I g. hatless; natavonēš, I g. as-
 tray; nitanēnhemā, we g. apart, asunder, radiate away
 from a center; nataomorta mhayo, I g. past the house;
 naveoxzemo, I g. with, accompany one; naveoxzemota, I g.
 with it; haeš nstavéas, do not g. far! (beyond the lim-
 it of strength or distance); nasōpota, I g. thru it;
 nitao zeneēšemāsōpotom, all I have gone thru; naahē-
 oxz, I g. around, make a byway to avoid it; naahēoxze-
 tovo, I g. round about, to avoid one; naahēoxta, I avoid
 it, in going; t'sa evovoneoxzesz, where can he have
 gone? Etaešaxtax, she is a "go-between"; hešaxtax, a
 go-between; enišeozensz or epāeameozensz, they (in.,
 sp. of rivers, roads) g. parallel; nahōeoxzetovo, I g. af-
 ter, follow one (or.); nasēohe or naseēn ohé, I g. into
 the river; naoxsezista vē, I g. to the wrong lodge;
 otavenaaha, g. ahead, g. your way! Natanšēnāno, I let one
 go; see free; nahestoxeoxz and nahestoxēn, I g. behind;
 esaatonitoksohan hooxzystoz, it is useless to go; na-
 eaoxzevo, I g. to where one is; natahōstoeoxz, I g. out
 of (enclosed space, as woods, town, etc.); etaēn, it goes
 down, disappears behind (as sun, etc.)
 goad, naamaovo, I g. one, drive, guide him on; naaneceavo,
 I g., spur, stir one on (by pricking); see drive.
 goal, zexhōmaēz, where the blanket is set for us; this
 is an old term little in use now; nanosenaha, I
 reach the g.; Maheo zexhōmaēs nanosenaha, I reach, the
 g. set to me by God. Zexhōmaē, when the g. is a goat, (see prize)
 goat, meāzeq's, meāzeqsan (pl.), lit. the bearded sheep.
 go-between, hešaxtax. *estienfaxena, he went to woo for me*
 God, Maheo or Maxemaheo. When writer came to the South-
 ern Ch. the name "God" was usually translated
 by "Heamavēho =the Whiteman-above, or the spider-
 above". Older Indians however were unanimous in say-
 ing that this was not the name they would use in
 Vohemahes. Planet god Vohemahemavoto Vohemahemavoto
 Hotoxemahes, star " Hotoxe " Hotoxe
 Vohemahes, sun " Vohemahemavoto Vohemahemavoto

See p. 737a

Concerning the Name of God. (Addition to Cheyenne Dictionary, as page 517a)

The term "Maheo", in Chey. refers to God in a generic way. Its etymology denotes "all-origin, All-Father. -The plural of it (maheono, maheonasz) gods refers ~~in~~ not to an idol as such, but to a living, supernatural being, a demi-god existing anywhere in nature and sometime in a mysterious person or animal.

The words Maheon (God) and mahe, māhetan (arrow, arrow man) have a certain relation. As ~~the~~ ancient people, like the Babylonians, ~~so~~ do the Cheyenne use special arrows for divination. Belomancy (arrow augury) is still adhered to among the Southern Cheyenne. Their ceremonial arrows are used as agents or emblems of divination and deity. The terms Māhe, Māhetan, Māheonanēheom, Māhevoētastoz and Zemāhevsz are in etymology and meaning closely related. Maheo = God, Zemaheonevsz = the One who is God.

In Hosea 4:12 (in Hebrew) it says: "My people ask, counsel of their trees, and arrows (=shaft and dart) tell them oracles."

Then Ezechiel 21:21 says: "The king of Babylon used divination, shaking arrows to and fro". - This also done by the Cheyenne. Vohokas saw that done before an onslaught in a battle. - Mohamed forbade the use of arrows for divination.

So Maheo refers to God, Deity and divine. It never denoted "spirit or idol"

or Maheo-ōxhesta-jeaenhistā-novs3

Here are the Cheyenne equivalent terms for the four names of God in Hebrew:

- ⠏⠑⠗⠗⠑ = E l o h i m, the generic name for God in relation to his creation. In Chey. ~~Maheo~~ Maheo.
 ⠏⠗⠑⠗⠑ = J-e-h-o-v-a-h, the specific name of God in relation to his people. In Cheyenne ōxhesta-jeaen-hestasz = Maheo, The-ever-Eternal-God.
 ⠑⠗⠑⠑⠑ = E l y o n, the "Highest-God", in Chey. Zenoc-hae-hoōsta-tamāsz Maheo. *Zenochāchoōstas3*
 ⠑⠗⠑⠑⠑ = Shā ddā-y, the Supreme Potentate, in Chey. Zemhōne-nit'ā-ōsz or Ze-mhōne-nit'a-tamāsz Maheo. *ōxhesta-jeaenhesta-mahconevs3*

Here are some attribute names of God:

- | | | |
|---------------------------------------|--------------------|--|
| <u>Zemha-nhes'-seonevsz</u> | <u>Maheo</u> , the | <u>Origin of all</u> , God. |
| <u>Zemha-vaoxta-ēosansz</u> | " | " the <u>Finisher of all</u> . |
| <u>Zemha-mxastovasz</u> | " | " <u>All-sufficient</u> . (teaching all) |
| <u>Zemha-vistasz nitao</u> | " | " <u>Omnipresent</u> . |
| <u>Zemha-heneenovasz</u> | " | " <u>Omniscient</u> . |
| <u>Zemhā-hohātamāsz</u> | " | " <u>Omnipotent</u> . |
| <u>Zemhōne-nit'atamāsz</u> | " | " <u>Supreme Potentate</u> . |
| <u>Zemhōne-nit'āōsz</u> | " | " <u>Supreme Ruler</u> , <u>Master</u> . |
| <u>Zemhā-osēhece-mahconevsz</u> | " | " the <u>alone who is God</u> . |
| | | " (excluding any one else) |
| <u>Zemhā-osēhece-hepavstavs3</u> | " | " <u>who alone is good</u> . |
| <u>ōxhesta-Zeaenhestasz</u> | <u>Maheo</u> , | <u>changeless</u> , <u>Eternal God</u> . |
| <u>Zeosēhece-toome-zhestasz</u> | " | " <u>of alone unchanging being</u> . |
| <u>Zeosēhece-āes-hoxē-atama-netaz</u> | " | " the <u>alone Holy one</u> . |

Maheo Jehemāxhāenhistovs3 Heama-histāndō

Maheo-ōxhuta God of hosts Heama-histāndō
jeaenhistovs3 jehe-nit'ā-tamāsz jeamāxhāenhistovs3 Heama-histāndō
 and Maheo-ōxhuta-jeaenhistovs3 jehe-nit'ā-tamāsz jeamāxhāenhistovs3 Heama-histāndō

heome-e'ātoe-vehevoštavehovevstovs3

god (no cap. g.) - refers naturally to such erroneously held for God. - In they. the term is usually plr. *zemaheone* res, the ones who are gods: *makeonasz!* 'ye, gods!' as addressed by an Ind. priest.

For false god we have used *acstone-makeoni*, but here are also other terms, denoting demon, devils, gods, idols etc. *to'ane-makeoni* - powerless, impotent gods.

zenoxataniem makeoni, inferior gods

zaa'rotahem makeoni, unsubstantial g.

zeskoxit an " or *zeskoxita-makeonies* minor, less gods.

eo'spemakeonem, fails to rank as g.

nit'neke-makeoni, g. of shortcoming

to'jemakeoni, powerless gods.

*Hebrew names on
see p. 517 a
added to dictionary*

*Maheo, little god
it is a little*
517C

The names of God, as given in the Bible are of vital importance, as they express his being and attributes, better than any lengthy explanation. In the following His names are given in Hebrew, English and Cheyenne.

1. E-l o-him is the general (generic) name, referring to God's in His creative power. In English it is G o d, in Cheyenne Ma-he-o, expressing the All-Being, All-Father.
2. Je-ho-vah (in the Hebrew Bible also given as A-dōn-hāy). This is the specific name of God in relation to his people, all who form His "congregation, belong to Him, trust and obey Him.-In English it should be translated by "The-One-who-is"=the One-ever-pres^{ent}er, who is E^{ter}nal.-In Cheyenne the term Maheo-ox-nē-hovstanovsz was hitherto used, only it is easier to say, Maheo-oxhesta-Zeāenhistanovsz, that is, the meaning is better understood. Maheo-oxhesta-Zeāenhistanovsz = the Eternal One.
Read in Exodus. 3:13-15; Jesaiah 18:7; also 42:8 and Jer. 33:1. This is the name of which God says, "This is my name, by which I am called".
3. Shad-dāy
El " " In English, The Omnipotent, Almighty One. In Cheyenne Ze-mhó-ne-nit'atamēsz, also ~~Zemhānēnit'atamēsz~~ Ze-mhóne-ni-t'ā-ōsz = Supreme Ruler or Master.
4. Zur
This term "Rock" to "Refuge, Strength (Fortification), Endurance and solid Stability.

In the Hebrew Bible these different names are used to express the main different personalities or character towards His Creation, Creatures, His Relations, Provisions, Protection in His Government of the whole World, Gift of Salvation and Eternal Life.

5. Elohim Sebaoth
Jehovah Sebaoth The term "Sebaoth" is given as "hosts" in English. It concerns an innumerable multitude of Heavenly beings that were created by God and used by Him. They do His will, day and night. Sometimes, sun, moon and stars are included in that "hosts". The Cheyenne name for this Elohim Sebaoth or Jehovah Sebaoth is, "Maheo-Zehemax-hāenōhestovasz" = Heama histanōneva.

Other attributive ~~many~~ names for God are many, the following are the ones mostly used:

<u>Zemha-nhes'eonevsz</u>	<u>Maheo</u>	God, the Origin of all.
<u>Zemha-vaoxtaeosanz</u>	"	" the Finisher of all.
<u>Zemha-mxastovasz</u>	"	" All-sufficient.
<u>Zemha-vistasz-nitao</u>	"	" Omnipresent.

māta- denotes "religious, sacred, austere, grave, pious, holy, solemn, godly" and ref. to a Ch. who is exact in observing religious duties; see holy, sacred.
goiter, echāpaenxphō, they have goiters (said of the northern Ch.), this ref. to abnormal size of moheonhoxe'e'at'oe, he is godly, voztanēvz, lives a godly life.
makeonhoxe'e'at'oe 517
godliness = clean fear (and obedience to) of God
makeone-e'at'oe-vebevoztanēvz

god (no cap. G.) - refers naturally to such erroneously held for God. In any. the term is usually pl. r. *zenahone* res, the ones who are gods: *makevnasz!* ye, gods! as address to ... *Dad. brist*

517 b

Zemha-heneenovasz Maheo.....The Omniscient God.
Zemha-honátamasz ...!.....The Omnipotent "
~~Zemha-honátamasz Maheo~~.....The Omnipotent "
Zenoce-zhesta-heonevsz Maheo....The only one existing God.
Zemha-osehece-~~xxxxx~~-hepavstavs Maheo,The All-good-God
Zeosehece-hoxeatamasz Maheo....The only Holy God.

Other Biblical phraseology.

Maheo	Zehetaeōhestovs.....	The face(facing) of God
"	Zehetaeōhestovs.....	" presence " "
"	Zehetó-zehahestovs.....	" voice of God.
"	Zeheomotomeoxistovs.....	" Word(oracle) of God.
"	Zehe-vohōchevatamahestovs	" Glory of God
"	Zehesthozeonevstovs.....	" Angel " "
"	Zeheomotomevs.....	" Siprit " "
"	Zehevehestovs.....	" Name " "
"	Zehetovaes.....	" Form, Likeness, Shape of Go
"	Zehesetovaes.....	" Nature, Being " "
"	Zehesetova-hethohas.....	" Will, desire of purpose.
"	Zehetsetanoxzēvs.....	" Mind, thot.... of God
"	Zehetsetanoxtovs.....	" Thots..... " "
"	Zehesetovaomohestovs.....	" Ways in purpose, xi "
"	Zehesetova-omo-hetanoxtovs	" Purpose(in mind) of God
"	Zetóhestasz.....	" Being of God
"	Zehesetovavstavs.....	" Nature, the way He exists(

Remains on
God's names
see p. 517 a
(turn page)

ENGLISH-CHEYENNE DICTIONARY

maheoc, little god
emaheocve, it is a little
god
goiter
see schrine

their prayers. Men like Lonewolf, Madwolf, Medicine-crazy, Pinetree, Lambull, Redmoon and others, told writer that their old word for God was "Maxemaheo" or simply Maheo" which means "Allfather"; (see father). This derivation however is not commonly known and the term "maheo" stands for something supernatural, apart of the human and common, mysterious and sacred. Emaheoneve, he is God; Maheoneš, God's day, Sunday; namaheonevatamo, I deem one a god. Maheona, goddess; see godly, holy. Maheo zenanosohātamaheš, God the Almighty; Maheo Zevonoomēš, God the Ancient; Maheo Zemhonenitāheš, God the Supreme-one; Maheo Zehotoanaheš, God the Almighty (in the sense of awesome, terrible, majestic); Maheo Zenanosheamaheš, God the Highest; Maheo Zevovahes, God the First, most eminent; namaheonam, my God; nimaheonaman, our God; nahemaheonam, I have a god; nahemaheonametom, I am a god; nahemaheonameno, he is my God; nihemaheonametovaz, thou art my God; nihemaheonametove, I am thy God; zehemaheonametōez, the one who is our God; zemaheonevš, the one who is God; zemaheonevessō, the ones being gods; zehemaheonametovš, the one who is god (to some one); zehemaheonametovessō, the ones being gods (to some one); zehemaheonamsz, the one having a god; zehemaheonamešsō, the ones having gods; emaheonevetan, he wants to be god; following are names used in ceremonials and prayers of Ch. to personified attributes of God in nature: Hōevōx, Generator; Tōvōn-os, Keeper; Ovhanoz, Wonder; Nemevota, Thunder; Hookovhan, Rain; Hēssenetāhe and Nēssenonovahe, God of the east; Notamota, God of the north; Sovota, God of the south; Onxsovota, God of the west; other terms are: Nemevonan, our Thunder; Niešehaman, our Sun or Moon; Nsthoaman, our Earth; Nivoaman, our Sky. Nsthotokkamaneo, our Stars. All these belong to ceremonial terminology.

godhood, maheonevestoz, the being god. ^{zaa-mahon-horecāthas}
godless, enotovae, one is g., frivolous, wicked; ^{those who fear not God} enotovavostaneheve, one leads a g. life; notovavostaneo, g., lightminded people. Zsaāēatovohessō Maheon, the g. ones, the ones who fear not God; zsaatōxetanotovohes, Maheon, the g. one, the one who does not mind God; zsaatōxetanotovohessō Maheon, the g. ones; zeovahēovazeto-vōss Maheon, the g. ones, the ones who keep away, separate from God. ^{emaheon-horecāthas}
godly, etoxetanotovo Maheon, one is g., minds God; zeto-xetanotovoz' Maheon, the g. one; natōxetanotovo ^{or is godly}
nacatovo Maheo, I am g., lit. I mind, fear God; inf.-mō-māta- denotes "religious, sacred, austere, grave, pious, holy, solemn, godly" and ref. to a Ch. who is exact in observing religious duties; see holy, sacred. ^{horecāthas}

goiter, eohāpaenxphō, they have goiters (said of the northern Ch.). this ref. to abnormal size of ^{horecāthas}

⁵¹⁷
maheonhorecāthas, ^{horecāthas}
godliness = clean fear (and obedience to) of God

maheon-e'atōe-nehavostaneheve to

GOOD-WILL

zechéipam-
 tator, or
 g. fashion
 condition
 stand
 ipavita,
 in i re
 g. cond.
 etachova-
 han on
 etachovani
 que to go
 gans in re
 handen
 goods
 on
 on
 miakop

GOOSE

ENGLISH-CHEYENNE DICTIONARY

Free

GRACELESS

ekstõõtsami-
 ääjäke-
 vab lastõz
 astõmaue-
 vorõueistõz
 astõmaue-
 meastõz or
 ähäje-
 meastõz
 giftõg.

gift of g.

2000

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and a small dark stain near the top center. There is no text or other markings on the page.

1

more, I
Dr. his book
see Class

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GRANDMOTHER

see branches, Science

*náha'eus, mine, drop, fail to grasp. see náhetazeneus, I put within
 náhetazeneus, try to grasp, understand, haul.
 náhetazeneus, haul.
 náhetazeneus, haul.*

grandnephew, nazenota hēhya, my g., the son of my nephew;
 náham hēhya, the son of my niece.

grandniece, nazenota hestona, the daughter of my nephew;
 náham hestona, the daughter of my niece.

granite, otatavetoxq, otatavetoxkonoz (pl.), g. ware.

grant, naamevátomevaz, I am granted for my asking; na-
 mea, I g., give; see give; nešetanotovsz, g. to me,
 lit. think it so towards me; nešetanotovemen nazepe-
 vomoxtame, g. health unto us; nanizeoro, I g., permit
 one; nanizea, I g., allow it; nahetooto, I g., confer up-
 on one; see confer.

granular, granulated, see berry, grain. *epopokó, it is g. partly, like
 grape, hōpāehemenoz, grapes; also hōpazemenoz; nokov ze- (see p. 100)*

*manohetto hōpāehemenoz, one bunch,
 cluster of grapes; nápenanoz (also naocenemenatanoz)
 hōpāehemenoz, I gather grapes; hōpāehemenóe, hōpāe-
 menósz (pl.), g. vine; ehōpāehemenóeve, it is a g. vine;
 hōpāehemenoeše, vineyard.*

grapple, see grasp.

10 grasp, nahessevacno, I g., take hold of one; nahessevae-
 na, I g., take hold of it; nahotano, I g., pinch
 one; nahotāno, I g. one with instrument; nochotaneo, one
 g., handful; hotanovátosz, the grasping; nahospetanota, I
 fail to understand, g. it. See scratch. *nasoxpana, I g. clutch*

grass, móce, móesz (pl.), g., usually spoken of in the *taking*
 pl.; emóeve, it is g.; mócea, g. like; namóeevazes-
 ta, I deem it g.; emóevátova, it is g. colored (sp. of *with*
 animals and ref. to the straw or buckskin color); eše *haul*
 nōnóeoz (móesz), the g. is *grow* (as in the fall); when *4*
 suff. -ó, -hó or -oó denote "green, grassy"; eotatavoó *finger*
 it is blue g.; eoxoxzevoó, it (g.) grows green; emoo-
 natamanoó, the g., vegetation is beautiful; emasomaóe *spread*
 oz, the g. turns reddish; epavoó, it is good g. (grow-
 ing); pavoóeše, good pasture; ehekoó, it is buffalo g.;
 ehekoóeševe, it is a patch of buffalo g.; oxoxizz, *heavens*
 fresh, new g. Following are names of grasses: vanósz, *zehetóe*
 sage g.; veoxcevanósz, bitter sage; xamaevanósz, native *all sorts*
 sage; hetanevanósz, male sage; mortavanósz, black sage; *of gr. veget.*
 mēskahēsz (?); ononevonsce-moxšen, prairie dog sweet *tim.*
 smelling g.; the term moxšen ref. to scented g.; moe-
 moxšen, mápemoxšen, veoxcemoxšen, are different kinds of *moisture*
 scented grasses; vēhoemoxšen, cloves; nákoemoxšen, bear *to the*
 sweet g.; oētoxkonósz, rank g. or weed with whitish *ball etc.*
 stems and yellow flowers; heškovoenósz, sun flower
 species; esoxocnósz, Chinese Chrysanthems; venósz, *it is*
 sweet smelling g. used in incense and otherwise (usual-
 ly kept in braids like hair); maevoeozevósz, tall, rank
 weed, showing red sap (like blood) when twisted; vita-
 nósz, cat-tail g. (of swamps); vēsevósz, swale g. (used
 by the Ch. to make wind breaks around tipis); maósz,
 bunch or prairie g., lit. red g., because it turns red-

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see green and vegetation

see p. 80 & 81, explanation on p. 1126c

*chacito' tall (man) anim. form is -todke
 chacito' as a tree, tomato etc.
 enchuto' short, low (man)*

dish in the fall; zestósz, long, wiry g. (bluish in color); hekósz, buffalo g.; heovemataósz, yellow yucca; matavósz, yucca; nōeanavósz, loco g. (or weed); náesevósz, g., medicinal herbs (chewed or used by priests); cohāó, it is grassy, there is much g. vegetation.

grasshopper, hākota, hākotao (pl.). *chākotāman, pret. to be a g. make the a g.*

grate, ensceva, it grates (sound).

grateful, hahō ehešetanoheoneve, one is g.

gratification, aezistoz, g. (in eating and drinking). *mixastovomoxta, see gratify*

gratify, niáezhemā, we g., indulge in eating or drinking; *namxastovomoxta, I feel full, gr. also to be content*

gratis, ástometto, for nothing.

gratitude, hahōešetanoxtoz, feeling thankful.

grave, emómātae, one is g., austere, solemn; emómátavazes-

ta, one has a g. countenance, bearing, being;

emómátavenōhe, one has a g. appearance, look; átohoes-

toz, g., place of burial; eátohoestove, it is a g.; zex-

eátohoestove, where the graves are, graveyard; seoto

zeátohoevoss, graveyard, lit. where the dead are buried.

gravel, see stone. *átochevoshōo, dug gr. = open g. the grave hole*

graveyard, see grave.

gravy, enhano; enhano nahoosz, I cook g.; namanisz en-

hano, I make g.

gray, epoq, it is g.; epoova, it has g. fur; epoovaneoxz,

it (animal) becomes, turns g.; epoovaneova, it (ani-

mal) is grayish; epokova, it is light g.; epoktav, it

is pearl g.; ehevepok, it is yellow g.; poōma, g.

blanket; pokōma, small g. blanket; epokōme mǎp, the wa-

ter is g.; see horse; zepooetto, g. (coloring material).

graze, eēvenoz, he grazes; eēvenozeo, they g.

grease, naxoaa, I g. it; naxoāno (instr.), I g. one; naxo-

eoxtano amoeneo, I g. the wagon (or.); naxoeoxta-

noham, I g. the wagon, vehicle; xo = to g. + -eoxta = leg-

legged + amoeneo = the roller; the ending -noham ref.

to something in connection with horses; it is preced-

ed by -eoxta- which ref. to the legs or wheels, but the

word wagon is only remotely implied; naxoestaano, I

g., oil one's hair; naxōestā, I have my hair greased;

naxoeonano(?), I g. one; naxoanen, I g., put on salve;

naxoana, I g. it (by hand); naxoano (or.); naxoemazene-

nāz, I g. my eyes, put salve on them; xoemazenenazistoz,

eye g., salve; xoaneo, g., salve; xoanenistoz, the greas-

ing, putting on of salve; xaoanevōenistoz, g., ointment

for face; naxoanevoenēno, I g. one's face; nahekōmeona,

I have greasy, oily hands; nahekōmāz, I have a greasy

mouth; nahekōmoha, I g., oil it (instr.); ehekōmae na-

eszehen, my shirt, coat is greasy; ehekōmaen, it is

soiled with g.; vita, vitazc and vizc, g., fat; evitaz-

ceve, it is g., fat; see oil, anoint, fat.

greasy, see grease.

great, inf. -maxe- = g., big; emaxemesestove, it is a g.

enocavovēbāene, enochāebōōsevkōene, counted the greatest

in sense of high see p. 560 a (bottom) also superior, extreme

GREATLY

rested work

GREET *Barbarian*

-hā-, -ohā- and -hä- denote g. in the sense of "much

etanooz, one is greatly excited, disturbed; ehāexov, it

nē, one is greatly, exceedingly foolish, mad, unreason-

txeo, they are a g. number (or.); naohāpevetano, I re-

zemahetaz nāa, my greater, older son; zemahaetaz nstona, thy

greater, older daughter; etamahao, it is g.; emahaeneo-
ta, it is g., spacious (of room): nahēnemahaeta zehexo

yaevoss (or: nahepemaetaetovo), I am greater than he
is: inf -oham*ohā- =greater superior in quality: no

hēphāetovo, I am greater, mightier than he; eamhoomo-

tan, one is greater, superior, higher, see big, increase, large, tall; namaana, I greaten, enlarge it; namahaema-

nisz, I make 10 g.; namañacmañeho, I make one g.; eñae,
or ehātamahe, one is g., strong, brave: *muñacñae, he does*

greatly, see great. *bulaxcēlonauē, in*
greatness, mahcētōz & in size, stature, *marcēlonaxcēntōz*
hētēmchēntōz

or hohātamahestoz, g., might.

greedy, gluttonous man: hāpohestoz g. gluttony.

green, oxxxz =g. derived from óxooxxz =young, fresh

grass; eoXoxzeve, it is g.; eoseXoxzeve, it is
olive g.; eozetotetru, it is g.; eozetotetru, it is

...live g.; eanahetataṽ, apple g.; eoxxzevxtaṽ, it is
...nile g.; eoxxzeveoxz, it (one) becomes g.; eoxxzeva

neōva, it turns g. (liquid, water); eōxoxzevaneo, it

turns g. (dry substance); coxoxzevaneotto, it makes g. (what it touches): coxoxzevāmano it has a g. aspect

appearance; eoxxzevōme, it looks g. (liquids); naoox-

zevana, I make it g.; zeoxoxzevoetto, g. paint; ze'oxox-
zevoetto a yellow murreling (not to be confused with)

zevovetto, g. yellow = turquoise (rel. to color material;
paint); eoxoxzevae, one (or.) is g.: eoxoxzevova, it has

a g.fur, plumage; zehešemoonatamanoó eseomē, the ver-

beautiful mountains: *εξαμάοι ορξεαί* it stands (or) ...

g.; examaoxoxzeveōeo, they (or.) stand g.; ehōe, it

(in.) is g., raw (uncooked); ehóxao, it is g., (not dry not mature); ehéxao (old); ehíxao, it is

potatoes, beans, tomatoes) is g., raw (uncooked): esohó-

xae, one is still g., unused to something, tenderfoot;

also said of trees not dried up; hoxaekamaxz, sticks
of g. wood: esohékāva esohestonēō and esohóxao it is

still wet, g. (also speaking of painted in. object);

exocenseane-otatayoóm, it remains all the the time in
a g state

reet, namaháovo, I g. one: naaxaoto, I g., cheer one: axa-

otazistoz, greeting [eaxaōeoxz, he is pleased, show-

ing pleasure, sociable, as a dog wagging his tail];

ketose-monopershova- 523

unorte, inordinate fondness for ice-cream, etc. and

Things for money

(Zemomaxetto)
base low

gain

navenoma^{to}xta, I gr., regret, feel sorry, feel keenly
emo^{to}masovstahaoz, he is deeply grieved at heart
- somos - refer more to confusion, an agreement
- somos - refer more to confusion, an agreement
- somos - refer more to confusion, an agreement

GREYHOUND

ENGLISH-CHEYENNE DICTIONARY

GRIZZLY BEAR

etox^{to}coxz, one goes to visit, g., salute, be sociable.
None of these terms is the equivalent of the Eng.
"g.". The exclamation "how!" is a corruption of the
Eng., and is of recent use. Otherwise the name of the
friend (who has not been seen for a while) is called
with expression of surprise and joy. Especially do
Ch. take notice of children, calling their names and
saying something nice about them. Men used to embrace
their friends on meeting after an absence; writer
used to be greeted in such manner by a few old men.

greyhound, hešksene, lit. pointed, tapering f.

grief, anovastoz, g. (state); anovetanoxtoz, g., sadness; ^{mis-ri-ono-}
^{sestov-ono-}
^{sheeto,}
^{trial by}
^{mental pain}

oeomastoz, g., sorrow; oeometanoxtoz, g.; see

grieve; naeomosohe, I cause g. ^{source to women's}
^{grievance}

grievance, ocomoshestoz, g., cause of grief; ecomoshe-
stove, it is a g. ^{how is it}
^{grievance}

grieve, naeometan, I g. (mental); naeomae, I g. (state);

naeomae, I g. (state); naeomae, I g. (state);

causes grief; zeanovassô, the ones grieving, being sad;

zeoemetanossô, the ones grieving; hevetov nahesseo-

metanotovo, I g. on one's account; ^{the one}
^{grievance}

grievous, eocomosetto, it is g., causes grief; eanovazeo-
neve, it (or one) is g., depressing; eh^{to}noxois-

tove, it is g., bruising, burdensome; naanovazesta, I eahauco-

deem it g., sad; zetohetaevešeoemetanoxtoz, all that ^{oxz, it is}
^{is g.}

is g., wherewith there is grief; ehavsevetanonov, it is ^{is g.}
^{g., causes bad feeling}

g., causes bad feeling; see sad, sorrow. ^{couxaoseone,}
^{grim}

grim, eosênitâ, one is g., severe, rigorous, rigid; inf. ^{g. to suffer}
^{-vovoxpon-}

-vovoxpon- denotes "stern, severe, unyielding, grim";

zeto hetan evovoxponae, this man is g.; vovoxponetan-

oxtoz, grimness, exacting; Naevhan eoh^{to}vovoxponae, Death

is grim; sometimes "veoxce" (=bitter) is used to ex-

press "g.", as: etaveoxcetonetto, it is g., bitter cold;

osênitâtoz, grimness, rigor. ^{aa amon}
^{grimace}

grimace, etotazeniš, one makes grimaces.

grimy, see dirty. ^{naeomae}
^{grin}

grin, naxaemen, I g., smile; naxaemencotovo, I g., smile at

one; xaemenestoz, g., smile; xaemenetovazistoz,

the grinning, smiling at one. ^{conemâzenax, he g. his teeth}
^{grind}

grind, napéenen, I g., crush to powder, pieces; napeena, I

g. it; napeenanoz, I g. them (in.); ešepenensz, they

(in.) are ground; peenco, grinder; zepeenēsz mataoce-

meno, ground coffee; see crush; naéasen, I g., sharpen;

naéaz, I g., sharpen it; oseena, grinder, file, grind-

stone; see whetstone. Eohotâzz, small g. or whetstone.

grip, natonoe, I g., clutch; natonoetovo, I g., take hold

of one; natonocta, I g. it; namasotonoeomovo, I g. it

his; nahessevaena, I g., grasp, seize it. ^{nahapono,}
^{gritty}

gritty, ehczkova, it is g., rough; ehczkovaeta, one (or,

as a stone or drygoods) is g. ^{he is}
^{grizzly bear}

grizzly bear, voxpazena-nâko.

(see coarse: namooevana, it feels g. to my touch)

emo^{to}o-nono, it ⁵²⁴

nahâpeakamâ, they g. me with a rush, as dogs grab together another one

chekonhâpouneez, takes a holding grip with the teeth

ogetoe - is done into by one.

notornomao, difficult, adverse ground ^{see evome} nomomao, free

cup - oma, omaoz - also denotes ground, situation, cond. in the fig.
chotoanavoma, chotoanavomaoz, it is a difficult situation.
toaxemstovoma, cup shaped ground, made by wallowing of
buffaloes; popsioma, rough ground full of hillocks; tataxioma
esepoma - it is quaggy gr.; zeevoma, the quaggy ground broken grd.

GROAN ENGLISH-CHEYENNE DICTIONARY GROUSE

groan, naevoam, I g.; zeevoamsz, the groaning one; evom-
istoz, the groaning; naevoamen, I walk groaning;
eevoamevatōe, one is heard groaning; eēnoamez, eēnoamez, he ceases groaning.

groin, horovoeō.
grove, zeamotō (same word as for ditch).
grope, nazeena, I g., fumble for it; nanozsessevan, I g.

(with hands); na(noho)noxsessevaamen, I g. (in
walking); zeōenessō eoexenoxsessevanēneo, the blind
ones do g. ^{see also page 518} eēnoamez, q. is getting dry.

ground, rad. -oma - ref. to "g. surface"; pavoma, good g.;
havsevomao, bad g.; hotoanavoma, dangerous, diffi-
cult g.; ehekōvomao, it is wet g.; eōoma, it is dry

g.; hekonoma, hard g.; zeezcomao, rolling (prairie)
g.; eōxomaeha, the g. breaks up (state of); epoomaeoz,
the ground breaks up, upward, when partly uplifted by

spade, crowbar, etc.; emomoanahekomao, it is dangerous,
treacherous g.; hoxeoma, sacred g.; ēxenitamoma,
filthy g.; eēvanxpomaeoz, the g. is upheaved (as mole-

hills); esaahestoneomaohān, it is dry g., without
moisture; esaamahomaōhān, it is not a large piece of
g. wet; hetanoma, clay g.; hetanomaorzeše, patch of boggy,

clayish g.; eheseovoma, it is sandy g.; neoma, sandy
place; ninitamomaorzeše, g., place of discouragement
(as Slough of Despond); eas-ēoomao, the g. begins to

rise; eas-seoma, the g. begins to decline; navovōnito-
maen, I take care of the g.; naātohomaeno, I bury one
under g.; eātohomaene, it (or one) is buried, covered

with g.; enonxpomaeoz, the g. shakes; eōromaeoz, the g.
cracks open; ensomaehōta, the g. is hot; nanimaœkomaō-
no, I loosen the g. around it (or. sp. of trees); nahos-

seva, I hold my g., do not give up; naheensehoe, I
stand firm, braced; nataxoomaoto, I g., found one (or.)
see foundation; nahoeonan, I prepare the field, g. (for

a game); nahekonomaehoe, I have firm g., am grounded;
zeoxtohetaoma, all over the g., land, earth; enševan-

homa, the g. inclines downward; eohānševéoma, the g. is
very steep (upward); ehātomseoma, the g. is very steep
(almost vertical). ^{osotornomao, rest gr. totaxnevomao}

group, inf. -momen- = by g., for a time, by itself; nonivōe
momenoeha, by groups of forty; nonisōe momenoeha,

by groups of twenty; namomenohame, we are in groups;
emomenohāo, they (or.) are in groups; namomenohanō, I

g. them (or.); namomenohaovō, I make them (or.) to be
grouped; momenohastoz, a g., congregation; emomenohas-

tove, it is a g., a congregation; emomenhaōnao, they
pray by groups (may also mean "for a certain length

of time"); emomenhoe, they (or.) stand in groups; zeo-
nitassō notxeo emomen-amoneoeo, the different warriors
sit by groups. ^{zemozmozsehahes, a q. of heads, leader}

grouse, moxtavšenevahōas, moxtavšenevahōaseo (pl.),
Franklin g.; henenevahōas, (-hōaseo, pl.), sage g.;

see inf. -mome - p. 608 f. by portian, lumping

Groundwork, see

growth implying 'vegetable growth' see "green p. 523 and Vegetation"

manheetaomen, he g. increase, is in a state of g. - epavitaomen; chavreen
taomen; manheetaomenheeta. Manheetaomenheetaomen
wish one (speaking) increase, prosper, g. (a. Ne patriarch. etc. etc.)
children. ennoostaomen, a new state of g. (a. Ne patriarch. etc. etc.)

grow: etorepave-are-ameeiche, going to start g. well; etoid-shoreiche, g.
less and less; ehore-nitue-eicheta, g. gradually short of it; eevha-
anhoeponseicheta, g. backward and down; eevha-vēscheta, g.
chōhātamaomohetto, grows mightily eēseerueve, brot up, grow

ENGLISH-CHEYENNE DICTIONARY

grove, manó and manod, g. bunch of trees, patch of tim-
ber; zemanó, at the g. emamohoneo, g. together; evisthoreo
grow, naešeše, I am grown; epevešeche, they are growing
ing well; enovē, one grows up slowly; enetōē, one
grows fast; naešešeeta, I g. towards, unto, into; naeše-
ešeetovo, I g. into one's stature; naešeeseho, I cause
one to g.; see foster; naešeēho, I g., raise one; nae-
šeēsz (in.); ešchestoz, the growing; eēshetto, it
grows (not ref. to plants but to abstract things, as:
nivostanehevstonan epaveešchetto, our life grows, in-
creases); ešhāēne, one is grown, is of age; emahaeoxz, it
grows large; ehēstaeoxz, one grows, becomes tall; etō-
coxz, it grows cool; emaneoxz, it grows, develops (see
create), increases; ehoneo, it grows, ref. to vegetation; ehoneonsz, they (in.) g.; ehoneōeo, they (sp. of trees) g.; epavhoneo, it grows well; easethoneo, it starts, growing; epāehoneo, it grows close, parallel to (as ears of corn); etāmhoneo, it grows plentiful; esaahoneohan, it does not g.; enšhestovhoneonsz, they g. together; eexhoneo, it has grown thru (usually alluding to first growth of vegetation, especially grass); eš-exhoneonsz mōesz, the grass is full grown; Maheo eōxehoneosesz, God causes it to g.; ehoneošetto, it makes, causes to g.; honeosohestoz, cause of growth (in plants); honeoxtoz, the growth of plants; see increase.

growl, emā, he growls, barks; see bark. zevisehōēicheitove, growth, ešchestoz, g.; honeoxtoz, g. of vegetation; ešehsohestoz, cause of g. (the) staomen - denote, g. increase, prosper

grub, namenōn, I g., dig, hoe; see dig, hoe; menestāzeo, g. ax. Vanie-pohes, g. hoe

grumble, naeōemešemasz, I g.; naeōemešemaszetovo, I g. at one; nahōonovatōe, they g., raise a talk at, about me; eōeva, one is grumbling, quarreling; eēevacozeo, they become grumbling, quarreling; enonohevoan, one grumbles gainsays; nonohevoanistoz, grumbling, gainsaying; natotonšenhesta, I g. at, speak disparagingly of it; see speak.

guarantee, nanheeta, I g. stand for it; nanheetomotao, I g., stand for one; this is a new expression; nheetomohestoz, g., the standing for.

guard, naneevavōsan, I g., watch (with the eye); nanee-vavōmo, I g., watch one; naneevavōxta, I g. it; zene-neevavōevavōsansz, the one who guards; also neevavōsanehe, the niahane zemoenoovsansz, God is the one who guards from evil; tōhemhayo, g. house; nahessetaenoz, I g., protect,

namoconam, my servant g. my g., concerning one; nanahetan, I am on my g.; nanahetanotovo, I am on my g., am watchful, alert continuously; namoenoovo, I g., keep one from all evil; namoenoa, I g., keep it from evil; namoenohe, I am guarded, kept from evil; Maheo niahane zemoenoovsansz, God is the one who guards from evil; tōhemhayo, g. house; nahessetaenoz, I g., protect,

masaahemconametohe, I am not his g., guardian

grow → Guidance: chooz to manito, it leads, brings to, becomes a fun
dame to... → napan honeduz, I came it to grow (hanging to
it, free graft p. 176 a. end morphones, 2

GULF



nañ'e mahomahāz, Dg. i
nañ'e mahomahāz, Dg. i

ENGLISH-CHEYENNE DICTIONARY

HACKBERRY

(sc. the land); zèvononetam, where it is beyond depth, see abyss.

gulp, namhaoz, I g.; zemhaozz, the gulping one.

gum, arc; eaxceve, it is g.; enomàkozeve, it is glue; arc

eoxcepäoz, g. is sticky; arc zevešepāanenistov, g. with which it is glued, it is made to stick; see glue; earkam, one chews g. *come up, grow, etc.*

gun, maatano, maatanosz (pl.); emaatanoeve, it is a g.;

nahemaatanoe, I have a g.; ehemaatanoeo, they have

guns; etōena maatano, he holds a g.; choaena maatano,

he points a g.; noxzenavó, one barreled g.; nixzenavó,

double barreled g.; nxpohoonevo, g., ref. first to

breech-loading rifles and remains more or less the

specific name for rifle; maxemaatanoe, big g., cannon.

gunpowder, pä; epäve, it is g. (same term for ashes).

gush, ehōnea, it gushes out, *come out, etc.*

gust, easetoeōstahā, a g. of wind; see blow, wind. *come out, etc.*

gutter, ookoemāp zeoxceveše-ahāesevooz, wherewith the *come out, etc.*

rain water flows off.

H

In Ch. the sound "h" denotes "tense, tight, taut, steady, firm, force, center". In many words the "h" is fugacious and at times it is difficult to know whether the word has an "h" or not, for in many cases it can be dropped or inserted. Emphasis, temper and individuality greatly influence the sound of "h" in Ch.

Habit, nahetosāz, I have the h., inclination, propensity,

proclivity; havsevhetosāzistoz, bad h., inclination,

bent; inf.-hetose- =habitual course of action,

inclined to, fond of; -he- =tending towards + -tose =

on purpose; ehetosemane, one drinks from h.

habitat, zexhestavoss, where they (or.) have their existence,

being; zexēvnevoss, where they have their

whereabouts; vaozevao esaahestaheo hezeno, deer have

not their h. here; ēvastoz, h.; ēv'nistoz, h., where-

abouts; t'sa zexēvas, where one's h. is; zexēvèns, where

one's h., whereabouts are; zèvès, where one's h., abode

is; zexhoes, where one stays, resides, lives, sits.

habitation, vē, h., dwelling, lodge; zèvès, where one's h.

is; see camp, tent, lodge; zexhoes, where one

lives; navenov, h., home; zexhevenovs, where one has his

h., home, residence; *taxa zexhevenovs, only trace, etc.*

habitual, expressed by inf. -oxce- =done or recurring

frequently; eoxcēveniz, one is a h. liar.

hack, see chop.

hackberry, kokoemen, kokoemenoz (pl.); kokoemenó, kokoe-

menósz (pl.), h. tree; ekokoemenóeve, it is a h.

suffix -ata denotes habit, addicted, subject to, well in (or any good),

exceata has the h. of. then follow precede 528 what; latata, h. addition, dot in

exceata, subject to fits; enonotavēceata, drink habit; enonotaveata, hurry h.

exceata, dancing h.; enōseceata, gambling h.; enōseceata, h. of a mis-

giver; mizheceata, h. of lying, ingrained, inwrought confirmed. *as a severe*

he is a dyed in the wool evil. *emaneata, inclined, addicted to drink*

exceata, " to grant, pardon

habile
see expert

see familiar
inclined
-aavo-

over with driven meaning
contact, touch, close together, etc.

paring, part of w.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

come out, etc.

-have, ref to arranging of b. 528b

shotamovahasen, look

Hair etātume-tavahaz, it hangs behind: etavahasen, she let, etc "down". exhūnōvise, it ma. Thrown loose; ehēchōchōz she throw. it loose; eh'ūchōchāsen: mah'nehōcātōra "then in place, or his place; mah'ū. avahāsen, I let (it) down (in place) uavahāz, I throw it in uavahātōra; then it falls. mahōtōrahāsen, I throw my hair back, ehōtōrahāsen, it is thrown back: ehō'ovahā, it reaches to; ehō'ovahāz, he is on it, tāvā, reach. to her sole (foot); ehō'ovahāz, he is on her sole; - - - - - tēvā, ... to the ground. anctouse, hair piled on head; ehōtōrou's, he has braided (a small) shotamōtōrou's, ^{front} back of head; ehōvōvōtōrou's, - in four braids; ehāstōrou's, more vōtōrou's, in many braids; ehēvāvōtōrou's, has a scalp scalp braid; ehēphēvāvōtōrou's, scalp braid, look in his hair; ehēphēvāvōtōrou's, hair tied in knot back of head: etāma's, he. bobbed hair; ehōvāvāse, has a lock of hair hanging, dangling on one side. ehōvāvāse, strands of hair. etōtāhōpācō, dish, see p. 544b under head. ehēvāvāse, they should all cut their h. short (this is said in mockery of Vohokai's friends, when he died). ehōvāvāse, hair ribbon or string (tying end of braids)

province, field, jurisdiction q.v.

Ground in sense of sphere, territory (act. or fig.) is rendered by inf. - omar
 ehēvāvāse-pārou's, he way it is.
 ehōpōvāvāse, it is rough, lumpy, cut up q.
 Ground (see p. 528a) ehōvāvāse, it is old, exhausted q.
 ehōvāvāse, he stands on q.
 ehōvāvāse, when q. first appeared; ehōvāvāse, found him
 he q. rain suddenly, natakōvāvāse, I q. him up, found him
 ehōvāvāse a heap, small pile of q. natakōvāvāse, I q. it up
 ehōvāvāse, muddy q.; ehōvāvāse, muddy, gumbol
 q.; ehōvāvāse (see mud); ehōvāvāse, it becomes
 buried by q., debris; ehōvāvāse, it is found in
 in the ground. ehōvāvāse, buried q.; ehōvāvāse
 ehōvāvāse, he q. is loose, (German locker); ehōvāvāse, he q. is
 breaking q., floor. Ground in sense of foundation, basis, realm
 is rendered by inf. - omarvāse - see foundation (rest upon)
 ehōvāvāse, in God's q. also holy q. - omarvāse - inf. with the q.,
 occasion: ehōvāvāse, I have it q. basis, starting place
 foundation: see field in sense of sphere, province.
 ehōvāvāse, I h. (it) to me; inf. - ehōvāvāse - can be used
 in sense of transmit; transfer etc. ehōvāvāse, it is h. down
 to me (Dr. several mediums). ehōvāvāse - to ehōvāvāse: see
 transmit, transfer.

haoretan, c'ekōcharrenittan, the h. omakes, grass plants, down
 " cexonhoettan, " peels off the bark of trees, and down
 " conajeanaon, inside falling
 " conajenettan, " passing"
 rep. lba under abyn. Tonestoevoome is good for Hades

HADES

ENGLISH-CHEYENNE DICTIONARY

HAIR

tree; nakokoeszesam, my little h. bush (used in a cer-
 tain play); see play.

Hades, sean, habitat of the departed, dead ones. The Ch.

believe it to be somewhere "down" in space; the
 road to it is "seozemeo", which means "road of the de-
 parted =Milky way"; the part of the Galaxy which
 branches off and seems to disappear is called "heko-
 zeemeo" or, road of the "hanged ones". The Ch. say that
 all who commit suicide never reach "sean" but are led
 off by this branch of the Galaxy.

hail, haoseton, haosetono (pl.), h. stone; momahaoseton
 or momaxehaoseto, large h. stone; haosceton, small
 h. stone, falling in pellets; enonohassen, it hails; ha-
 osetono eam'nettonsz, it hails, lit. hailstones are
 walking. Nanoonō, I h., shout; nanoonōto, I h., shout to
 one; nanistō, I h., shout, q.v.

hair, meq, h., head; emekoneve, it is h., a head; suff.
 -ovess ref. to h. of the head; epevoess, one has

nice h.; etonovovess, one has thick h.; ekaovess, one

has short h.; emóovess, one has coarse h.; evoxpo-

vess, one has white h.; ehāovess, one has much h.; emo-

meovess, one has matted h.; emamanovess, one has wavy,

curly h.; emoonovess, one has beautiful h.; evesso-

vess, one has fine (thin) h.; emāmakovess, one

has red (painted) h.; emaovess, one has red h.; naōo-

vesseš, I have my h. dried (in the sun); naōovessenāz,

I dry my h. (as with a towel); zepevovessz, the one with

nice h.; zeto kašgon zevešovessz, this child with the

fine (thin) h.; zeto hetaneo zekaovessessō,

these men with short h.; napopoovessēsān, I pull out

h.; napopoovessēto, I pull one's h. Suff.-āe-

-hāe, -stāe ref. to "haired" while suff. -ovā denotes

"hairy, furry, covered with h.". Epavstāe, one has nice

h.; emamaikāe, one is wavy haired; ehāstāe, one is long

haired; evoxpāe, one is gray haired; eheovāe, one is

yellow haired; evessēvāe, one is fine (not coarse)

haired; esevaeš, one has the h. loose; nasevāe, I have

loose h.; emomeexāe, one has matted h.; naxōestā,

I have my h. oiled; xōestaātoz, h. oil, ointment; naxōesta-

ano, I oil one's h.; naēōstaesz, I wet my h. [naēōstae,

I am baptized]; emhāvāe, one is covered with h.; ezek-

stovā, one has short h. (has a very vulgar meaning);

ezekstovatto, it (of a fur) has short h.; ezekstovax,

one's h. is cut short; hena zehesszekstovaxetto, why

doest thou have thy h. cut short? Evonestāe, one has

very long h.; zemomeexasz, the matted haired one;

evoxpovāoha, one dyes it (h.) white (with flour); che-

ovāoha, one dyes it (hair) yellow; namaovāoha, I dye it

red; namoxtavovāoha, I dye it black; namanokovana(?), I

bunch it (hair); namohenočsan, I take hold of a bunch

of h.; namohenočseto, I take a bunch of one's h.; na-

HAND

531
 natore-zesvoro, I clean his ti. me.
 esaaniechouah h. put in his ti.
 they have unguent h.
 saaniechouah h.
 ehosozheona, he's sailed h.
 hosozheonatz, u. u.
 natore
 axtor

HANDLE

naevao and naheamezēnacao, I stand with uplifted hands; naanhōnaevaoces, I let my hands down (from having had them uplifted); nahenehaevanaevano, I stay one's hands uplifted; nokatōeneo, one h., first said in measuring, the ending -tōeneo ref. to the holding with the hand; nixatōeneo, two hands or fists measure; nohonatōeneo, five hands; etapeveona, one has nice hands, is well "handed"; nahapeona, I shut my h.; nahēonao, I reach out my h. (from within); ehōenaevao, a h., arm issues out; naonšeonaoz, I hurt my h.; eonšeona, one's h. is hurt; naēseona, I put my h. into; nasēona, I stick, plunge my h. down into; naniseona, I withdraw my h. (from where I had put it in); naseonaovo, I put my h. into one (or., as a stone, rock); naseonao, I put, stick my h. into it; naseonaotovo hevecenhasto, I thrust my h. into one's pocket; ēseonaoxz, put thy h. into! Nix-hōenaaoxz, reach out thy h.! Niseonaaoxz, take thy h. out (from where it had been put in); nanonomeonax, my h. shakes, trembles; zenonomeonāressō, the ones who have trembling hands; coroxzeveona, one has green hands; emaeveona, one has bloody, red hands; evohomeona, one has white hands; etōeona, one has cold hands; nanšeseona, I wash my hands; nizhešeonaz, stretch out thy h.! Suff.-stāeona, ref. to palm of hand; etapavstāeona, one has nice hands (ref. to inside of h.); maztāhe, palm of h.; maztāheonoz, palms of hands; nokstāheo, a h., palmful; zenimaōstaz zehāess, the minute h. (of a watch), lit. "the turning around suspended, the long one"; zenimaōstaz zezecess, the hour h. (zezecess = the short, small one). Naaxaoto, I shake h. with one, am pleasant to one; nahesevaeno, I lay my hands on one, seize him; napoezessesz, I clap my hands; nazheamaresto naáz, my right h.; namosesto heàz, one's left h.: *elox coala. h. ta madox*
handful, nokstāheo, a h. (in the palm); nixotaozz pen'-hōo, bring me a h. of flour; nišena nixotaozz pen'hōo, bring a double h. of flour (holding hands together).

handicap, see hinder; zemomoanatto, that which hinders,
finawwork is a hindrance, a difficulty.
handiwork, manstō, manstōnoz (pl.), ref. usually to some-
 thing built, constructed, designed; vehōxtomo-
 va Maheo hemanstō zehešhohatamanoez', behold how great
 and powerful God's h. is!

and powerful God's h.is!
handkerchief, hokota, ref. to anything worn around the neck; the first handkerchiefs the Ch. saw were used as fichus, hence the name hokota; chemahetoz, h. (ref. to its use of wiping the nose).
handle, v. namomaxano, I h., feel, touch him all over; na-meeméz, I h.it (also work it out); nanaoxta, I h.it carefully; nanaoato, I h.one carefully, reverently; the rad. ~~noa-~~ denotes the "handing over, present-

ly; the rad. noa- denotes the "handing over, pressing"
 nameomchi (or.) : namee - votanoseño, I b. his cheeks, stroke
 sub - emomax - denotes stroke⁵³²

enihochōsta, it is left h. suspended floating
 enihochōes, he a -
 ending in -ēsenā (or.) and -ēsta (in.) refer to active while suspended
 enihochōesena, it (or. others) more and phrase
 enitēsen, they both ~~more~~ (suspended) enitēstanz (in.)
 ecastēsta, ecastēna. This implies not a station but rather
 a stationary: enamēstanz (in.)
 hang together, they

ENGLISH-CHEYENNE DICTIONARY

HANDLE

HANG

ing" (see present), and informants disagree concerning the meaning of nanoaoxta and nanoaoto. Zenchesevaene, that which can be handled easily; zeoxckasesevaene, that which is within easy reach; nazetanen, I h. am busy with the hands; nazetana, I h. it.

handle, n. hooneanatto, h., bail (as pails, kettles have); [hōneanattonsz, chain]; tōeneo, h. (as cups have); hootó, h. (as tools, knives, hoes, spades etc. have); emoxtavoó, the knife is black handled; epavoó, it is well handled, has a nice handle; emakātaevoó, it has an iron h.; emocehezevevoó, it has a horn h.; emaoó, it is red handled; ekamxevoó, it has a wooden h. Suff. -oo ref. to stem, stock (compare suff. -ó under "grass" which is the same). Heszevax, its h., tail (said of pans, dippers, etc.).

handy, enotoxó, it is h., near at hand, convenient; enotoxonsz, they (in.) are h.; enotoxa, it is (state) h.; enotohae, one is h., in readiness; enotohaensz, they (in.) are in readiness; see ready.

hang, nahōsan, I h.; nahōsemo - naeszechen, I h. my coat (or.); ehōseme eszehe, the coat is hung; ehōsz eszechen, the coat is hanging; ehōsta, it hangs, is suspended; eanhōsta, it hangs down; eavhōsta, it hangs over (as if to fall over); eavhōsz hohona, the rock is hanging over; ehōmahōsta, it hangs over (as spreading over); etatanōsena, it hangs all around, is suspended (as on the walls of a tent or room); epanōsena, it hangs against; eninovōsena, it hangs, is hanging for awhile; the ending -ōsena = to be hanging, suspended and ref. to or. objects which may be neuter in Eng.; esitovōsena, it is hanging in the middle, is midday (ref. to the sun); etakaōsena, it is hanging close (sc. to the horizon), it is towards sunset; epanhōsta, it (in.) hangs close by against; etatanōstanz, they (in.) h. all around; suff. -hōsz (or.) and -hōsta (in.) ref. to a hanging, suspended position; ehōsz votaenoneva, he is in the well; ehōsz hozzezeva, he is on the tree; etonehōsta, how does it hang? (ref. to hands of a watch or clock and wanting to know the time, from the former way of asking where the sun was "hanging" in the sky: etoneōsena?). Suff. -ōes and -ōesena ref. to a floating, suspended motion of bodies regarded as or. (as celestial bodies); eamōesenao, they move about; ehētōesena, they are suspended (of celestial bodies); the in. form is -ōsta and oesta; zemaōesta, the suspended fat on the surface of liquid substances; see cloud, move. Nahoneešemo, I suspend, hang one (or., as a flag, etc.) at the point of a pole, etc.; sitoxceo emee-anhōeotovo vónhanistová, the string appears hanging from the window; emameanhōetó, it hangs down (as fringes of an Indian dress); eanhōetto, it hangs down.

enomaoxcewe, he is a hanger-on; slips along under it or

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etotatanemocha, it is a bay, h. refers to the crossing in of a body of water
etotatanemocha zistoonhōstaez semonoz
corner of water where ships remain

HARASS

ENGLISH-CHEYENNE DICTIONARY

naaxetau, fed h. pleased, relieved: see please

do it happily, gaily, gladly; zehetotanessō, the h. ones; ehetotanatamano, it is h. gay, glad some (general aspect); see blissful; nahetotanestaomen and epavstao-men, one is in a h., blissful state, condition (Ger. Glückseligkeit); zepavstaomenēs, the h., blissful one; heama pavoomē, the h. place above [the term pavoom expresses "h., delightful state", but as it became the favorite expression of a certain lewd woman (in the passing generation), and made vulgar by her, it is rather to be avoided until its recent connection be forgotten]; inf.-voeše- = h., rejoicing, joyful, glad; ešiensz zerešetotanatamanoestovēs, h. days; hetotaeohe, h. river; hetotanevostanehevestoz, h. life; navešhetotatanonotto, I am h. in one (in having one); navesshetotanemo, I am h. with one; nasaapevetanohe, I am not h., do not feel good; hetotanevostan, a h. person.

harass, namavetanooz, I am harassed, wearied; namavetano-ho, I h. one; namavstaha, I am harassed (in heart); namavstahaovo, I make one to be harassed; naōzetanoho, I h., importune, bother one.

harbor, t'sa zeoxceonovōsta semō, where the ship lands; semonoz zexēstōestōvettoz, where ships float in-

to, land; zexēstōmoecha, h., bay. *zeoxceonovōstove, zeoxceonovōstove, zeoxceonovōstove*

hard, inf.-hekon- = h., strong, fast, firm, solid (from heq = bone); nahekonemanisz, I make it h.; nahekonanen, I

harden; nahekonana, I harden it; nahekonano, I harden one; ehekoneoz, it or one becomes h.; hekoneozistoz, the becoming h.; ehekonō, it is h.; ehekonae, one is h.; hekonestoz or hekonastoz, the being h., strong;

ehekonomao, it is h., solid ground; see strong, solid; ehekonōstana, I press it into; nahekonetōetanota, I

hold it fast in mind; nahekonetōena, I hold it fast (with hand); ehéoseoz, it hardens, solidifies (of li-

quids); esaahokoxcesahe, one is hardened, rough, tough; zsaahokoxcesaheš, the hardened, tough ones; emataēta,

one is hardened, harsh, toughened; mataēveho, a h., ty-

ranical chief. Inf.-hotoana and -momoana- = h. in the sense of difficult, terrible; ehotoanatto, it is h.,

difficult; ehotoanatto heto hozeohestoz, this work is h.; ehotoanatto éoxzistoz, the going up is h.; nitov

ehotoanatto, it is h., difficult for me; nahotoanava-zesta, I deem it h.; ehotoananāz, he makes it h. for

himself; see entangle; esaahotoanattan, it is not h.; ehotoanavoēta, one does a h. thing, acts dreadfully; na-

haotoanavoēho, I do a h. thing unto one; zehotoanatto, that which is h.; ehotoana-tataeoneve, it opens h.,

with difficulty (as a door or a lock); ehotoanavho-zeohestove, it is h. work. *na-hānīvaēcho, I treat h. also*

hardiness, hekonstahātoz, h., stoutness of heart (Ger. Beherzigkeit), hardihood.

hardly, ovēno, h., almost not.

hardy, in sense of tough, lasting emaxhehe, emomanohe

emomanohe, 535

holding out, enduring, lasting, indomitable, see top of p. 838

ehahe, hardy, tough, unyielding, unyielding, and under fortitude

inf.-naž- = uauje-
tan, am h.

HARDLY

I make him to be h.

enataore-

oneve, he

is a h. one

see also

"beget"

in margo

h. one

h. one

h. one

h. one

h. one

h. one

h. one

h. one

h. one

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h. one

HARDNESS

ENGLISH-CHEYENNE DICTIONARY

HASTEN

- money to
with d. trail
see labor

see together
p. 1056b

harmless, esaaonxohan, it is n.; enonizeomae, one is n.,
good natured, gentle.

final suff. in the v., implies "hastening, quick ac-
completing

rancho asan
I make it h., expedite
make to com to the place

tion"; naaseohetovo, I h. away from him; navoneoheta, I h. to lose it; navovistomevâhetovo, I h. to instruct one, give him hurried instructions; nahahaneohetovo, I h. to come near one.

hasty, rendered by inf. -ševe-; naševeneševe, I do it hastily; inf. -nonotov- = in a hurry.

hat, voxca, voxcasz (pl. in.); navoxca, my h.; navoxcano, my hats; nivoxcaano, our (incl.) hats; nahetoxca, I have a h.; nahetoxcaena, I am hatted; namonoxca, I have a new h.; nanisoxca, I have two hats; nanitoxca, I take off my h.; mahataenoxca, iron h., helmet; hoveokôo, summer hat, little shade (also umbrella); nahoveokôo-ena, I am provided with a summer h. (or an umbrella); nahovocokôoao, I make one to be hatted.

hatch, êšhokovao, they are hatched; ehokovao, it (or. becomes hatched; Hokova, Hatch, pr. name usually translated as "Youngbird".

hatchet, horqx (same as ax); choxkeve, it is a h.

hate, natotonsezesta, I h. it; natotonsetamo, I h. one; nansetamo, I h., despise one; nansezesta, I h., despise it; see despise; nseztaotoz, hatred; nsetamazisto, the h. against one; tototonsetamazisto, the hating (wishing harm); zetotonsetamessô, the hated ones (or.); zetotonseztaheonevessô, the hating ones (or.); nanseztašeo, I cause him to h.

hatred, see hate.

haughty, emenoxcetazetan, one is h.; menoxce = proud + -tazetan = contemptuous; eohâmenone, one is h. very proud; menoxcetazetanoxtoz, haughtiness.

haul, nanoxtoena, I h. it (hither); rad.-oen implies conveyance; natoena, I h. it (tither); nahooxtoena, I h. it home; nahooxtoenanoz amoneocseono, I h. home fence posts; nahovxtoenanoz, I h. them (in.) on a pile; navisthoenenemo, I h. with one (in association with); see freight; nameovôena, I h., pull it to the surface (of liquid); nameovô-oneana, I h., pull it up to the surface (by means of a rope); nahesseesan, I h., pull; nahesseeto, I h., pull one; nahesseesz, I h., pull it; see pull; nauoxtaovo, I h. me, make him to come (not with conveyance).

haunch, mâzheton; heszheton, its h.; etôeseš, he bumps, falls on his haunches; natôesešemo, I throw him on his haunches.

have, nahoz, I h. it (with me); nahoho, I h. one (with, in me); nahozeno, makâtansz, I h. money with me; inf. -hok-, -hokxa- = must, h. to, has to be; nasaahokovômoheo, I must not h. seen them (or.); naaena, I h., own, possess it; naaeno, I h. one (or.); zeaenom, I, who own it; zeanon, I who h., own them (or.); inf. -he- (becoming -hest before aspirated vowel) denotes "h." in various senses, as: nahevoxca, I h. a hat; nahemhayon, I h. a house; nahvehômo, I h. to see one, am on my way to see him; na-

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is used in

where we say "have", as

not come to faith

has not faith

has not reached, arrive at

faith.

nahevaceš, I lie h. covered
 hevacešing to to, h. covering (on a lying person)
 heoron evihevacešerianotto (in a lying posture)
 his h. is covered with a cloth
 naevacešoxez
 I carry him with his head covered

naevacešoms, I hold him
 me h. down;
 na-hauš evacešoms
 I hold one head d. on
 shoulder

ENGLISH-CHEYENNE DICTIONARY

have been denoting an extent of time; duration of an action is expressed by -e-
 demakätaeme, I have money; nahesthoze, I h. a horse; and -e-
 nahesthoen, I h. a field; nahenison, I h. a child; nahe- also h.
 mesestove, I h. food; nahemocan, I h. shoes; inf. -eš- = naeš- h.
 h. (not "h. been"), where we use it in Eng. as auxiliary not to be
 with a past participle; naešemese, I h. eaten; naeše- h. been
 šsztovo, I h. spoken to one; zeešemesešz, after one had
 eaten; zeeševōmo, after I had seen him; mataešenšz,
 when one shall h. died; mataeševōmo, after I shall h.
 seen him; nahešov, I h. hiccough, I hiccough; natavsta-
 oxz, I h. head ache. not with h. which conveys "retaliation" see bottom of p. 539-
 hawk, āeno, āenō (pl.); ānos, young, small h.; moxtaveāe-
 no, black h.; totamenāenohe, h. with clipped wings.
 hay, mōesz, grass; mōemhayo, h. loft; mōetāseo, h. rack;
 moeetaheo, h. fork; namōeam, my h.; zeakotāsz mōesz,
 stack of h.; eoexovanoz mōesz he cuts, mows h. (grass).
 hazard, see chaos, nasaāezevaeztō, I h. it; nasaāezevaeztō nitov, I
 h. myself; namet'kâ, I h., risk (in giving); na-
 met'kâenotto, I h., risk one (or.); namet'kâetova, he
 hazarded, risked (sc his life) for me; see stake.
 haze, anstaes, trailing light mist along bottoms and
 valleys
 head, meq, nekōnoz (pl.) ex- also used in the h. to denote, mind, reason, tendency, etc.
 -szeha = headed, suff. -ae and -aeo ref to "h." see p. 545-6
 ehūszeha, one has a large, big h.; etaxceeszeha, one has
 a small h.; ekāgoeszeha, one has a flat, thin h.; kāgo-
 eszehahetaneo, Flatheads (Ind. tribe); eōszeha, one is
 bald headed; emaszeha, one is red headed; conimoxoes-
 zeha, one has an ugly h.; eatoeszeha, one has a bushy,
 disheveled h.; zeatoeszehaz, the disheveled one; epav-
 szehavōeve, it is a nice h. of grass, a flower; zepav-
 zehavōoesz, flowers; enoceszeha, it (animals) is one
 headed; enišeszeha, it has two heads; enaheszeha, it
 has three heads; eništoeszeha, it has seven heads;
 nahoszehe, I bow my h.; nahoszehoxz, I walk with bowed
 h.; nataomaovo, I h. one off, pass before one; navoxkae-
 no, I h. one off, turn his h. (by hand); navoxkaeovo, I h.
 one off (not by hand), make his head to be turned,
 bent; nahevae, I cover my h.; nahevaceš, I lie with h.
 covered; nahevaeoxz, I walk with covered h.; nahevace,
 I tie around my h. (as a blanket, cloth, sheet); nave-
 haena, I cover its h., its point; vechaenāzistoz, n. of
 the preceding; nahevaeno, I cover, tie one's h.; eōma-
 eš, one shakes his h. (to say no); eōvaeostax, it shakes
 the h. (of animals); naakavae, I sit with h. down, hang-
 ing; naakavaéo, I hang, droop my h.; namamaeo, I bow my
 h.; namakstaco, I bend down my h.; emanamaeo, it (ani-
 mal) raises its bulky h.; navonoaéo, I raise, tilt up
 my h.; heneavaeoxz, lift up thy h.; heneavaeom, lift ye
 up your heads; etōmaeo, he erects the h., he holds his
 h. erect; tōmaeoxz, hold thy h. erect; ekaeo, it raises
 its h. (as snakes when coiled and raising the h.); na-
 nahoxtaeo, I lean my head on, against
 ekādeo
 ekādeo, arches
 his h. (of a horse)
 ekavanehe, droop the head
 ehoxtaeo, his h. becomes uncovered
 ehoxtaeo, he uncover his head.

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 hazard. tas zaa-é'ere-voneočan
 nitaq, he haz. of losing a
 na-é'ere-voneoq, I fear losing it
 nasaa-" " " not "

наѣстѣна = eukartened

weak, subdued in h.; ekastaha, one is high tempered, ^{over} ^{of}
short hearted; zeéznetto mázhesta, the intents of the ^{ovaz} ^{of}
h.; eacnonevstaha, one is dark hearted, benighted; ehe- ^{the}
konstaha, one is strong hearted; naóstaha, I am broken ^{his} ^{own}
hearted; etakovstaha, one is angry, sullen hearted (ta- ^{heart}
kov =frown); eveoxcstaha, one is bitter hearted; eha- ^{naah}
nēstaha, one is heavy hearted; exanovstaha, one is ^{take}
straight hearted; nanexovstaha, I am so hearted; nahe- ^{I hate}
konstahano, I strengthen one's h.; nahekonstahaovo, I ^{with all}
make one strong hearted; naōzetanonavstaha, I am ^{heart}
troubled in my h.; nanietamstahaosemo, I hearten one, ^{hearten}
inspire him confidence, trust (by talking to one); ^{ek} ^{one}
emavstaha, one is weary hearted; ehavsevstahaoz, one ^{gets}
gets angry, evil hearted; nahavsevstahaozetovo, I get ^{angry}
angry at one; enēhov Maheo zezhešstahanaez, it is God ^{he}
who made us thus hearted; zehexovstahas nasaanexovae- ^{of}
vohe, I am not hearted as he is; nixanovstahaēen, he ^{ek} ^{one}
makes us straight hearted; nasēpotoštahaovo, I give ^{relief}
relief to one's h.; zepavstahassō, the good hearted ^{the}
ones; zepavstahanessō, the ones well heartened; zepav- ^{the}
stahaocssō, the ones made to be good hearted; pavsta- ^{hearted}
hàtoz, good heartedness; havsevstahàtoz, evil hearted- ^{of}
ness; anonevstahàtoz, darkness of h.; hestanevstahà- ^{of}
toz, the having a human h.; tapstahàtoz, weakness of ^{of}
h.; kastahàtoz, quick heartedness, short temper; hekon- ^{of}
stahàtoz, strong heartedness; takovstahàtoz, sullen ^{of}
heartedness, rancor; veoxcstahàtoz, bitter heartedness; ^{of}
hanēstahàtoz, heaviness of h.; xanovstahàtoz, straight ^{heart}
heartedness; hekonstahanazistoz, the strengthening of ^{of}
the h.; hekonstahaovazistoz, the making one strong of ^{of}
h.; ehapavstahàtov, one has a good h.; ehesthavsevsta- ^{of}
hàtov, one has an evil h.; naheszhekonstahàtov, I have ^{of}
a strong h.; naheszhekonstahàtovetovo, I have a strong ^{of}
h. towards one; zeanenonevstahassō, the benighted in ^{of}
h.; ehesztahevetto, it is a h., h. shaped (in design, ^{of}
drawing); tâxta voston, an open hearted person; nazhe- ^{of}
sta enonomaha, my h. trembles; nazhesta ekokstaha, my h. ^{of}
pulses; nàzhesta emomoostaha, my h. pulsates quick; esa- ^{of}
nananonē, one is heartless, implacable; mázhesta zsaao- ^{of}
nàtohan, a h. without feeling; zetohetāhestahatto, all ^{of}
of my h., with my whole h.; hesta, name for a constel- ^{of}
lation; zenīšstahanettoss, h. star (also morning star); ^{of}
nàzhesta zevešhēpotomocnàtov, that which overfills the ^{of}
h.; Nàkohesta, Bearheart, pr. name; lleemázhesta, Womanh., ^{of}
pr. name. Suff. -tan indicates "disposition of mind or ^{of}
h., the inner man"; nahavsevetan, I feel bad (in me, my ^{of}
h., my mind); napevetan, navoešetan and nahetotaetan, I ^{of}
feel glad, joyful, happy; eoxháovo, one hardens, his h. ^{of}
against one, acts contrary to (against) one. ^{of}

heartily, rendered
it h. una-

but the fact to

...ta, ...

... touched! ... detail ...

case: $\frac{1}{2}$ inch

neverov-exav, it is a good ls. (not task, nor not enough)

huff - hōta denot. heat, fire, hot: eūōnoehōta, it drip, p.
hehauahōta, -nāta h. heated by heat: eovavohōta, it fall
or, much down in ground from heat (a grass): e a hōmaehōta,

HEARTINESS

ENGLISH-CHEYENNE DICTIONARY

heartiness, hotoastoz, hotoestahatoz and hotoezistoz. ^{HEED} hōta-matōz
heat, nšhōtatoz, the h.; zenšhōta, that which is h.;

nanšhoha, I h. it; nšohom, h. ye it; nanšhoōno, I
h. one (as a stone); naōstāha, I h. it; naniseeszehenaō-
stāno, I cause one to take off his coat, by h.; nanso-
omeha, I h. it (liquids); see warm; ovhōestoz, heating
stove; ehēnehōta, it radiates h.; henehōtatoz, the ra-
diating of h.; see hot; zenocohānšhōta, the most in-
tense h.; eūehōe-omotomhāta, h. comes out (as a register, etc.)

heave, eēotōmaha, it heaves up and down (of the water
surface), waves; epopoesevota, it heaves (in seeth-
ing); eomotomax, one is heaving, ref. to breathing; omo-
tomaxestoz, the heaving of the chest; navonoemanisz, I
h. it, make it raised (as the ground); navhoneno, I h.
one, (Ger. heben); exhōzevhonenconeve, it cannot be
heaved, lifted, raised; navonoano, I h. lift one up; see

lift. Voe, that which is heaved, the heaven, sky.
heaven, voe, h., sky, also cloud; hoe na voe, earth and h.;

heama, h., the above; maheonhestanov or heama hes-
tanov, the world above; heama pavoomē or heama vovōni-
toomē, the blissful place above; hoaxtov-hestanov, the
world of space (Ger. Himmelsraum); hoaxtovā, hoaxtoveš
and taxtaom, heavenly space, space under the sky; vo-
tostoom, the space above the earth's surface; see
under "above"; hovaeorx zehessosz heama, things from
h., above; zeheamaeve, that which is heavenly, above; he-
ama hestanovā zeēvaessō, the ones who are in h.; enx-
hesta heama hestanovā, one is h. descended; heama mans-
tōnoz, the heavenly, celestial bodies; nivoaman, our
(incl.) sky, h. (in ceremonial language). Uaho evoestoo

heaviness, hānanetatoz, h., weight; hanāstahatoz, h. of
heavy, heart; see burden. p. 544 b.

heavy, ehānāno, it is h., weighs; esahānanohan, it is not
h., weighs not; ehēphānāno, it is heavier; ehoso-
ham-hānāno, it is heaviest; ehānaneta, one is h.; zehā-
nanetaz, the h. one (or.); zehānanetassō, the h. ones
(or.); nanēhov zehānanetatto, I being h.; zehānāno,
that which is h., weighs; zehānānoesz, the h. ones
(in.); nahanāstahaoe, it makes my heart h.; zetohetāe-
hanāstahāetto, all that which makes my heart h.;

weight. haztov zēmataemeve, road h. on each side by trees, or
hedge, zistaomōo, that which hedges (growing); etaomōo, I
it hedges, bars (of trees or brush); eamemataeve,
it is hedged by woods. zexhotomōo escone-meove

heed, naonista, I h. it; naonemo, I h. one; nasaapavonistō,
I do not h. it well; natonezta, I h., hold to it; na-
toneztovo, I h. one; natonezesta, I h. it (in mind); na-
tonitamo, I h. one (in mind); natonitōmo, I h. one (in
looking); naonistonitamo, I h. one, watch, examine him;
napopaemo, I h., care, pay close attention to, concern-
ing, one; napopaesta, I h. it; nasaapopaestō, I h. it not,

Hebrass. Hōma-hetaneo: Hōmahetaneristoz, H. language
in bar, before, in the way, cul - taomo Hōmahetanerovogistoz

no special form:
 vere-m. n. uherzh ave - he is co-heir, has share in
 herzhovaoconeta; he is the heir
 n. vere-m. n. uherzhovaoconemo, I am co-heir with one
 n. vere-m. n. uherzhovaoconemocho, - came on to be
 co-heir with one to the hoae
 community motto

HELP

helm

not - otnot - deus subtit. vicarius, Mediat. help
 comotam, he h., assists: Mahene-omate-omah, deus help
 eie' stomotx emene, help us to grow it for help us on the border

navistāgeton (quickly); naomotā, I h., assist one; nahotševaeno, I h. one quickly; nahohevistāozemo, I come to his h. (quickly); nihotševaenāz, I want thy h. (just for a while); nihozetaz, I come for thy h.; navistāmaeto-vo, I am a h. unto one; navistāmaeta, I am a h. unto, to-wards it; esaatoneoehan, it cannot be helped; evistā-motto, it helps; nahevistāmazistove, I have h.; navis-tāmāzetan, I want to be helped.

navistāgeton
 niinoxthoāge
 foray come to
 her for help.

helper, vistāmosenehe; evistāmoseneheve, one is a h.; vistahoezo, h., co-worker; see stand by; zevistā-maess, my helpers; zevistāmaczēe, our helpers; zevistā-mata, thy h.; omotsanehe, h., assistant; eomotsaneheve, one is a h., an assistant.

ni-momejeoma
 -helpful, a
 assistance
 accomodating
 momejeometta
 amomejeomata

helpful, nivovōnestatovāzhemā, we are h., of service to each other; vovōnestatovāzistoz, helpfulness; evistāmoseneoneve, one is h.; vistāmoseneonevestoz, the being h.; heto naveševistāman, this is h. to me; heto nitao zevistāmaetto, all this which is h. to me.

helpless, eotašivatameoz, one is h., in a pitiable condition; emomoanae, one is h., in a hard fix; otašivatameozistoz, momoanastoz, helplessness; esaaxa-vistāmche, one is without help; esahevistāmazistové, one has no help:-

hem, natoovenoe, I h., double it (by sewing); natoovenoto, I h. it (or. sp. of drygoods); natoovenoxta, I h. it; also natoovosenoe, natoovosenoto and natoovosenoxta; nātotoovosenoe, I h. several times; toovosenostoz, the hemming; emaxetoovenoe, it has a deep, wide h.

hemorrhage, emomea, emomeaaz, one has an h.; see blood. hemstich, naotaotoenot, I h., nitao to enohemā, we h.; na-otaotoenoto, I h. it (or.). hen, kokōaxhee, female chicken; xāxcem, xāxcemo (pl.), coot, mud-hen.

hemstich

hence, inf. -hesse- =h., therefore, because; zeo nataas, I go from h.

henceforward, zetā, tāzetā.

herald, ehōxeva, he heralds; emooxeva, he heralds an in-vitation; also conōsetaneva; evevhōševa, he heralds the breaking, moving of the camp; nahōrevo-xta, I h. it; hōxevātoz; the heralding. The heralding is done only by men who have been given the right to do so.

herd, namohēaovoham, I h., bring the stock (specific, horses) together; mohēaovohamestoz, a h. (gathered); enxpaovoham, he herds the stock; nxpaovohamehe, herder; nanxpaovō vechohotoa, I h. the cattle; see flock. ere, zeto, h., at this place (pointing forward); to h., at this center, place; zeo, also zo, h., at this

and there, zeno na taetto zeo dūzezez meo, here is the

meo they h. apart a h. for me

erztoo zeno na taetto looks this way and that way

see page 544a
 see page 324a
 different
 herbs
 see oxen
 better herbs
 see navio's
 herbs
 see navio's
 herbs

notox eva tiz, see ready for war. alarm
 see call, cry, unite.

(mel-
 chera.
 b. men)

see even
 see even
 see even

see even
 see even
 see even

see even
 see even
 see even

emeaxera, he h. an arrow core mouse: egetoxera, h. a con
e(l)oxceira, h. a sundance

544a

toxoer = calling out, heraldry, nahōxera, I call out; nahōxerōto, I c. it (or.) out; ehōxerōke,
I call it out; nahōxeroto, I c. it (or.) out; ehōxerōke,
is called out: enotoxera, call. to be ready, from the alarm, warning

orho - a. stem implies warming, heating by a slow, gradual process,
in a or hōme, we sit warming (warmers) (see warm): enōstōshōe
the heating, radiating heat b. a. the nat; a store. chāestōshōe, radiat.
intense heat. stōe - hō. dense. heat. Etanōstōshōe, he gets
soaked, settled, the heat, burning, a. a child from burning, a hot, young
object. Etanōstōshōe, they got well, from being burnt (foster).
representing after having suffered for the pleasure, etc.)

heart: natōhestahāto, I hold against him in my heart; also narx pōstahan
close, shut my h. narx pōstahan - I shut my h. against him
- nōhetone - to "be heart's content", freely: ehōhevanōz, he is heart's content
nigatōstaha - he will hold him in his heart

heart: nitāxta - visce-vāoxz nāxtahan, they are stiff, nāxtahan, they are stiff
to hinder, hinder. Uloxo - xōstahara, they are stiff, nāxtahan, they are stiff
ehēneistaha, stiff of h. ehēneistaha, the stiff hearted one
ehōistahachi, he is bruised on h. sosentahachi, he is hard hearted

ehōstahachi, (seldom) ehōstahachi, is broken h. ehōstahachi,
he is again brd. up (lik. spleen) his h. ehōstahachi, he is again
his h. hangs down, (Indic may to expr. "broken heart")
ehōstahachi, he is again brd. up (lik. spleen) his h. ehōstahachi, he is again

ehōstahachi, he is again brd. up (lik. spleen) his h. ehōstahachi, he is again
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ehōstahachi, he is again brd. up (lik. spleen) his h. ehōstahachi, he is again
ehōstahachi, he is again brd. up (lik. spleen) his h. ehōstahachi, he is again

head, et of axes change he cut, wound, on his head,
emhāzgarshimova, he hit his head (important).
A very important suffix - aeo refers to "head on". Notice all
he verbs under head with this suff.: naroxkaco, narovnoaes, etc.
Heat suf. - nieitor(o) - denotes burning, in a state of heat, like from
codi.. nieistoronietatōz, heat, also fervency: eueistoronietatōz,
he is fervent, ardent: eueistor-ot'setan, ardent zealant,
eueistoratan, on thoughts.
arevly: zehamaevstanoz, h. state, being - heamaevstatōz, h. condition;
his pegmaevstatōz, his h. c.
ones; zehamaevstanor, of the h. world: heamaevstanover
the h. world; zehamaevstanoketto, that which is, has, a
course; heamaevstanketto; zehamaevstanketatanovno-
ketto, that which is of h. mindness; heamaevstanketatanovno-
state, condition; heamaevstanketatanovno-
etc., etc. heamaevstanketatanovno-
the sky (old work used by Taxemetō, a very old woman in speak
of sun, moon and stars)
head: motion of head expr by suff.-aēs: edasetatōz, he (animal) chase flies
with his head. Also, eadtaēs, enimaotaēs, with throwing
(throwing) over back (head)

(turning) over back (male)
 ceanauc. v. o'hāgiztare = sapphirine act & Lesbian love
 see under front. ^{p. 866.} ^{trichadism}
 etanevohemanevachagizto, masculine proclitic to n.
 head: nataxkenchātoro hameq, I cast throw upon his head
 uahēkōvszcha-vōvotāz, I wet my head (hē, hand. I make my h. red)
 head - suff. - szcha: see bow. nahoszehe, I bow my h.
 nahoszeheua, lie with bowed h.; nahoszedko: came to one.
 nahoszeheuo, to one; nauos-hoszehecto
 I b. to one, bent before one (more honorific)
 p̄seconerszehakecto, adorning I head. (When, putting
 red dust & paint on hair; namā'etacē (instr.); also namaszo-
 nanāz, refine head more than hair; uahēā (cer)-erzchanāz
 I put dust on my head, hair.
 sear-choxeātata, he became familiar in hearing it

see under front, ^{p. 846b.}
 etanevohemanerachegisto, masculine frontlet to m.
 head: nat ax kenchato ro hameq, I cast, throw upon his head
 nat ekoszecha-vovotaz, I wet my head (h, hand: namdestaenaz
 head - inf. - szecha: see bow. nahoszehe. I bow my h.
 nahoszehe, tie with braid; nahoszedko: came to one.
 nahoszehe, to one; nanos-hoszečetovo
 I b. to one, bent before one (more horizontal)
 p-er-se-on-e-v-sze-ha-ke-sto-z, adorning I head, when, further
 red dust or paint on hair; namdestaen (instr.); also namasze-
 nanaz, refit the head more than hair; ^{naheke erat apoz} -ez-cha-ue-z
 I put dust on my
 bear-choxeatata, he became familiar in hearing it head, hair

point; zeno, h. about (where speaker is); hezeno, h. at this place, in this enclosure; t't'sa, h. and there; sound "n" denotes "here-towards (Ger. hierher)". Ene-ēstax, he steps in h. (where the speaker is); nan'nhâx-zeva, one comes h. (Ger. her) to me; every action implying motion of "hither, here-toward" requires the incorporation of "n". Niszeoxz, come h.! Nlmezz, give it to me! Nixhõtahaovsz, tell it to me! Namenlvehōma, he might come h. to see me; nazenmeta, he will give it, bring it to me; âe, h. close by; â zeno, close h. about; toha, h. it is (in giving something); noha is used like toha, but implies inward direction; ehota, it is, sets h.; asaahotahan, it is not h.; neš tãzetã, h. after, from this time forth; *zeno na tahto, here and there (directly) this and that*
 hereby, heto followed by -veš- infixed in the v. denotes *way* "by means"; heto nszevešheneenon, h. shalt thou be known. *these terms ref. to "habit, addicted etc. see habit, etc. no in"*
 heredity, âtaštoz, âsanistoz, transmission from; noeataštoz, ~~hereditary fear~~ of something (as from the beaver, etc.); nanoeatã, I have a fear from heredity.
 heresy, oorsevovistomosanistoz, h. (in teaching); oorse-nohestoz, cause of h.; momenooënistoz, h., faction, sect. *sect. aetome-anevãtã heretics, geaetome-anevãtã (Tea-heretofore, niszetã)*
 heretofore, niszetã. *geaetome-anevãtã*
 hermaphrodite, heēman, woman-man. *also ge o ox se - anevãtã*
 herself, tãma enēhov, (same for "himself").
 hesitancy, tóhaoxtoz, tóhetanoxtoz; ononoveozistoz, h. *notevenus*
 doubtfulness; hestoveozistoz, the being in *notevenus*
 suspense; hestovetanoxtoz, the being in suspense in *notevenus*
 mind. *see hawer*

hesitate, natóhao, I h. hold back; natóhaom, we h.; nató-hetan, I h. in my mind, hold back; inf. -ononov- denotes "hesitatingly, doubtful, not sure of, not know-*ing*"; eononoveoz, one is hesitating; naononovetan, I h. in my mind, do not know well, am doubtful; ehestoveoz, one hesitates, vacillates, is in suspense; nahestovetan, I am hesitating (in mind); nahezevemo, I h. to tell one; nahezevočta, I h. to act; zetóhaoss, the hesitating ones, holding back; zetóhetanoss, the ones hesitating, holding back (in mind); zeononoveozessô, the hesitating, doubtful ones; zehestoveozessô, the hesitating, vacillating ones; nãxanisskoxavetan, I am hesitating, undecided; nanešstaha, I am hesitating, in suspense, apprehending from not knowing what to expect. *naonisskoxavetan*
 hesitation, see hesitancy. *naonisskoxavetan*
 hew, naeõno hoxzz, I h. the tree; naavõno, I h. it (tree) down; [naavoto, I fell one, not with instrument]. Nahoxeõno hohona, I h. the stone; nahoxeoha, I h. it; nahoxeõn, I h.; zehoxeõnsz, the one who hews; hohona zehoxeoesz, the stone which is hewn; hoxzetto zevavohessô, the hewn trees.

naavevõno hohona, I hew a cave, hole in a rock

nation
one's an
nation
has, I
wanting I'll see
also nation
HIGH

ENGLISH-CHEYENNE DICTIONARY

any de ha
 nationers
 down my face
 to me
 to make
 sides from
 my bright
 news him
 self
 metan
 the

[Handwritten notes:]

- Watts*
- hidden de-*
- in hole*
- on ground)*
- Watts*
- to a height*
- the very much*
- all.*

3rd 17th
 1st 17th
 2nd 17th
 3rd 17th
 4th 17th
 5th 17th
 6th 17th
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no place
national
the being
hidden
place exist
actual

time - short
with a mat of
inheritance
the sta
the —

inf. - Roxce - and - RoxK -
highest above all, topmost

inf. - Roxce - and - RoxR -
= highest, above all, top most
see inf. on p

三

exchange to makātaeva, I hire one for money; heōō itova, for a hire
hip: eanegeōmax, I had sore (chafed hip p. lying); also eotūeōmax
chemargeōmax, I fasten; ebeehag hezegeōhi; h. him
eūzegeōmax, his h. is dislocated

HIRE ENGLISH-CHEYENNE DICTIONARY HOAR

so, I cut one's h.; nāzeō evoeha, my h. is dislocated.
hire, nahozeoto, I h. one, same as "I use him"; nahozeor-
tomovo, I h. his (in.); hoozechestoz, h., wages re-
ceived for labor; see wage. *hestamaa nahozeoto, I hire him for his food*
hirsute, see hairy.
his, has no equivalent in Ch.; pref. he = h., her or its;
see Ch. gr. *enomatāeōe, he is suddenly hit with rage.*

history, hōtahēō; ehōtaheneve, it is a h., story; same
term can also mean "story telling"; see story.

hit, naōxta, I h., strike it; naōmo, I h., strike one; hena
zeōxtom, what doest thou h.? Zeōmsz, the one (or.)

h.; zeōme, the one (in.) h.; zeōxta, the one who hits
it; nivā zeōmata, who h., struck thee? Nanoemax, I am h.

thereby (also fig.); natōenonemaso, I h. it right on
top (of arrow heads, in games; see play); namxōno, I h.

it (or.) [in games]; naatohe, it h. me (accidentally);
naaxevaena, it happens to h. me; nanoōno, I h. it (or.)

from beneath; naanoemaso, I h. it (or.) from above;
this has ref. to ball or wheel in games; naanemaxesta

māe, I h. the center of the wheel (in wheel game; see
play); eōeha, it hits, lands, alights; eōēš, it (or.)

hits, alights; eama eōeha, it hits, alights at the side
(sc. of mark); nanetōno, I h. on this side of the mark;

nahēpono, I h. beyond the mark; nahēpono hēpeš, I h.
above the mark; esaamxova, it cannot be h. (by ball);

see strike, touch; napoenēno, I h., slap one on the face.
hitch, natoaeto mohēno, I h. the horse; natoaetoham, I h.

the horse or horses; zetoaetohamsz, the one who
hitches the horses; toaetohamestoz, the hitching of

the horses; rad. -toa- or -tova- ref. to "harness a
horse to a carriage"; natōeto mohēno, I tie, h. the

horse to something; natōetoham, I tie, h. the horse or
horses to; tōetohamestoz, h. strap or h. post; zetōeto-

hamsz, the one who ties, hitches the horse to; zetōesz,
the one hitched, tied to; zetōaesz, the one (horse)

hitched to the carriage; tōaešenan or tōaetohamsz, h.
the horses to the carriage; tōēšenan or tōetohamsz,

h., tie the horses to (something) [našeraenoham, I un-
hitch the horses from the carriage; naonchaetoham, I

unhitch, untie the horses]; see tie, bind; ēšetōaco,
they are hitched to the wagon; ēšetōeo, they are

hitched, tied to.
hither, expressed by "n"; see here.

hive, hānomemhayo, hānomemhayonoz (pl.), bee house.

hoar, hestasheneneo, h. frost; ehonovonoatāz, it h. frosts;

nākos ehestao, the bear cub is born (a Ch. saying
at sight of h. frost, probably because at about that

time [in spring, in the North] the bear cubs make
their appearance); emaomevoxta or emakomevoxta, it is

h. frosted (when trees, grass, etc. are sheathed with
smooth ice; Fr. il fait du verglas; Ger. es glatteist);

want, desire, intention

ahoist, na e'oneano, 9 h. one (from below)
 na ne e'oneano, 9 h. one
 e'oneachaz, up to me
 see under rope.

HOLD

hoary, evoxpae, one is h., grayhaired; zeto hetaneo ze-
voxpaessô, these hoary men. *See* — *See* — *See* — *See* — *See* —
hoax, see trick.

hockey, see shinny, play.

hog, (h)ešksēshotam, dog with tapering nose; see pig.

natōeneoto
 navistxams. I
 h. with him on his me
 araveemo above
 same as old form.
 only see. ange
 naoxenke
 value, I seek
 to get hold
 one.

holy, the inf. - mómáta - - antire, yr are, body: inf. - mahem - - gladly, body, inf. - boxe - -
 clean: ehoxeatamah, in a state of h.
 emahem-hoxeone-maukastoreo zehoxeamuohes, here are a h. nation;
 priest hood; ehoxeamuohes - shistamoveo, they are a h. nation;
 holy in Cheyenne inf. - hoxe - "indicates, first an idea of 'in place, in order,
 holy in Cheyenne inf. - hoxe - "indicates, first an idea of 'in place, in order,
 hold firm to: uahellhoxe tougesta, I h. firm to it, abide by it

ENGLISH-CHEYENNE DICTIONARY

hold firm to: uahellhoxe tougesta; uahellhoxe tougesta; uahellhoxe tougesta; uahellhoxe tougesta;
 hoxe to it; natomoto, I h. on to one; nahestana, I
 take h. of it; see take; naeseyana, I take h. of it,
 grasp it: uahellhoxe tougesta, I h. firm to it, abide by it

hold, n. esevaenatoz, the h., grasp, seizure; hooto, h.,
 handle, q.v.

hole, vox, h. (in ground), den; heszevox, its h.; voxeva, in
 the h.; evoxeve, it is a h.; evoxseeve, it is full
 of holes (ground); voxše, place of holes; zeox, that
 which is h., is torn (in drygoods); eox, it has a h., is
 torn; eoxax, it has a h., is cut open; see tear; ezeze-
 eotō, it has, is full of holes (vertical, honey-combed);
 vosōne, a h. (dug); vovosōneo (pl.); eotāo, it is a h.
 (bored, pierced, made); zeotaesozevatto, that which is
 or has a h. in the stump (thicker end, as a needle);
 eotāesozeva, it has a h. thru its butt, thicker end;
 otāestaestotoz, holes pierced in lobe of ear; otāesta-
 toz, opening, h. of ear; zexhoazenatto, the mouth of a
 h., den; zenxhesse-ēstotaneōs, entrance of its (burrow-
 ing animal) h.; see bore, pierce, dig, cave.

holiness, mómatahoxeasto or hoxeemómatahestoz, sacred
 cleanliness; mómatavatamahestoz and hoxeemómā-
 tavatamahestoz, state of h.

hollow, hohona evēpae, the stone is h.; hohona evē, the
 stone is h., concave; zevēpa, that which is h.,
 empty; navēpana, I h. it; navēpoha, I h. it (with ins-
 tr.); naveceana, I h. it out, make it concave; naveceva-
 no nathōma, I h. my blanket (to put in something, as
 when one is given something in the nature of berries,
 etc., which he cannot hold in the hand); navecevhoz, I
 keep it in a h., pocket like place (as the fold of a
 blanket, etc.); navecevšemo, I lay one in a h. place;
 evecevo, it is h., concave; evecevonsz, they (in.) are
 h., concave; evēpotaxena, it is h. (ref. to sunken place
 in a carcass); mohēno evēpotaōstax, the horse's belly
 is h., sunken; evēpepešena, it lies h., empty (carcass);
 see empty; evovēpotōene, one has h., sunken eyes: see cup

hollowness, vēpastoz, h. (state of); zēvecevane, h., cavi-
 ty in nape; vevēvšenestoz, h., cavity near the
 collar bone; vōsātātōz, cavity, h. of instep; vovēpnis-
 toz, loin h., cavities; vosesestoz, h. below os coccyx.

holy, ehoxeemómātatto, it is h.; zehoxeemómātatto, that
 which is h.; ehoxeemómātahe, he is h.; ehoxeemómā-
 tavatamahe, he is h. (state); zehoxeemómātahesz, the h.
 one; zehoxeemómātavōemsz, the H. One, the one counted
 h.; Maheonemesestoz, H. Supper; hoxeemómātavoētastoz, h.
 act, ceremony; see sacred, sanctify: uahoxeexana ughas: hol-
 homage, navovēho, I pay h. to one; navoveahetovo, navovea-
 heztovo, I do h. to, praise one (to show h., res-
 pectfulness); navehooto, I render h., praise him; vove-
 hestoz, vovehazistoz, h., praise; see honor; vehootazis-
 toz, the praising.

Vaxs-hoxeexatātōz, perfect holiness
 Mahem-hoxeexatamahestoz, Mahem-hoxeexatamahestoz
 gumahem-hoxeexatamahestoz, the holy ones, persons
 ehoxeatamahēoz, it bec. holy, beautifully clean.
 Mahem-hoxeexatamahestoz, Mahem-hoxeexatamahestoz
 gumahem-hoxeexatamahestoz, the holy ones, persons

ENGLISH-CHEYENNE DICTIONARY

home, mavenov, the h.; ninov, my h.; enov, thy h.; even-
ov, one's h.; ninovan (excl.) and enovan (incl.) our
h.; enovevo, your h.; hevenovevo, their h.; the preced-
ing is the regular old form, but some Ch. will say: na-
novan, our h. Nahevenov, I have a h.; zexhevenovetto,
where my h. is; nahevenovaovo, I make, procure a h. for
one; navēnonaovo, I make a h., an abiding place for
one; nanistavēnonaovo, I make a h., a tenting place for
one; vē, tent, h. place; zēvēs, where one's h. is; see
lodge, tent; zehestoxtoeomenessō, as many as are from
one h., lodge; suff.-omen =lodge, q.v.; nahooxz, I am
going h.; nahooxzetan, I want to go h.; hooxzetanox-
toz, the wanting to go h.; nanxhooxz, I come h.
from....; nahoox, I bring, pack game h.; hooxestoz, the
coming h., bearing, packing game; nahotōoxzheme, we
break up for h.; ehotōoxzistove, it is a breaking up
for h. (after a gathering); emohēhooxestove, it is a
gathering of packing h. game (when the hunters gather
h. bearing the game); nahooxtoena, I haul it h.
homeless, nanotovaovoxz, I am h., roaming about, an alien,
without affiliation; enotovae, one is h., alien,
heathen, is wicked; esaahevenovē, one has no home;
zsaahavenovēhessō, the h. ones. homesick, eohēhooxzetan, one wants, is very anxious to go
home; nañsetan, I am h., lonesome; hōñōsetanox-
toz, h.-ness, loneliness; zehñsetanossō, the h. ones.
honest, rendered by inf.-mesē =open, plain; emesēahe,
one is h., open; exanovemesēahe, one is right h.;
enohēme mesēahestovā, one is counted h.; namesēatamo,
I deem, hold one h.; namesēazesta, I deem it h.; emesē-
atame, one is deemed h.; see frank, open; emesēvostane-
heve, one lives honestly; mesēvostanehevestoz, h. liv-
ing; emesēstaha, one is h. at heart; meschagzastoz
honesty, mesēahestoz; mesēstahatoz, h. of heart.
honey, hānome-paneaseo; paneaseo denotes "viscous, molas-
ses", hānom =bee; hānoma zexhevenovevoss ehepa-
neaseonameo, the bees have h. where they live; hepane-
seonam, its (or one's) h.; hānom ehepaneaseonam, the
bee has h. honey-comb, zēvehota hānom paneaseo, where the honey is
contained; ezeootō, it is honey-combed, is
full of holes. honor, naonooto, I h. one; naonooxta, I h. it, naonoevata-
mo, I h. one, deem him noble, straight; naonoevazes-
ta, I h. it, esteem it; nahaēmo, I h. one highly, count him
him worthy, valuable; etaomeonoatamāz, he honors him-
self; cheambēme, one is highly honored; nananotēma-
ného, I make one to be exalted, in h.; enitēme, one is
most honored, is a chief, leader; evovēemāzetan, one is
avid of h., wants to be honored, counted first; vovēe-
māzetanoxtoz, the being avid of h.; naonoetanotovo, I dis-

honor: *naaaavonohke* - I don't h. me, slight, dish. him *this time - one - and - one - don't.*
naaaavohke - he " " me *personally - he*
onheva, one honored and who gives honor: *onheva* *feminine form*
conheva, she is h., a honoring; *conheva* *he is* *linguistic - res*
 HONORABLE *onhoetamoxh*; *onhoetamoxh* *see - respect - impressive - venerable*
 ENGLISH-CHEYENNE DICTIONARY
natoreonhoetamoxh - *revere* *HOP* *pected*

show one h.; *onootazistoz*, the honoring (in praise);
onoatamazistoz, the honoring; *onoatamahestoz*, state of
 being honored; *onoevatamazistoz* and *onoevatamahestoz*
 have the same meaning as preceding terms; *taomeo-*
noatamazistoz, the self honoring; *nanoshaemestoz*, high
 h.; *nananoshaememanehan*, I am given the highest h.;
haemazistoz, h., the deeming one much worth; *naohamas-*
eztovo, I h. one, show him deference, politeness.
 honorable, *eqnoazeconeve*, one is h. in dealings; *eqnoaze-*
 na, one (or it) is h.; *naonoazeonazesta*, I deem
 it h.; *naonoazeonatamo*, I deem one h.; *onoazeoneves-*
toz, the being h. *acting, behaving* *unusually, honoring* *in a way*
 hood, *hoxca*, same as cap, cape; *hoxcaeszehe*, hooded coat;
ehetoxcaena, she is hooded.
 hoof, *chavsevhohava*, it (animal) is badly hoofed; *chav-*
sevhohavao, they are badly hoofed; *hetooveoson*, be-
 tween the hoofs (as in cattle, deer, pigs, etc.); *maze-*
hess, the h.; *hehess* and *heszehess*, its h. or foot; see
 foot.

hook, *heszevevezeva chekono* hetano, he hooked a man with
 his horns; *nahekonoe*, I h. branches (with a h. like
 stick, to spring and break them for fire wood); *heko-*
noestoz, wooden h. used for above purpose [confound not
 with *hekononestoz*, which means strong bow]. *Nahekonox-*
ta, I h. it (to break it, as branches from a tree); *ma-*
kata zevoxkaetto, iron h. (crooked iron); *zevoxkaetto*
toneoetosanistoz, crooked nail to tie to; *sepatoaneo*,
sepatoaneonoz (pl.), or *sepatoeneo*, *sepatoeneonoz*,
 hooks to fasten edges (also implies hooks and eyes);
nasepatoana or *nasepatoena*, I h. it (as with hooks and
 eyes, safety pins); *naestxtaena*, I h., button, buckle it;
estxtaenoz, h. it! (also speaking of hooking a chain);
oxetoaseo, fish h.; *coxetoaseconeve*, it is a fish h.

hoop, *hoxeseheo*, h., binding; *axkoo*, *axkoaneo*, h., wheel
 without spoke (only used in games and some cere-
 monials); *eaxkoanistove*, the game of the h. (wheel) is
 being played; see play. [There was such an "axkoo"
 used in the ceremonial of the "Arrows", made of a
 split sapling, about 1 and 1/2 inches wide, the hoop
 being about 18 inches in diameter. The ends were
 fastened together with thongs. At the close of an Ar-
 row ceremonial writer found a sapling planted into
 the ground to form an arch of about 6 feet wide and 5
 high at its apex. To this arch were tied the ceremo-
 nial hoop "axkoo" with feathers, four arrows, white
 shell like disks and large discoidal blue beads of
 vitrified substance made by the Ch. themselves for the
 occasion. The axkoo and the arrows were painted red.
 The feathers were black and tied in a bunch to the
 axkoo.

hop, *nakaax*, I h., jump; *nakokaax*, I h., jump several

1. *evancezezo* (made of horn) same
2. *eterezezo* (only cracked)
The first refers to h. in general
h. the other to h. of h. in general
eterezezo (made of horn)
a handle of h. made of horn

HORRIBLE

ENGLISH-CHEYENNE DICTIONARY

with his horns; eheszeveveš, he is horned. [It some-
times happened that buffaloes and even deer charged
Indians hunting them. One old man (Goodbear) told
writer that a charging buffalo threw him up twice and
prepared to gore him when the Indian succeeded in
getting his hunting knife and cutting the buffalo's
eyes and nose. Another man (Blackbeard) having wound-
ed a stag was attacked by the latter and the hunter
escaped only in holding the deer by the horns close
to the ground, walking backward until he reached a low
oak tree upon which he leaped, letting go of his as-
sailant.] Enoceevess and enocavess, he has one h.
ematotoevess, he has ten horns; enišeevess, he has
horns; enišeevseo, they have two horns; eatocvess, he
has mixed up horns (speaking of antlers, when growing
unsymmetrically or when the prongs are entangled with
each other); eatoevseo, they have entangled, mixed
horns; heszevevetto, his h.; moehvsvz, moehvetto (pl.
elk h.; gsaeevetto, sheep h.; vehoehotoaevevsvz, veho-
hotoaevevetto (pl.), cattle horns; eonimotaevess, he has
twisted horns; ekaevess, he has short horns; ehæevess,
he has long horns; epavevess, he has nice horns; evox-
cevess, he has crooked horns; naséevseso, I cut one's
h., dehorn him; eevseš, he is dehorned; nanoveevseso, I
dehorn him (leaving a stub); enoveevseš, he is dehorn-
ed (with stub left); napoevseso, I cut, chop off his
h.; epoevseš, he has a h. chopped off; eotaevoeve, it is
of h. horny; etomsevess, he has erect horns; Tomseveš,
Erecthorn, pr. name of an important personage in the
history of the Ch. Kaevse, Shorthorn, pr. name.
horrible, eohæezhess, it is h.; eohæoētastove, it is an
h. deed, doing; eahanétortastove, it is h., dread-
ful in the extreme.
horror, ohæétortastovz, h., great dread; hohæetanoozistovz,
a sudden h., fright.
horse, mohèno, mohènoham (pl.); mohènoham is also used
for the singular; mohènohamson or mocemohènoham-
es, colt, young h.; vèhoevoham, white man's h. (all hors-
es that are not ponies); xamamohènoham, original h.,
pony; hetaneham, male h.; mozènoham, breeding h., stal-
lion; heecham, mare; mocenohamson hoxovoeson, young h.,
colt (after having shedded); oxtaenoham, one year old
h. (h. that has passed the winter); mohèno èvenoz, the
h. is browsing; monemohènoham, young h.; maacnoham, old
h.; nàthoze, my servant, my pet, but generally applied
to one's mount or own h.; nàthoze, my h.; nsthoze, thy
h.; nàthozehan, our h.; nsthozeevo, your h.; hesthoze-
vo, their h.; hesthoz, one's h.; nahestoze, I have a h.;
nahesthozeenoz, it is my h.; zehesthozeetto, I having a
h.; zehesthozèsz, the one having a h.; nàthozeo, my
horses; nsthozeco, thy horses; nsthozehaneo, our

vevz zec èkass, born at corner (a furniture, altar &c.)

toa evoham, draft horse
 talisevo " riding "
 hysohovoham, work "
 HORSE

eme-to-txhouchameo
 They each should have a
 small number of horse

ENGLISH-CHEYENNE DICTIONARY

HORSE

(incl.) horses. Bear in mind that above expressions may also ref. to any animal owned by one, also to servant (from hoze =servant); navōsonoto nathoze, I show my h.; mohēnohame-novetāzistoz, h. race (with betting); novšēnoham, race h.; enovšēnohamestov, it is a h. race; voxpoham, white h.; zevoxpehamsz, the one who has a white horse; moxtavoham, black h.; heovoham, yellow h.; otatavoham, blue h.; following are terms ref. to various colors of horses: emoxtavova, he is black; moxtavoham, black h.; moxtaveheccham, black mare; evoxpova or evokova, he is white; voxpoham, white h.; voxpeham, white mare; (-eham =female h.); evonevova, he is light bay; vonevoham, bay h.; enōnova, he is grass brown; nōnoham, brown h.; emoktavenōnova, he is dark brown; moktavenōnoham, dark brown h.; evenohoozeovoxpova, he is yellowish white (not pure white); ehōmetova, he is of a strange color (does not look natural); hōmetoham, odd colored h.; evōstasoevova, he is crane color; vōstasevoham, crane colored h.; eqsaevova, he is of buckskin; cheovonevova, he is cream; heovonevoham, cream colored h.; emoevatova, he is dun; moevatoham, dun h.; evoxpemoevatova, he is grey dun; emaova, he is red; maoham, red h.; eotatatavova, he is blue (roan); otatavoham, roan, bluish h.; epoova, he is grey; poovoham, grey h.; ehestoocevova, he is fawn (mottled); hes-tocevoham, mottled, fawn h.; ehomākotova, he is beaver; homākotoham, beaver h.; examanova, he is bay; xamanoham, bay h.; emoxtavotonova, he has a rich deep brown (as the color of buffaloes in the fall, when their hair is at the best); cheovotonova, he has a deep yellow color; emaotonova, he has a deep red color; emoxtavene, lit. he has a black face, but means: he is mouse; moxtavené, mouse h.; moxtavenehé, mouse colored mare; evoxpexōen, he is dark grey (the suff. -ōen ref. lit. to the face); moxtavevoxpexōen, he is black grey; cheoveesta, he is grey haired (ref. to mane). Suff. -vovo(h)as denotes "spotted" (which is abbreviated as "s."); evovoas, he is white s.; vovoasé, white s.h.; vovoasehé, white s.mare; cheoverovas, he is yellow and white s.; heoverovoasé, yellow and white s.h.; heovevovasehé, yellow and white s. mare; emoktavevovoas, he is black and white s.; moxtavevovoasé, black and white s. h.; moxtavevovovasehé, black and white s.mare; emaevovoas, he is red and white s.; examanovaevovoas, he is bay and white s.; eotatavevovoas, he is blue and white s.; emocēvāševovoas, he is dun and white s.; emoēvāševovas, (deeper color than the preceding); epoevovoas, he is grey and white s.; emoktavenevovoas, he is mouse and white s. Suff. -hehema =speckled (abbreviated to "s."); ehehemahe, he is s.; zehchemhassō, the s. ones; hehemahe, s.h.; hehemahehe, s.mare; emachehemahe, he is

Heavenly rider by Ahā hevo-tame-tame-tame
 exclaim and wish of salvation (a-his) to him

red s.; eotatavhehemahe, he is blue s.; otatavhehemahe, blue s.h.; otatavhehemahehe, blue s.mare; emortavhehemahe, he is black s.; evoxphehemahe, he is grey and white s.; cheovchehemahe, he is yellow and white s.; emocceevāšhehemahe, he is straw and white s.; emoktavehehemahe, he is mouse and white s.; emoktavhemenhōn, he is a black roan; cheovehemenhōn, he is yellow roan; emacehemenhōn, he is red roan; eotatavehemenhōn, he is blue roan; emocceevāšhemenhōn, he is straw roan; emoktavenhemenhōn, he is mouse roan. Etonetova, what color is he? Eoxcenetovao, they (horses) are of that color; naseaovoham, I drive horses to water; namanoham, I water the h.; namohēaovoham, I gather the horses together; emozēnoham, the mare is rutting; nakaneozeham, I have tired horses; navoneozeham, I have lost horses; nahaestnōham, I have many horses; natoaetoham, I hitch the h. to the carriage; naest'taenoham, I harness the h.; naonehaetoham, I untie the h.; natōetoham, I hitch, tie the h. to; našexaenoham, I unharness the h.; nazetanoham, I guide the h. (with reins); naamaenoham, I drive the h.; naheceamaenoham, I drive the h. slowly; nanonotovaenoham, I drive the h. fast; naho-sovaenoham, I back up the h.; see drive; nahoxomoham, I feed the h.; hoxohamestotoz, h. feed; napevōham, I have nice horses; ehezax, the h. bucks; eoevaseš, he bucks, kicking and running; etovtao, he rears; etaheceamohae, he walks; etaasevovoeorx, he starts trotting; etaasemomohax, he starts galloping; emasóamhoōzeo, they start off running (at a gallop) to run a race; cevoenaaz, he rolls; eōveoz, he shakes himself (after rolling or being in water); nōmahetohamestoz, h. blanket; natahoestoto, my riding h., charger; nitahoestonaneo, our riding horses; mortavovoasehamehe, owner of a black and white spotted h.; zevovoasehamsz, the one who has a spotted h.; zehehemāhamsz, the one owning a speckled h.; hehemahehamehe, owner of a speckled h.; natahoenoz, I ride him; mohēnoham hoxeasóhestoz, h. training; ehoxeetahoetoe, he is trained to riding.

horseback, natahoenoz mohēno, I go on h.; zetahoesz, the one on h.; zetahoessó, the ones on h.; ehoeetahoe, he arrived on h.; [ehoeetahoe amoeneoneva, he arrives riding in a carriage].

horseman, tahoenotax, tahoeenotxéo (pl.), h., cavalry man; hetahoenotxemo, his horsemen; tahoenotxistoz, cavalry; natahoenotxieve, I am a h., cavalry man.

horseshoe, maataevātanohamestoz, h.; see shoe; emaataevātanohamestove, it is a h.

hose, aseonehe (of rubber); see stocking. *aseonehe* note

hospitable, ehotoemaseztaheoneve, one is h.; nahotoemaseztaetovo, I am h. towards one.

hospitality, hotoemaseztastoz.

hasi cōneztastovetova Ulahenō, civil is in hostility to God.

(Road of hosts)

is hostile, see cuf. - uge - top of p. 19

see bottom of p. 728

HOST

ENGLISH-CHEYENNE DICTIONARY

HOUSE

host, nahetovāhemetova, he is my h., or I am his guest; nahestovāhemenoz, he is my guest, I am his h.; see guest; zehāenōhessō, a h., multitude, q.v.

hostile, rendered by inf. -ōne- =adverse; naōneztāhe, I am h.; naōneztastov, I am h. towards one; naōneztāeta, I am h. towards it; naōnevoōho, I treat one with hostility; onōvoōtastoz, hostility, h. act, performance; naōneneševe, I do it adversely; naōneztov, I behave h. towards one; zeōneztōess, the ones h. to me, my enemies; see adverse, enemy. *cōnetāuma, he is h. minded: cōne.*

hot, ensoometto, it is h., boiling (of liquids); ehaōmet to, it is very h. (liquid); enšestovō, it is h. (fire); eohāstovō, it is intensely h. (of fire); ehōta, it is h.; enšhōe, one (or.) is h., has fever; ehāehōta, it is very warm, h.; etakanahōta = etakanāta, it is tiresomely h.; eahanāta, it is killed by heat; eahanāe, one is killed by heat; evonāta, it is lost, destroyed by heat; see burn, fire; eohāeomahōta, the ground is h.; nahot-xāe, it is h., burning on my head (sun's heat); see warm, fever: *cōnetōumhāta, hot air, breath; nīhot-haaci, hot wind*

hound, neheoxzetsane-hotam, trailing dog; nehematozetsane, h. (trailing by smell).

hour, noka zehōsta (kokōaseo), one hanging (of the watch), one hour; nixa zehōstaz' kokōaseo enexovhoe, he stayed two hours; haestoha zehōsta kokōaseo, many hours. Some insert inf. -nimae- =the round of; noka zenimachōsta kokōaseo, one round of the watch (sc. the suspended hand); when the connection is clear "kokōaseo" is left out; etonehōsta (kokōaseo), what h., time is it? In former days the question was: etonehōes, where does it (the sun) hang?

house, mhayo or mhāo, mhāonoz (pl.); emhāoneve, it is a h.; emhāonevensz, they (in.) are houses; nahemhāon, I have a h.; namhāonan, I build a h.; zēpaepaonatto mhāo, h. roof; mxistonemhāo, school h.; maheonemhāo and maheonēszemhāo (or shortened to: ēszemhāo), church, sacred h.; hamoxtaemhāo, sick h., hospital; vēhoemāpe-mhāo, whiskey h., saloon; esēoxzemhāo, medicine h., drug store; hooxtovamhāo, hair cutting h., barber shop; hoxtovamhāo, trade h., store; mohēnohamemhāo, horse h., stable; hōēnemhāo (and mesekamhāo), privy; hoemhāo, cellar; acnonemhāo, prison; tōhemhāo, guard h., prison (see tie); hetoxkonemhāo, hardware store; makātaemhāo, bank building, money h.; hossoemhāo, dance h., hall; šēšemhāo, bed room; toxtō encota heto mhāo, how many rooms has this h.? Zexhemhāonetto, where my h. is; zehēmhāonsz, the one whose h. it is; esaamhāonevhan, it is not a h.; ēšexaota mhāo, the h. is finished, made ready; mašq, maškono (pl.), small h.; veksehemašq, bird's h., cage; naēstax mhāo, I step into the h.; naēszēn mhāo, I enter the h.; naēszevo (naēszeovo) he-

bot, conathāta, it subsides in heat
chorphāe fails to be bot
sitov enexovāhe, middling warm

(110000)
hōs-histāno
hōs of people
cōneztastov
this is hostile

emāenōesto-
red hot
emāenōesto-
red hot
coal

bevenhētts
in h. house
bevenhētts
mazistō
h. relations
non-
each h.
maheone
to h. family
of God
family
mahenihave
nave-
zista, name
as above
nōemha
the whole h.

to ēnavon, his h. lit. set (19 p. 10)
zehestahestaon, havenor or hembām
all who belong to his home, house

HOUSEHOLD

ENGLISH-CHEYENNE DICTIONARY

oni yomātae iōhestoto = 9
he h. of faith: ^{HOW} ^{Flaunzenum}

mhāo, I enter one's h.; naonexana mhāo, I demolish the h.; nāa namanstootā mhāo, I build a h. for my son (giving it to him); mhāonaneheo, h. builder; ziskakoevō-natto (mhāo), h. top, ridge of roof; zeaeno mhāon, the owner of the h.; zenitaeto mhāon, the ruler of the h.

household, mavenov, h., home, q.v.; nsemomeheom, the whole h., family (inmates); camēeo nsemomeheom, they journey, travel in households, by families; zehestoto-eomenessō, as many as are of the same h., home.

housetop, zēpaepaonatto mhāo.

hover, etōhoeš, one is hovering (in a lying posture, heva nasz zetosešenas, as one near death); na-tōhoeš, I am hovering, suspended, floating in the air or water, etōhōsta, it is hovering; eēvōe, one hovers, also said of birds; eēvseo, they (birds) h. high; vekseo zē-ēvōessō heama, the birds hovering above, in the sky.

how, tah, h. could, would..., in which way (usually followed by inf. -tonš- or -me-); tah emetazeoxzé, how could he go there?, let see h. he could....; inf. -tonš- = h., by what means? Inf. -tone- = h., what size, amount? Etonšhāmoxtaeoz, h. did he get sick? Etonexov-hāmoxta, h. sick (in what degree) is he? Etonehesso or etonhesso, h. is it? Etonhesta, in what condition is one? Etonetā, how much of it? (Ref. to size); toxtō, h. many? (Ref. to numbers); etonetāo, how large is it? etonetāeta, h. large is he? Toneš, h. far? Also when or where? (Ref. to time or distance); toneš ehoeoxzé, when did he arrive? Toneš etaešhoxovistavāe, h. far has he traveled? Etonemahao, h. big is it? Etonemahaeta, h. big is one (or.)? Etonestahé, h. tall is he? Etones-toóhe, h. tall, high is it? (Sp. of plants trees); etonestota, h. high? (Sp. of in. standing [set] objects); etonehōsta, h. high is it (hanging), also: what time is it? Etonehōes, h. does it (sun, moon) hang? Etoneēs, h. long is it? Etonetāoné, h. big around (cylindrical bodies) is it? Etonetāoneheo, h. wide, what diameter, gauge has it? Etonexové, h. much, to what extent, degree? Etonetāpeoné, h. big around? (of large bodies); etonetāpeta, h. big, voluminous is he? Etoncotō, h. deep? (of ditches, wells, anything dug); etonetāoetam, h. deep (of lake, river) is it? Etonetonotto, h. thick is it? Etonetāeneota, h. much room within? Etoxtoneota, h. many rooms? Etonexceo, h. small is it? Tah zehešezceo, h. small it is! Eonezceta, h. small is he? Tah zehešezcetas, h. small he is! Nitoneehoe, h. long doest thou stay? Nitosetoneehoe, h. long are you going to stay? Inf. -toneeš- = for a length of time, until when, h. long until; etoneešhāmoxta, h. long has he been sick, for h. long? Nszetoneešhavsevočtamé, for h. long will you do wrong? Nszetoneešsaevhavōmazé, for h. long a time shall I not see thee again? Etoneešhoxovistavá,

in the same of "how long" or "how much" etc.

no meishohāhe - pref. how could... (implying it surely can or will not)

h.long, h.far has he been traveling? Etoneeshēmoxta, for h.long has he been sick? Nineevetonetoexovahé, h. didst thou further get along (fare)? Nineevetonšeevostaneheve, h. (in which way, manner) didst thou further live? Nitonšēmanesz, h. dost thou make it? Nitonšēvōsané, h. (by what means) dost thou see? Nitonevōsané, h. much dost thou see? Etoxtxevo, h. many (or.) are they? See many. Etonšēēvetozhesso, h. it is, h. ever it happens, happened; etonšhomista nasaahenenomovohe, h. he escaped I do not know; tāh zehešhohātamahes Maheo, h. great God is! Tāetto ootam, h. then (h. much more will it be the case); heva havsevoētaz zeheššómonhas, tāetto ootam mataešhēaes, if he is a wrong doer while young, h. much more when he shall be older! Mona followed by inf.-me- denotes "h. could...., impossible!" Mona emehozeohevo, h. could they work (cannot be expected)! Pref. zehexov- = h., to what degree; zehexovepeva niheneena, thou knowest h. good it is; nimēstomevaz zehexovomoxtātto, I tell, explain thee h. I feel; etahan zehešetanotto, this is (pointing to) h. (what) I think; zehešepeveno, h. sweet it is! Zehešemoonataman-oó, h. beautiful green (of vegetation) it is!

howbeit, vátometto, oxtovavetto (detached); ōvoxponetto, h., implying a concession, relenting; nametanse-tamo ōvoxponetto napevoého, I could hate him, h. I treat him kindly.

however, see howbeit; zetatonšhomista nasaaheneenohe, h. he will escape I do not know, lit. by what means he will escape I do not know.

howl, eevátō, he howls about (being heard here and there); esevon toxtō exaēvátōeo, the buffaloes roam about roaring (kind of a low muttering bellow); etovátō, it howls in the distance; ehoveátō, he howls feebly, dully; ehōevonátō, it is (or. of thunder) heard howling, muttering; Moxzevátōsz, Howlingelk, pr. name; zečvátōsz, the howling one; zečvátōessō, the howling ones; heovasz hešēčvátōhestoz, all kinds of howling.

hub, zeonistākoeoxtatto, the h. itself; zeonistākoeoxtas, zeonistākoeoxtans, h., in sp. of the wagon (or.), where it has a ball, globe provided with legs (spokes) around it; zeonistākoeoxtas amoeneo etahavsevae, the h. of the wagon wheel is bad.

hubbub, emomoevon, it is a h.; see sound.

huddle, etáovázeo, they h., crowd, press each other; ehonotázzeo, they h. together, are thick together; see crowd, press, nestle.

hue, expressed by suff.-tav; emoktav, it is of dark h.; emaktav, it is of red h.; eotatatav, it is of blue h.; zeoxpazenanevxtav, the h. of grapes, dark violet; ehcovxtav, it is of yellow h.; epoktav, it is of gray h.; eotatavemäaseonevxtav, it is of lilac h.; eneama-

etohāiez heritauo, hēl. his tongue from (bridle, check it)
hold, then "hold" implies the with arms, holding or carrying etc., suffix
-no-, -to-, or other mittimes, follow the pro. prefix there is
usually the ending -no; ag. and -no to ph. in the
present mode. The position of holding is expressed
by suffix -ti oe = sitting on ground; -ē = sitting upon; -eōc =
standing; -ei-eienā = lying; -eo; - going; ex.
nauotahoenog, I hold one, sitting on ground
na no ēnog, " " upon something
na no eōenog, " " standing.
na no ei enanog, " " lying
na no eo; enog, " " going,
na no ēnenog, " " walking
na no axanoenog, " " weeping, sitting
" " nēnog, " " " on something
" -axaneōenog, " " " standing,
" -axaneienanog, " " " lying
" -axaneo; enog, " " " going
" -axaneēnenog, " " " walking
na uotahoenog - hold him, riding.
na uocohenog - running.
na uocasenog - I have and hold him
na uo-asohenog - running
na uo-oetanog - I act (holding him) with him
old in sense of "have with one, contain" is rendered by -hoew,
-hoz and -hoo, also -vethoo (without a receptacle). see
contain trunk - tokōcoxtog, the hull to: etohōco, it h. fast to (anchor)
zerichelonetohāoz, by which it is held fast from moving: hepon-
zerichelonetohāoz, that which h. fast by being struck into (anchor)
hope [uahozeovose-tougesta, and -toretamo] hope, promise
nahozeorometanona-mmaeōtorr, I have my heart set on him
na -renehō, com. it myself hopefully to him
-atannēstomohestog hereto'ia zeheshozeorostomoseneves,
confession concerning our hope (that which is h.)
" hoping
" hoped
high, high is exp. by inf. -hā- in sense of degree, greatness, intensity
nahāhōsta, I could it h.; inf. -ōē = excellent, extreme
superior. na asōnhōsta, -whomever: see great: both
inf. are also combined as: na sōhāzesta, -oiehātamo
in sense of "considerable": nahāhōsta etc.

illumine. See on lower part of p. 672 a - suffice. in
-ōma ref. to appearance in general: then -nōsan is
added it sup. the look of an individual: all examples
are given on p. 672 a.

Prefixes are continued here from p. 640 b. -

-mxta is a suff. rather than infix, but as it is always com-
bined with ^{avork} and in. - It denotes "full sufficiency, full
satisfaction, as: lemhä-pave-mane-mxtägeo, they

all drank to full satisfaction, sufficiency, Sätttheit.
esaa-mene-mxtanorhan, it is not a satisfying
full sufficient eating. Read in "Portion" of D.T. on p. 109,
14th. line from top Also same p. 2d line from
bottom.

-tom- tore, before, instantly

-tam' - tore shortened, like x

-onecia - guiding, directing, instructing

-onec - particular

-anee - teaching

-hoxe - "knowing, learning how, be acquainted, familiar with

-äpe - restive, impatient, fidgety, fret (not able to wait

-kanox - special, particular, adapted, fit for. hose
zehauoxeaten, he one, fit for - hina zekanox, ex-
tome, what special dost thou look for? expect.

-äs' - transgress, offend, deserve to be offended, ni'äs'cho, thou
prov. offend. (caution to be offended).

-ankhōm - below par, level, standard, plane
eankhōmeve, he is below (match, not) the level
of his wife

-tom - certainly, surely

-etam - to fullness, plenty, see rich, plenteous.

-etamhōhastor - to full desire, expectation

-hoxee - orderly way, properly

-mors - after, behind, subsequently, na nheis nanovserūtoto;
and afterwards, left me, left me behind

-niskelozē - (-hekota) quietly: enishelozētketan, ... i q. musing

-nietam[e] - trustingly nanietame-neseho, I tr. submit, refer to one

-keavore - assuredly (for neseho and hoveseho see
margin on p. 274 (comit))

-vorhe - and -vorheis denotes a turning, swinging about, whirl back to
also change turn, convert, transforming to a former form, meta-
morphose, turn to a different form. In German pref. um -

Continued on p. 704 a

lost an everson, young human being, person: evotaneversonere, he is a y. h. "a young bit of humanity"

neheovxtav, it is cherry h.; emäaseonevxtav, it is of purple h.; eneamaneotatav, it is of Antwerp blue h.; emoxtaveotatav, it is of sapphire h.; eneamaneomoktav, it is of coffee brown h.; eosepoktav, it is of drab h.; eneamaneoxkostav, it is of mauve h.; eosozeovxtav, it is of salmon pink h.; enanivsemaktav, it is of scarlet h.; emaomazevxtav, it is of pink h.; eosemakomaoxzevxtav, it is of rose h.; epoeotatav, it is of lavender h.; eoxoxzevxtav, it is of green h.; evorpevxtav, it is of white h., tint; ehaestnoxtav, it has many hues., is multicolored; epavevxtav, it has a beautiful, good h.; zepavevxtavessô, the nice colored, hued ones (or.); zepavevxtavêsz, the well hued ones (in.). This suff. -tav ref. to the general tint, colored appearance; evaozevavxtavensz, they (moccasins) have deer "designed, tinted, colored in" in beadwork; eohesksotavensz, triangles are beaded in color; evksevoxtavensz, birds are beaded in colors; zexhoxtav, tint, h., colors in bead work, etc. See color; Epapanooxtav, it is hued, colored in big spots; ezeooxtav, it is hued, colored in spots; see spot. *manova-voache, made in blue, same; emäoaoe*

hug, nanskoxtaseno, I h. one; zenskoxtasenzessô, the hugging ones (or.); nskokxtasenzistoz, the hugging; zenskoxtasenz, the hugged one (or.). *single of red h. eheono-ahs-otata-voach*

hull, naëna, I h., shell it (by hand); eëene, it is hulled, thrashed, shelled; hestômôsz, its h., husk, pod

(hôm = covering); see shell. *natareposeuô, I h. him*
hum, eemenon, eemôsenon, he hums, is humming; emenonistoz, emôsenonistoz, the humming.

human, voston, h. person; votostatane, votostatane (pl.),

h. being; evotostataneve, one is a h. being; evotos-
tatanezhess, it is h. like; votostoom, the h. world,

place; notostoom, the whole, full h. world. *evotaneversonere, I h. him*

humane, emehoxtahe, one is h., kind; enonizeomae, one is h., meek, gentle, good natured; emomenovae, one is h., agreeable, nice.

humanity, votostatanevostoz, h., mankind; votostatanevostov, the h., human world; mehoxtastoz, h., kindness; nonizeomastoz, h., gentleness.

humankind, votostatanevestoz, *taornetapochavitz is equivalent to the Greek ταπεινοφρο-*

humble, natapoého, I h. one, subdue him; Maheo coxetapoe-
hō zemenoneziss, God humbles, subdues the proud

ones; etapstahae, he is humbled in heart; etapae, one is h., subdued, weak; see weak; emomoxae, one is h., simple, low; emomoxazeoneve, one is h. (of character);

emomox, it is h., simple; emomoxhetaneve, he is a simple, h. man; namomoxazesta, I deem it h.; namomoxatamo, I deem one h.; zemomoxhassô, the h. ones; namomoxemanhaz, I make myself h.; navovonataamaz, I h. myself; navovone-
oz, I am humbled, repent; evovonae, one is h., (state);

navovonamanhan, I am made h., repentant; naonanaxaesta, I

deem him h.

This implies hidden, unnoticed, inconspicuous

effaced

h.and ten and five (=1515); matòtoha matòtohamatòtnóe òtnasòtohamatòtnóe òtnohonóe òtnasòto, ten (times) ten h.and six h.and fifty and six (=10656); enohonamatòtnóeham, he has 500 horses (or head of stock); nanixamatòtnóehamtō qsan, I own 200 sheep; ematòtoha-matòtnóevōemeo, they (or.) are worth a thousand (sc. dollars). Hundredth, zematòtnóaonetto; see numerals.

hunger, nahāeana, I h., I am hungry; namesetan, I h., want to eat; ehāeanaō, they (or.) h., are hungry; zehā-

eanaz, the one who hungers; zehāeanassō, the ones who h., who are hungry; nahāeanata, I h. for it; zemesetan-oz, the hungry one; namesetanota, I am hungry for it, want to eat it; hāeanatōz, h.; ehāeanatōv, it is h.; ehāeananov, there is a hungering; naavōn mesestovā, I

perish of h., am famished (also: I am fasting); nako-

koōmoxtaevana, I am hungering, famished (when bowels are growling); naxamakokōmoxta, I sit hungering, hungry;

eahanehāeana, one is extremely, deadly hungry; in Ch. there is no difference between "h." and "hungry". In

former days the Ch. did not have regular meals. On war and hunting expeditions some dried or pounded meat

would be taken along, but seldom in a large or bulky amount. Writer saw Ch. at home and on the trail going

without food for one or several days at a stretch, seeming to take it as a matter of fact. A healthy man

who has gone several days without food is not very particular in what he makes his first meal of.

This has led Indians to eat certain things rather

raw or very dead.

hunt, nataemhon, I go hunting game; eniseneva, he is hunting with bow and arrow (after small game); eemhoneheoneve, one is fond of hunting; navešhēmhons-

tovenoz māhoz, I h. with arrows, also navešhēmhenoz mā-

hoz; eamēmhon, one is keeping on hunting (game); naa-

mēnevozeto, I h. for one on the way (to provide); eamē-

nevozetaeoxz, he proceeds in hunting (to provide); ea-

mēnevozeta, one is a provider (by hunting). Hunting

was not a pastime for the Ch., it meant the providing

for food, garments, lodges, bedding, etc. the staples of a

free, wild life. This providing was strenuous work and

entailed many hardships with which only hardy men

could cope. An old man told writer that sometimes pro-

visions would fail in the heart of the winter and it

meant to go hunting afoot, in the freezing weather of

the North with almost no food for days, and pack home

the game, if found. He once was four days to find a

deer, had to pack it from a day's distance thru a

blizzard, fell exhausted at the outskirts of the camp

and would have frozen to death if his calling had not

been heard in time. See seek. hunter, emhoneheo; eemhoneheoneve, one is a h.

HUSBAND

husband, nāhyam, my h.; nēhyam, thy h.; hēhyam, her h.;
nāhyaman, our h.; nēhyamaneō, our (incl.) hus-

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HUSBAND

bands; nēhyamevo, your (pl.) h.; hēhyamevo, their h.; nahēhyam, I have a h.; zehēhyamsz, the one having a h.; nahēhyameton, I am a h.; nahēhyameno, he is my h.; nihēhyametova, thou art her h.; nihēhyametovaz, thou art my h.; nihēhyametove, I am thy h.; nihēhyametōneo, we are their husbands; zehēhyamestovsz, the one being a h.; zehēhyamestovessō, husbands; zeheszheemsz, the h., the one who has a wife; zeheszheemess, husbands, the ones having wives; zehēhyametto, I having a h.; zehēhyamez, we having a h. or husbands; zehēhyamezē, the ones, our husbands; zehēhyamevoss, they, having husbands; nahēhyametan, I want a h.; nahēhyametanotovo, I want him for h.; see mode of relationship in Ch.gr.
 husband, v. natāosen, I h., save, am careful in its use; natāoszhova, I h. my property; natāoseexan, I h., save my eyes; natāoseēsz, I h., save my word; inf.-tāos- =with discretion.

husbandman, ēnanoehe, farmer; ēnanoevēho, white h., farmer; ēnanoeheve, he is a h.

hush, oanōsz naheto, h.! I say to him; emaxhekotomatto, it is a great h.; emaxhekotomatamanooz, a great h. takes place (in general); see peace, quiet, still.

hustle, nanōokaovo, naetaovo, I h., crowd him; eetaōvāzeo, they (or.) h., crowd each other, see crowd.

hut, mašq, maškono, (pl.), small house; emaškoneve, it is a h.; mašq ehoe, he is in the h.

hymn, nemeoxz, nemeoxtoz (pl. in.); nemeozeva, with, by an h.; nitaaseaxzenon heto nemeoxz, let us start to sing this h., song; see sing, song. *vekoortaje-uooz, hymn, sing of praise also*

hypocrisy, vhanenhessemanistoz, the making a mere appearance; vhanenhessemancheonevestoz, h., mere pretence; vhanetahocemómâtahestoz, h. in religion; vhanetahocemómâtavočtastoz, h. in ceremonials, mere external pious doing, ceremony; momehemazenâtoz, h., flattery.

hypocrite, evhanenhesseman, he plays the h., merely pretends to....; evhanetahocemómâtahe, he is an h., externally pious; evhanetahocemómâtavočta, he plays the h. in ceremonial, religious doings; the preceding terms denote more "externally, by mere form" than "hypocrisy"; suff.-man, in this connection ref. to "play the rôle, pretend", q.v.; vhanenhessemanche, h., mere pretender; evhanenhessemancheoneve, he is an h., a pretender; *-vhanenhessemanche - is used as a suffix meaning depending on;*

hypocrite, moxševos, kind of mint; moxševova, with h. *mancheonevestoz*

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hypocrite, moxševos, kind of mint; moxševova, with h. *mancheonevestoz*

~~even~~ epeve-vamoxta, it is good i. ekagone-ona-vamoxta, thin i.
 chaon a. vamoxta, thick i. eotā-serdomoxta, it has holes, thin, honey
 (milk) also coxso-sarācha, it is cracked, honey c. (ref. not only to rye) evovon
 omoxta, it is today, carities (not thin), cōstova-vomoxta, it is double
 layer; euaivmoxta, it is clear; epopea omoxta, it is pretty, no
 manner of way; eta-hesta-sera-omoxta, it is of snow color, thin
 itake vēcera-omoxta

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itake vēcera-omoxta
 xoxta, just ice
 (frozen on top)
 eotata-a-o-
 omoxta bluish
 where frozen
 deep, eme-
 a-a-
 max-pa-
 soumoxta
 ice with bubbles
 in ice.
 emoxcha-
 omoxta, ice
 in cakes, ice
 gealed in cakes
 emhabuomoxta
 emoxcece
 emoxcece
 water cakes
 emoxcece
 all above
 ice
 ice

quite so hard as "ich" is pronounced in the Swiss
 dialect. ^{maom} ^{empechaosennetto}, the ice forms a jam
 I, nanēhov; nanēhovestoz, my I, person, own self; as a
 pers. pronoun before a v. only na- is prefixed; nanē-
 oxz, I go; namese, I eat; only when special stress is
 laid upon the "I" is "nanēhov" used; nanēhov zemeset-
 to, it is I who am eating; nanēhov esima, it is I, thy
 younger brother; nanēhov zeōenetto, I who am blind;
 nanēhovheme, I and one of them =we (excl.); ninēhovhe-
 mā, I and thou or you =we (incl.). ^{see add.} freeze, crack
 ice, maom; emaomeve, it is i.; maōmeva, on, in i.; makom-
 es, little i., icicle; vēho eoxchōtovanov maom, the
 white people do 'sell i.; maome-hoemhayo, i. cellar; ^{maome}
 etonovaomoxta, the i. is thick; eātoamoxta, it is cov- ^{the ice}
 ered with i.; eātoamoxtansz, they (in.) are covered ^{the ice}
 with i.; eōxomoxta, the i. is cracking; emaomevoxta, it ^{the ice}
 is frozen to i. (liquids); see freeze, hoarfrost; nao-
 hōos, I am i. cold; maomevhos, i. peak, iceberg; heōenona,
 minute, needle like particles of i., driven by wind;
 emakomevoxta, it is a thin sheet of i.; emaomeveoz, it
 turns to i.; emaomestoxta, it is turned to i., frozen
 as with one sweep; ehekonomaomoxta, the i. is solid, it is
 frozen solid; ^{ehōhehōxomoxta}, i. is very slippery
 iceberg, maomevhos; maomevhōseva, on the i.
 iceboat, semo zeoxceamōes maomeva, boat floating on ice.
 icy, emaomezhesso, it is ice like; etōeona, one has i.
 hands; see cold, freeze. ^{hese!} ^{int. vj.} "the idea, (idea) ^{not at all}
 idea, matšetanoxtoz, i., that; epavhetšetanoxtoz, he has
 good ideas, thots; see mind, thot. ^{bōvham!} ^{he is}
 identical, eneha, it is i., the same; enehahe, he is the
 i., the same; etōnēhov, it is the very one
 (or.); etōnēhovetto, it is the very one (in.).
 identify, nahetomemo zeheštōnēhovs, I i. one, declare him
 to be truly the one; nanhesta zehešenēhovs, I i.
 one, say that it is he; nanēhovemo, I i. one, tell that
 it is him, declare him to be the one.
 idiot, emashanē, one is i., unreasonable, insane. Writer
 has only known one case of idiotism among the Ch.
 during the last 25 years. The word "mashanē" has a
 wide application, from dull, stupid to crazy, frenzied.
 idle, nasaatonševe, I have nothing to do, am i.; esaanā-
 kahe, he is i., not industrious; nasaahesthozeohes-
 tové, I am i., have no work; načkokanomoe, I sit i., have
 nothing to do; načkokanomahē, I am i., superfluous, at
 leisure; the inf. -kanom-, -kōkanom- has the meaning of
 "without effect, in vain, superfluous, uselessly"; zeka-
 nozzeassō, the i., unoccupied ones (usually ref. to wo-
 men not encumbered by household duties, having no
 special work); in the distribution of Christmas pres-
 ents, "ekanoma" is said of an article left over after
 all children have been given something; ekanoma =it

ice - eōxomoxta the ice ⁵⁶⁶ cracks open (on river, lake, pond)
 eōxomoxta "frozen" ground cracks open
 eōxomoxta the ice (body of) cracks (ref. to the sound of crack-
 ing)

IDLENESS

ENGLISH-CHEYENNE DICTIONARY

idleness, saanakahestoz, the not being industrious; saatonševehestoz, the doing nothing.

hāxaan, our i.; nahevonāxaenoz, it (or.) is my i., tal-
 isman; navonhāxaevston, I make, design an i.; mātavon-

ers. It is not the peyote which is eaten during the *Wakonce* worship, but a special specimen (usually kept by the *Wakonce*).

the chest of the wearer). The term vonhāxa is related to vonhāe = priest, medium, burner. [The Sun dance, tent *ehevonāxa*]

vonnae = consumed, wiped away by fire]. The Ch. do not *shambetose*
address vonhärz as gods but regard them as powerful *tyrants*.

Arrows belong to the category of "vonhaxa", wielded by the priests to ban the evil spirits. *vonhaxe-
proenatz*

added a regular fetish "mátavonhāxa", and it is in a fair way to be worshipped as a god, becoming a new idolatry.

spurious god. *Zehevonāxasz* *god, demon*
idolater, *zehevonāxasz*, the one having a fetish, a me-

idolatrous, ehōvenietamēnoz ēcemaheon, one is i., trusts ^{trōē geox-}
a spurious god; eoxenietamēnoz zevonhāxac ^{zēvōnaxo-}

one. *actone-mahone-onotzavistz-jake divine*
idolatriy, hevohäxahestoz, the having idols; vonhäxa ze-
mediation

if, heva (governs the sub.cj.), if, in the sense of "on

peva na mo hovahan, i. (whether) good or bad; heva nê-hovsz zemetata, i. it is he who gives to thee; when the

improbable or impossible, as: heva nomàzeheonevetton-
hao.i. I were a thief: heva metaeē.i. one gave me: heva

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vaihäxävhoštoumohes, ido Cator. vaihäxävhoštoumohes, idol. ceremony

-momo- with -ignominy, humiliation, namomoxevoo-men, I suffer 19;
 namomoxevatams and namomoxevohems, I deem, according to
 to be 19; emomoxevota, he acts with 19; namomoxevohem, I treat
 him with 19.

IGNOMINY

ENGLISH-CHEYENNE DICTIONARY

IGNORANT

hāmoxtaezēs mamsaahoeorzeheme, i. we had been sick, we
 would not have come. Hevānš, i. in the sense of "on
 the true supposition that, altho, because, implying the
 truth of the condition", as: hevānšstamenōhevetto na-
 saahavsevoētahe, i. I am poor I am not wrong (doing);
 hevānšheneeno esaamēstohe, i. he knows it, he does not
 explain it. Pref. ve- (governing the sub.m.) = i. in the
 sense of "i. yet, in case that, i. further...., i. still
 (implying persistence of being or acting)"; vehova-
 han, i. it is not; venhesso, in that case; venšemesēs,
 i. he persists on eating; vesaa-amātovatahetta, i. he
 still disobeyes thee. Pref. ox- (governing the sub.m.)
 = if, in the sense of "whenever", combining the ideas of
 condition and time; oxvōmāzevosz eoxcepevetanō, if,
 whenever they see each other they rejoice; oxneševe-
 zēs nioxcemetaenon hovae, if (whenever) we do it, he
 usually gives us something. Pref. mā- (before conson-
 ant) and mx- (before vowels and aspirated sounds) = i. in
 the sense of "in case...., should...."; mxhāmoxtasz, i.
 he is sick; mxooko, i. it rain; mxhavseva, i. it is bad;
 māvōmoz, i. we see him; [confound not mā- with ma-
 which means "when"]; māvōmata, if he sees thee; māvō-
 mata, when he sees thee; natavōmata, when he shall see
 thee. Heva is often combined with mā- or mx-; mxheto-
 metto, i. indeed, i. true; mxhetomsz, i. he is true, i. so
 (as he says); hevamxooko, i. it rain; heva mxhāmoxtasz,
 if he be sick. Pref. eo- (governing the sub.m. and oft-
 en preceded by "heva") = i. in the sense of "whether",
 introducing an indirect question or object clause;
 as: nōztoveha eotoseaseoxzz, ask i. he will go; nasaa-
 heneenohe eotosooko na mo hovahan, I not know if it
 will rain or not; nasaaheeneenovohe coešhovanēs, I do
 not know i. he is dead. Hootam, i. so now, what (sc. will
 it be then).

namomoxevatamazitz see under reproach
 ignominy, aestometanevoo-menestoz, i. naaestometanevoo-
 men, I suffer i.; naaestometanevoo-menestoh, I
 inflict i. on one; namomoxevohem i. stati; namomoxevohem
 ignoramus, emashanē, one is i.; zeamshanēs, the i., dull,
 stupid, idiot, insane one; ononoveozistoz, i.,
 the not knowing well.

ignorance, saaheneenovahestoz, the not knowing; heto
 zehešsaaheneenōhan, the i. of this, it not being
 known; oxsaaheneenōhanchēs hoemanistoz eoxcemaxeosa-
 zistov, i. of the law is punishable. zeononovaomshetta, that
 ignorant, esaaheneenovahe, one is i.; zsaaheneenovahesz,
 the i. one; zsaaheneenovahessō, the i. ones; na-
 saaheneenovaetohe, I am i. of it; also nasaaheeneenohe,
 I do not know it; nasaaheeneenovaetovo, I am i. concern-
 ing one; Oxsaaheneenovahēs, Ignorant, pr. name; evēpeš,
 one is i., is empty minded; inf. -ononov- = i. of, not
 knowing well, dubious of; naononov, I am i. of it, do not

as if it
 would, would
 is expressed
 by Hava
 followed by
 the 11th. mode
 Hava ota
 must be
 as it is
 never said
 see "a"

ho- a
 pref. governs
 subordinate
 comp. demot.
 if, re sense,
 occurs, comes
 to, takes place
 ho-hovantoz
 it - he is going
 ho-saa-oz, oshetta
 if I (come not
 to) do not
 speak.

namomoxevohem
 as anoth
 zeononov
 that which
 follows ign.

naactahams,
 I have me-
 ign. of ignor.

naononoeta
 I act ignorantly
 na-mion onacvota
 I act at random

zeononovetquokemeven, the i. ones
 568 Obetano, I am unable to understand
 zepepeobetanokemeven, void of underst.
 zepepeobetanokemeven, I fail
 zepepeobetanokemeven, backward
 zepepeobetanokemeven, inferior

IGNORANTLY

ELICIT

→ This

ignore, nasaananovohe, I i. one, do not recognize him; na-^{implicia} nasaananovohe, I i. it; nasaananoné, I am ignored, not ^{ness} recognized; saananovazistoz, the ignoring, non recog-^{unexp} nizing; nasaananomevahe zehešepevoého, he ignores my kind treatment of him. Tsē esaananatanotohe, one purposely wants to i. it; tsē esaananatanotomovohe Maheon hešivastastoz, he does not want to recognize, purposely wants to i. God's mercy. ^{ind - saanamemor - denota. dina-}

111, esaapevomortahe, one is i., ^{up.} not well; ehāmorta, one ^{gristle} is very i., sick; ehāmortaēoz, one becomes i.; saape- ^{ugly} vomortahestoz, the i.; etakovstaha, one is i. ^{disposed} natured, i. hearted, rancorous; etakovetan, one is i. disposed ^{see p. 608d.} (frowning); esaahotoahe, one is i. bred; emomáta, one is i. ^{see} tempered, irascible; nahes'senovoého, I i. treat one; hes'senovoēstoz, i. treatment; nahestoēmo, I speak i., ^{temper} hatefully of one; nahessevoto, I speak i. to one, accuse him of; inf.-havsev- in an i. manner, badly; chavseve- ^{p. 1044} manehe eszehe, the coat is i. made; ehavsevetan, he ^{top of p.} feels i. in mind; inf.-saapeve-, -saapave- = i., not well; esaapavemanehan, it is i. made; esaapavenónonettan, it is i., not well connected, related; nahavsevemo, I speak i. of one; nasaavoemohe, I speak i. not well of one; havs, the i., evil, bad; ehāmortaenōhe, one looks i., sick; inf.-ato- denotes "i." in the sense of "entangled, mixed, in disorder"; eatoēta, he acts i., transgresses; eatoeszehe, he is i. haired, has a bushy, disheveled tangled head (hair); see tangle; zetohetāehavseva, all the ills, all that is bad; heovasz hešehāmatazistov, all the ills (infirmities, pains); zetohetāheškovoeve zeoxchoehotaez, all the ills (thorny things), hurtful thrusts that come to us.

ilbred, hehetovanohetan, i.man; ehehetovanov, one is i.;
eonisomhekonēstata, one is i.; see bred.
illegal, esaahoemanistovhan, it is i., not lawful, see
law. *see Feb. 7p. 1044 - Tenner*

illegitimate, eemoxtōēn, she has an i. child; emoxtōēn-
orzz, i. child; heemoxtōēnorzetto, her i.
child; niemoxtōēnorzz, thy i. child; eemoxtōēnoxzeve, it
is an i. child; (from emōs =secretly + -ōēn =have, give
birth to a child); zeemoxtōēnoxzeveō, i. children.
Eemoxthossē, she is with child illegitimately, see
pregnant; *e mean, he come from unknown origin, water; one is another,*

illicit, hovae zenhastoohe, something not allowed, forbidden, unlawful; see forbid; hoxtovotazistoz zenhastoohe, i., forbidden trade; hovae zenhastoohe nivenesevenov, do not that which is i.; heto neševestoz ninhastomonenon, this doing is i. for us; hoemanistová nioxchōstomōnenon vēhoemāp, by law whiskey is i. to us.

see "comberpart, also appearance; see p. 10406, bottom
 not confuse with
 aetomēvōhetanoxtoz, im. dream, vagaries
 aetome-taxtomne-ōhetanoxtoz, dreamlike
 he is one known by

ILLIMITABLE

ENGLISH-CHEYENNE DICTIONARY

IMMATERIAL

illimitable, esaatāenehan, esaatāenistovhan, it is i., boundless; also esaatāenettan.

ill-natured, ehāesenov, one is i., cross, crabbed; emomā-ta, one is i., irascible.

illness, hāmoxstastoz, see sickness.

illuminate, see light. also p. 672a and under "illumine" see p. 5606
illusion, rendered by "hōve" = under the impression; see mistake.

image, pāozistoz (in.), usually pāozistoto (or.); zistove, it is an i., picture, photograph; navosta, my i., my person in the sense of statue (less inl. person).

use now, was said of the whole person, represented by a statu-
 doll or something formed with clay); vonhāra, zevonhā-
 xaevsz (or.), i., idol, talisman, fetish; see idol; niva-
 ehēnēhovstovsz, whose i. is it? Ehemātasoomaeha, it is

an i., reflection; ehemātasoomatto, it forms an i., re-
 flects (as in the water). [The Ch. holds that the i. of

a person (especially when reflected) is his spirit; mātasooma = spirit]. Niseešenemo ēyo, thou art the i. of
 thy father (thou art like thy father, in the face);

Maheo ēmanoōn vostano tēma zehestavos, God made man
 after his own i. (stature, being).

imagination, vhanetoxtoetanoxtoz, mere fancy (in thot);
 evhanetoxtoetanoxtove, it is i., it is imagi-
 nary; zistoxtoetanos exxetaomeametan, he lives after
 his own i., fancy, his own way; see fancy: aetomēvōhetanoxtoz

imaginative, evhanetoxtoetanonov, one is i. imagine, navhanetoxtoetan, I i.; zevhanetoxtoetanoz, the
 one who imagines; navhanetoxtoetanota, I i.
 it, concerning it; navhanenhešetan, I i., think, suppose.

imbibe, see absorb. imitate, natōszého, I i. one; nahoxeszého, I i., counter-
 feit one; nahoxeszesz, I i., counterfeited it; na-
 hoxeszistovo zehešēhaes, I i., counterfeited one's voice;
 natóaovo, I i. (when putting on something to resemble
 another, as Jacob did with the kids to resemble his
 brother). imitation, tōszehāzistoz; hoxeszehāzistoz, i., counter-
 feit; tóao vazistoz, i., the making to resemble;
 voz, in i. (mocking). implement, zetaneneo, zetaneneonoz (pl.), i., tool; ezeta-
 neneoneve, it is an i.; zetaneneoneva, with an
 i., tool.

immaculate, esaatasehe, one is i., has not spots, defile-
 ment; esaahestaschestové, one is i., has no
 blemish; zsaatasehész, the i. one; zsaatasehehan, that
 which is i.

Immanuel, Maheo-nivessevaen, God-with-us (or: Maheo-ox-
 vessevaezész).

immaterial, esaatonsohan, it is i., of no consequence;
 inf.-kanom- carries also the meaning of i.;
 natōzheivostanehevetov, im. one, living like him.

esaazheikovanēkervstanov h i i m. has not being
 saazheikovanēkervstoz, immortality, the being i m. saazheikovanēkervsta-
 aomenheitz, saazheikovanēkervstanovestoz, the state or world of
 i m.

IMMEDIATE

ENGLISH-CHEYENNE DICTIONARY

IMMUNE

ekanomeēsz, his speaking is i., let him speak, it mat-
 ters not; ekanomehomos, it is i. that she cooks, it mat-
 ters not that she cooks.

immediate, ae., i., close by.

immediately, inf.-tom- = i., forthwith, at once; nitatome-
 nahaz, I will kill thee i.; inf. onehe- =

very soon, i.; zeešēenemesetto exōnehohoeoxz, he arriv-
 ed i. after I had eaten; see instantaneous, expressed with suff. -Vizeu

immense, rendered by inf.-mame- = very great of bulk, but
 always used with the v.; see bulk; emamemansze-

no, he made (something) i.; hovae navōxta emamhota

to, I see something i. on the prairie, lit. setting i.;

soss emahao, it is i., of large size; soss emahaeta, one

is i., of large size. emametōhahomohetto, it is an one, appropriation

immerse, see dip, plunge; eātohōva, one is immersed,
 buried under water; writer hears Ch. speaking of

the "zesēenessō" to designate such who have been bap-
 tized by immersion; the term -sēen means "to step, de-

scend into a lake or river" but does not imply a com-
 plete immersion; it is an one, with two i. m. i. m.

immersion, ātohōvatoz, the burying under water; sēenis-
 toz, the descending into water; sēenistovā

evešēōstahe, one is baptized by immersion, descending
 into water; zesēenessō, the ones baptized by i. (only

the connection will make this understood, otherwise
 the term means simply: "the ones descending into wa-

ter"). it is an one, dip, i. m. one / see the water: naēōs

immobile, esaamomoozechan, it is i., does not move; esaa-
 momoozé, one does not move; eheceō, one stands

i., without moving; ehecea, it stands, sets i., fixed.

immobility, saamomoozhestoz, the non moving; heceōhes-
 toz, the standing immobile, rigid.

immortal, zsaahenāestovettan, that which is i., has no
 death; mātasooma esaahenāestové, the spirit is

i.; niornāhemā oha nisaahenāestovehemā, altho we die
 we are i. chonca saazheikovanēkervstoz, i. m.

immortality, saanāhestoz, the not dying; Maheo nitose-
 vešenhōmanaenon saanāhestoz, God will clothe

us with i. saazheikovanēkervstoz, the never dying

immovable, ehózemomooz, it (or one) is i., cannot move;
 ehecehō, one stands i.; etoomahe, one is i., un-

changeable; etoomatto, it is i.; inf. -toom- =staying

the same, not changing; see change.

immune, inf.-moeno- denotes i. (Ger. gefeit); namoenoehe,
 I am i.; namoenoevsan, I am clad, dressed so as to

be i., wear clothes that protect me from vulnerabili-

ty; zemoenoevsanessō, the ones protected, made i. (in

their garments); namoenoevhoneon, I am clad with im-

munity (also fig.); namoenoovo, I make one to be i.,

protected, that no evil can befall him; namoenoa, I

make it i.; heto esēoxz navešemoenoon, I am made i. by

chekšimco, they are impaled: nahetšimaz, I i. myself, also chōseme
 see hang. (by Ch. usually understood by imp. natošstōno, I impale him
 (at the point of something) etōšstōno, he i. impale (horizontally)
 imperishable, toometto zedazhie-anošsemevketan or -vāan
 immutability denotōva geaa-heronēoxzerhan

IMMUNITY

ENGLISH-CHEYENNE DICTIONARY

IMPEND

this medecine; emooxoneta, one is i., stone hard,
 "flinty", possessing great endurance, tough; zemooxone-
 tassō, the i., flinty ones (or.); hozechestovā niveše-
 mooxonetamā, we are made i., flinty, tough by working;
 mooxevostanehevestoz, a life possessing endurance, cap-
 able of resisting pain (physical and otherwise); mo-
 oxevostanehevestoz momoxemetata Maheo, may God give
 thee a strong, robust life; mooxevostan, a robust per-
 son: inf.-mōkon- = safe, invulnerable, untouchable, perfect (see safe, p. 9)
 immunity, moenohestōz, i.; moenoevsanistoz, the putting
 on i. (in dressing); moenoevsanistoto, dress,
 cloth of i.; moevhoneō, cloth, apparel which gives i.
 (Ger. gefeierter Anzug); mooxonetātoz, state of i.,
 toughness, of great endurance.

immutable, see immovable, change

impair, rendered by inf.-shov- =getting less; nashove-
 vōsan, my sight is impaired; eshovepevomoxta,

one's health is impaired; eshoveoz, it becomes impaired;
 natotonšemanisz, I i., spoil it; see spoil, harm; na-
 havsevana, I i., deteriorate it; see bad, less, diminish.

impalpable, zsaamxāōhan, that which cannot be touched;
 esaamxanehan, it is i., intangible.

impart, naoneno, I i. clothes to one; v. suffixes -āho,
 -ēho and -oho denote imparting; nanaō, I i. death
 unto one, kill him; nahāmoxtaēho, I i. sickness unto
 one; navoešetano, I i. joy to one; see causative m.

impartial, rendered by inf.-vovoxpon- =strict, i.

impassable, esaatonšesōp'nistovhan, it is i., lit. there
 is no means of going thru; ohē esaatonšehox-
 or'netōhan, the river is i., cannot be crossed.

impatience, azetanoxtoz, i.; henectanoxtoz, anxiousness,
 i., fidgetiness; saaōēnovahestoz, i. (state);
 saaōēnovetanoxtoz, i. (mental); see perseverance.

impatient, naazetano, I am i. (in mind); naheneetan, I am
 i., fidgety, anxious, eager; esaaōēnovahe, one is
 not patient, persevering; esaaheōēnovetanoxtovē, he has
 no patience; zsaaoēnovetanonovēs, the i. one; zehenee-
 tanoss, the i., fidgety ones (or.); nasaaōēnovaetovo, I
 have no patience with one; naheneetanoho, I impart him
 impatience; enonotovetan, one is in a hurry (mental), i.

impecunious, esaahemakātaemē, one is i., has no money

impede, see hinder, prevent. inf.-hove- =imp. intercepted by; "hōāp" partially

impediment, hovae zvešhestomecozistove, something by
 which hindrance is caused. ROSE = "hōāp" partially

impel, rendered by verbal ending -aovo in the sense of
 "make, cause one to"; naamaovo, I i. one to go, drive
 him; naasetaoovo, I i. one to leave; suff.-āoe (āe and
 āhe) denotes "urging to action"; navovistomevāheto-
 vo, I press instruction upon one, i. him to know.

impend, rendered by inf.-toseše- =impending, about to
 occur; etosešenēstove, death is impending; see

see partial; nasaa-hovae-veš hēp hōhā-maztomotāhe vōtan
 nasaa-hovae-veš hēp hōhā-maztomotāhe vōtan

namanosē-tohoxor atamō, I deem them all alike etc.

see "partial".

impassive
 ehēzetan
 he is i. -stolid

i. x. control
 restive chafing
 fidgety

[illegible]

haxke, denotes imp. as in haxke uiraoz, who could
→ impostor, etoxtôsema, he acts as an imp.: etoxtôsemaev, he
is an imp. (apposite) fraudulent, see p. 363 bottom

IMPORTUNATE

ENGLISH-CHEYENNE DICTIONARY

IMPRESS

important - inf. - p opā denotes, worthy of regard, heed: epopāetan, he is imp. / imp.
the importance of this work. see heed, pay attention.

henora ze - importunate, zeōzetanosohesz, the i., bothering one; ôze-
tanosohe, the one causing importunity; zema-
vetanosohesz, the i., wearying one; mavetanosohe, the
one causing importunity, weariness; eōzetanosohëve, one
is an i. one; emavetanosoheve, one is an i., wearisome
one; eotaōzetanonov and eotamavetananonov, it is i.

importune, naōzetanoho or naōzetanosého, I i. one (the
first term denoting "imparting" and the sec-
ond "causing"); namavetanoho and namavetanósého, I i.,
weary one; namaveēsztova, he importunes me by his
talk; namavevēstomeva, he importunes me by his asking;
namavenōztova, he importunes me by his questions; na-
mavenhāzeva, he importunes me by his coming; zeoxma-
vetanohasz natašivatamo, altho he importunes me I will
be merciful to him; eōzetanosohë, emavetanosohe, one is
i.; eōzetanosohetto, emavetanosohetto, it importunes;
eōzetanosohestove, emavetanosohestove, it is i. (an im-
portunity); rad.ōz- = vexing, bothering; rad. -mave- =
tired, weary of.

importunity, ôzetanosohestoz, i., bothering; mavetanoso-
hestoz, i., the wearying.

impose, nahešetxeovo, I i. upon one; nahešetxea, I i. up-
on it. The term is not the exact equivalent of

"impose", but implies force, pressure. = impossible, hóosz, i.; inf. -hóz(e) - = cannot, not able to,

not possible, fails to; ehózenhesso, it is i.,
cannot be; ehózeohāe, he cannot rise, it is i. for him
to rise; ehózetanonov, it is i.; hovae esaahózetanonov-
vé Maheo, nothing is i. to God; esaahózetanonovhan, it
is not i.; zehózetanonov, that which is i.; nasaahóze-
tohe, it is not i. for me, I can do it; nahózeta, it is
i. for me, I cannot do it; see impotent, power. Ekoxce-
hotoanatto, it is almost i., extremely difficult, hard;
hena mo zekoxcehotoanattan, what is i.? Enšheneena ze-
hešhózetanonovez' heto hozeohestoz, he knows the im-
possibility of this work, that the work cannot be
done; ehosan, it is i., impotent, powerless; hovae esa-
hosánehān oxmātanoozistovēs, nothing is i. when there
is one mind, when all agree; see power.

impostor, see deceive. -saavota-

impotence, hosahestoz; see impotent, powerless.

impotent, rendered by inf. -hóze- (see impossible); na-
hosáovo, I am i. against one; ehosan, it is i.;

impracticable, esaatonšeneševstovhan, it is i., cannot be
done. -in sense of forced upon self. -rise, -never-

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

i. thee? Navonhosemo, I i., influence one (in words);
heto zēnistomonetto naveševonhoseman, I am impressed

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

impress, heto naēvetanoha, this impresses me, causes me
to consider; nitónšetanoha heto, how does this

as -voheta) -; -vata -; -voe - = in the proper manner,
way, befittingly, suitable, the negative will be
-saavohet -; -saavata -; -sadvoe - in an
improper way; another word is -hoesk - = out of
place; choosihæta, he acts imp., wrongly, blunders
ENGLISH-CHEYENNE DICTIONARY

IMPRESSION

IMPURE

- by this which I heard; see imprint; zeēvevehōxtom
epāaohe natšetanoxtozeva, what I saw impressed me lit.
... is pressed close in my mind. *naetacoran, naetacoro, I imp.*
impression, zēvehōmo naonoatamo, when I saw him, I had a *upon me, and in*
good i. of him, deemed him straight, honorable;
zēxēs nasaapevatamohe, when he spoke he made no good
i. upon me, lit. I did not deem him good; nitónhes-
setamo, what i. hast thou of one? Tah natónhessetanamé,
what i. do I make, lit. how is it thot about me? Nitón-
hesseztanov, what i. does it make upon you, lit. what do
you deem, think of it? See imprint, print; evosaomohet-
to, it leaves an i., mark (as something worn that
leaves a mark, imprint, like eyeglasses on bridge of
nose). *voosax, m. indentatum, hole caused by pressure, tread*
impressive, see commanding, dignified. *imp. - uotōkoo - with awe*
imprint, amhozistoz, i., track; heamōzetto, one's i. *upon me, and in*
track; zepāavæohe, the i. (in writing); see
print, track: *he osax, m. imp. like a hole in ground*
imprison, naēstano aenonemhāon, I put one into a prison; *custodita*
see prison; ehoe aenonemhāon, one is imprison- *manus, an*
ed; ēstanazistoz aenonemhāon, imprisonment. *imp. under*
improper, esaapevaehan, it is not good; esaaonoaehan, it *it is etc*
is i., not correct, noble; nasaaonoaztohe, I deem
it i.; inf.-saa- = not, without + -ono- = proper, cor-
rect, well, straight. *imp. - hoek - and - hoek - wrong, out of place*
improve, napevanen, I i. (something); napevana, I i. it;
napevano, I i. one; nahonaovepevanen, I i., in-
crease the quality of; nahonaovepevana, I i. it; oxhōe-
stomazēs Maheonemxisto nivešhonaovepevanāzenon, by
reading the Scripture we i. ourselves; hozeohestovā
vostan evešhonaovepevomortamanehe, thru work a person
improves in health; zehešzetomax nāthoe evešheshona-
ovepevomaene, by being plowed my land has improved;
heneenovastoz eorxhonaovepevane, knowledge is being
improved. *ep evomaoz, his condition imp. napevomaazetovo, I*
improvement, zehossepevane, zehonaovepevane, the i., that *fin. his*
which is improved; zemāhonaovhota nāthoeva, *condition*
all the improvements upon my land (of things stable).
improvident, esaatāoszhovahe, one is i., not saving;
see provide, prosperous; esaanēvoné, one is
i., imprudent, spendthrift.
imprudent, esaanēvonhe, one is i., rash; esaanēvonoetazé,
one is i., rash, does not control himself, care-
less; esaanešetahe, one is i., rash, thotless.
impudence, tōvahestoz; etōvahestove, it is an i.
impudent, etōvahe, one is i., brazen, bold; zetōvahesz, the
i. one. *esaahetōmake i. unchaste*
impure, etasehe, one is i., defiled; etasetto, it is i., it
defiles; esaahoreachan, it is i., not clean; esaa-
horeache, one is i., not clean; esaahoreōmehan, it is i.
(sp. of liquids); eōrenitam, it is i., filthy; eōrenitam-

- hau- denotes commotion, agitation, disturbance, perturbation, excitement
 and hama- denotes, however, the opposite.
1. = not as intended, wrong, incorrect, overmuch, not in accord. with
 cataeta, catandz, atospeha etc.
- xo- denote, the "caring, soothing, amounting, palliating."
- nōno- and -nōno- = dried and hard, like grass, in the fall, sapless
 and withered, old, in above sense saashe's-nōnōgehan,
 that which never bec. old, withered and etc.
- heiez- -heieztoe = accomplished, execute, effect, perform: gehiezeromotoe,
 that he has wrought for us.
- oto- seems to indicate duplicated, intricate, involved, complex, com-
 plicated, folded, or apt around a center, see braid, weave
- (h)oua-, and -ehāua- = again back another time; ua-
 and uā- = again, I come ag. another time; ouavetto and
 ehāuavetto
- xuep- = extending out flat or stretched: xaupepmanacetōes, spade
 -xue- = lengthwise; ~~uaxau~~ uaxau = uauuaro (long), I cut tree in 3 parts,
 -auu- = crosswise
- uauou- = languid, drooping, wilting, tender, delicate, enervated, molli-
 -ahou- = of doughy, mortar, pudding consistency, e ahouetao, Pez
 (melon) are of such consistency (much)
- uoxto- = culm: uoxtatame: -uoxlouoxta, -uoxtaouo-
- uax(e) = gall, embitter, irritate, molest: uaxououo, I g. me
 as you do.
- uāsto- = rid, remove, ^{from} relieve: uāstoez, it is all removed
 tripped. uāstocauuoxtoe, feeling of heavy red
- repoto- = to relieve, relax, straighten out, as, from a coil
- (h)oham- = fatty, greasy, oily, uachouuere, I eat fat.
- ota- = all thru, all over, completely, thoroughly, searching
- ta- = ref. to disappear from view, go behind, otā-cataoe, he
 dis. to become hidden in the water.
- mae- -meuee- = pearly, shiny like pearl, enamel.
- ahou- = of budding, tenacious, viscous, constrictive like asphalt, tar
 bräunen, heavy mud: gahōnouao, gum like the ground.
- uonohore- = gradually reducing in amount, size, kindit, etc. uonohore-
 netota, it g. r. in size the size had before; uonohoreastom,
 in building.
- hoham- = excellent, more excellent, above, superior: uanohamapeta, deer is so
- ue- and -oueo- (in) -ouehe- ref. to a solid body ref. to a
 circumference. chaestoueo, emahadueo ^{and round}
- uā- = dispersing, deling or deding out (in continued process) uouapeto:
 uouapeto uouapeto, five uouapeto

nam - inf. to take back a mission, namamochi, - from me.
 namama, I - d. namamasham, he. It. nam a.

-nooeva - demot. unassuming, unpretentious, not presumptuous,
 humble, modest, not a ^{one self forward}, unobtrusive
 enooevavostanchesho, wa. -

-hotou - denotes (see p. 599, top)
 - (he) totov - interfering q.v. - tototov - (see interfere)

-ata denotes "a faced, surfaced lie, also addict to, prone to
 -ata - a suffix means accidentally, unavoidable

-mokon - ^{found the exact meaning is "bolt-like"} is difficult rendering for it: denotes "taut,
 tidy, faultless, flawless, single, unerringly, evenly
 close to the Ger. "Oben Falten, einpältig (in good sense)
 evenly and straight": emokono - emokono; ^{related to moon-beautiful, dainty, elegant, graceful}
 namokouana - I even it (without asperities
 or folds) emokouahe, he is made so.
 It also implies evenly compacted, concentrated
 evenly round and long. - The English
 "bolt" a verb or noun (in a "bolt" of clothes, dry goods)
 of the back shooting down upon a victim
 emoko - Boltlike, bolt upright, of trees
 standing to the Okegum say emokouahe

-so - denotes ^{penetrate, perforate} into, to the inside of (ref. to right)

-so(va) - same

-so - (not short o!) nasoheneenov, I know the
 inside of him
 Makeo nitoumau, Pak sees us into: the
 inside of us, into us

-keneetan - the German "gepaunt zu", tense, eager to (mental)

-azetan - impatient, anxious, fidgety to (see eager, fidgety,
 restive impatient)

-naeze - (before t it becomes -naest - (see under one p. 769 top;
 expresses "single, one" see single

-naezem - denotes "one, as a unit" (see p. 768-69)

-ta - exp. to full end, size, amount, all over Makeo natā-hekoustakaōi.
 Pak strengthen my heart all over, fully, completely. natā-hestaka-
 oho, I encourage, encourage him fully.

-nov - ^{to move} slanting, inclined, bent forward, level, oblique
 (movable) teneche, hand is bent: enavotō, it stands
 as suff. - nov, nova, chavera, choxeavva

-se - to scrape
 -se - broken, slick of wood (see trim, scrape, scratch
 -se - to scrape

ENGLISH-CHEYENNE DICTIONARY

INCLUDE

INCOME

suffix -ata = inclined see addicted, habit.

-hetosse-
incl. -fond
of bent on.
chetooseneve
he is fondly incl.
hant, has become
in.

self-nova in an
adj. denoting inclina-
tion, or the Engl. suff.
able; chatooseneve
inc. to incl. to
to good
cloxeasova
incl. to deatli
us

navehane-
incl. close, on
incase.

zêvehanome-
votto nishema-
emeva, as how
inc. me on thy
hand

inf -hōvoc-
debtors incl.
all

(in.) inclines (setting); eaveō, it (or.) inclines;
eavhōsta, it (in.) inclines (in a suspending, hovering
state); eavhōsz, it (or.) inclines; rad. -av- denotes
"falling over"; enemeota, it (in.) inclines, deviates,
it sets obliquely, slantingly; enemeō, one stands, sets
inclined, deviatingly; enemetaho, one rides inclined to
one side; see side; enemehōsta, it inclines (hanging)
to one side; enemehōsz, it (or.) inclines to one side:
(suspended); natōeamàtovo, I am inclined to obey, be-
lieve him; nahoxsetan, I am inclined, want to join; na-
hoxsetanotovo, I am inclined towards one; nahoxsetano-
ta, I am inclined towards it; napâetan, I am inclined,
stick close in that (to something or some one); napâ-
etanotovo, I am inclined (close) towards one; napâeta-
nota pavevostanehevestoz, I i., stick to a good life;
eotavomaoeha, it is inclined, sloping (ground); zêmha-
moeha eszhešeanomaoeha, the land is inclined towards
the sea; eanhocsetto, it inclines, slopes (of a hill);
eanhomaeoz, it is i clined, slopes, when the road is
"tilting", not level; eanhoeseoz, it inclines, slopes
(road or river, ref. to its course downward); hohamos,
the i. of a hill, mountain; see slope, tilt.

include, nanoana, I i. it; nanoano, I i. one; zenoane, that
which is included; enoane, it is (or one is) in-
cluded; novreoxz, i. it in the writing! Enozhevo, he in-
cluded this (in saying); heto načszistovâ nanonheto,
I i. him in my speech; nanohestana, I i. it (in taking);
enovovistomosanistove, it includes teaching; nha zsa-
noanēsz, the one not included; esaanoaheonstovhan, it
does not i. (in ceremonials, doings); enooēta, he in-
cludes to his doing, ceremony; zeoxēōstaesz enozesse-
mómâtavoēta, altho he be a christian he includes the
Ch. ceremonials; esaanoaahan, it does not i., imply;
enonāestove, it includes death; esaavovoxponenoae-
han, it does not necessarily, strictly include; eno-
veāz, one is included (in a company, gathering, etc.).

inclusive, the Ch. has a form including "thou and I, thou
and we, you and I, you and we" in one term;
thine and mine, thine and ours, yours and mine, yours
and ours, also make up one term of the possessive. In
the coordinate cj. the i. is formed by pref. -ni and
suff. -â, as: nimeshemâ, we (thou and I or we, or you and
I or we) eat. In the possessive case the incl. is made
by prefixing ni- (and e- in some irregular nouns) as:
nimesestonan, our (yours and mine, yours and ours, thine
and mine or thine and ours) food; ehan, our father.

incoherent, cvoveevenesz, he speaks incoherently, broken-
ly; esaanōonettan, it is i., not connected,
not in line with.

income, amhastoz, i., receipt; noce ā naamhastoz, my i. for
one year; etahane zeamhatto nistoha noce ā, this

-se
-set
-sese

is my i. for each single year; makätansz zeorxeamhat-tonoz noce ā, my i. in money for one year; naamha, I receive, I get.

incomparable, esaatāohemehan, it is i., not to be likened; hovaeva emesaatonše-seexovatamehan, it cannot be compared with anything.

incompetence, saaotoxovahestoz; nisaaotoxovahestoz, thy i.

incompetent, esaaotoxovahe, one is i., unwise; esaaotoxovaztohe, one is i., concernig it; zsaaoxovavahesz, the i. one. *chōsotake* - *chōsotazemak*, inc. see *inefficient*

incomplete, expressed by inf. -saaēševāxs- =not complete; -saaēšēn- =not finished; -saaēštā-

=not reached to the full size or amount, scope; esaa-vāxtanehan, it is i.; heto mhāo esaaēševāxsaxatohan, this house is i., stands unfinished; esaanistxeheo, they (or.) are i., not all, some are lacking; esaanistahanehsz, they (in.) are i., not all, some are lacking; esaaēšēmanehan, it is i., not finished (in making); esaaēšēēnanehan, it is i., unfinished [esaaēnanehan, it is not set down]; esaaēštāeozehan, it is i., not sufficient; esaaēštāenehan, it is i., does not reach to; esaaēševartoētastovhan, the doing, ceremony is i.; enizeoz, it is i., lacks, comes short of; esaaaxatohan, it is i., not ripe, ready; esaaaxatohan, it is i., not set finished; esaaamase-exanehan, it is i., not finished.

incomprehensible, esaanoxtovheneenōhan, it is i.; zehe-tāesaanoxtovheneenōhan nszhotxheneenomonenon tonexoveva, at some time all that is i. shall be revealed to our knowledge; nasaanoxtovaztohe, also nasaanoxtovheneenohe, it is i. to me, I cannot grasp it.

inconceivable, esaanoxtovetanotōhan, it is i.

inconsequent, see changful.

inconsiderate, esaaōhetanonové, one is i., thotless; esaaōhetanonovhan, it is i.; papas nasaa-hessetamohe, I am i. of one; esaapopaestomohe, one is i., has no regard for; zsaapopaestomohesz, the i. one; zsaapopaestomovohess Maheon hešivaztastoz, the one i. of God's mercy.

inconsistency and inconsistent, see changeful.

inconstancy, senomastoz; esenomastove, it is an i.; neheoxseonevestoz, i., fickleness.

inconstant, esenomaē, one is i., fickle; corksenomaēoxz, one is i., goes with the wind; eneheoxseone-

re, one is i., soon changes; see changeful; zesenomaes-sō, zeoxksenomaēoxzessō, zeneheoxseonevessō, the i. ones; eneheoxsevastaneheve, one is i. in his life, living; also rendered

inconvenience, saanotoxaeahan, that which is inconvenient, unhandy; see handy, hinder.

inconvenient, esaanotoxaeahan, it is i., unhandy.

incorrupt, esaahekotxahan, it is not corrupt; see decay, *pickles*

incontinent: esaa-kōm-helkonhestometanot or az-he i. in. 579, cannot keep himself chaste

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incubus rendered by -momsana = difficult, cumbersome, dangerous, painful, unable to move

toom-saaghes-astoëvs tavestoz
impossible blunders

INCORRUPTIBLE

ENGLISH-CHEYENNE DICTIONARY

INCURABLE

esaahkotreeozehan, it is i. ^{zsaamatoaeoxzehan, that which does not}
incorruptible, zsaamatoaeoxzehan, that which does not

corrupt; esaahkotreeonevhan, it is i.; esaahematanëoxzistovettan, esaahetxeoxzistovettan, it is i., has no corruption. ^{zsaamavouëoxze-vostauehestoz}
incorruptibility, saamatoaeoxzistoz; see corrupt, decay.
incorruption, saahkotxahestoz; saamatotxeoxzistoz, i.,

the non corrupting. ^{cheëvëthexoxze, they inc. multi}
increase, emanoxz, it increases, grows; inf. -honaov- = ^{spreading}

i. double; nahonaovana, I i., make it once as much; emanetanotto, it increases, prospers; emanetanona, one is increasing, prosperous; nimanhestaomenhemâ, we are increasing, prosperous; namanetanotovo, I want one to i.; emanhestaomeneco, they (or.) i. (as a generation), prosper; maphestaomenhestoz, the i., growing, prosperity; nstaëšëeëaënenon, it will make us i.; nstanhešëeëenëhemâ, we shall i., lit. stand many in sight; nstavešëeëenënenon, by it we shall i. (be great, numerous). To be many, great in numbers meant a good deal to the Ch., far more than i. in property. Uppermost in their minds was the desire "to be many, to stand as a great multitude". One fact that effects them deeply is the gradual diminishing of their number, which is more and more evidenced to them by the shrinking of their camp circle at tribal gatherings. To pray for them that they "become a great many" finds a tender spot in their hearts. The "Messias belief" was wildly and enthusiastically accepted because it promised them the one great desire of their heart "to stand as many", increase in number meaning to them the strength of their tribe. Maheo momoxeëšëeëaënez, may God make us many (increase)! Etavetonetto, the cold increases; etavomatto, the pain increases; eashëoetameoxz, it begins to i. in depth (river, lake); ehëstaeoxz, one increases, in height, tallness, grows tall; easeëeëoxz, one increases in age; emahëeoxz, one increases in volume; ehëenëheoxze, they (or.) i. in number; ehëenonoeoxzettons, they (in.) i. in number; nahaestoetan, I want to i. (in number); nahaestoetanota, I want it to i., to be much of it; nahëestoetanotovô nanison, I want my children to i.; honaoveamhastoz, the i. (by receiving); see increment.

incredulous, see doubtful.

increment, hovae zehoxstane, also zehonaovane, zehonaoveamhastove, that which is added, the increase; see increase.

incubate, enhohona, she incubates, is setting; see hatch.
incur, etaomenešetovâz, he incurs, brings it upon himself.

incurable, esaatonšëénoehan, it cannot be cured, healed;

inf-ô- has the meaning of a stand, of increase, plentifulness, abundance, when connected with
ešë - ešëobere (= zectameano)

incurable in sense of addict, inherent, hereditary, inescapable is rendered by suff. -ata, see hereditary or heredity.

esaatonšeexaôhan beto hāmoxstastoz, this disease is i., lit.cannot be overcome; esaatonšeevhapevanehan, it is i., irreparable, irremediable; zeto zenonotov-sešsz esaaevhatonšeonoanehe, this drunkard is incorrigible; zeto zehāmoxtasz esaatonšeevhapevomoxtamanehe, this sick one is i., cannot be made well again; zeeše-ohākanas esaatonšeeñoche, the consumptive (-ešeohā- = already much, in advanced state) cannot be healed, is i. indebted, naheamhasenistove, I have a debt; nahenistas-

tanenistov, I am i., owe for articles bought on time; hahō tass naheamasenistovetovo, I am i. to one, owe him thanks; hahoešetanoxtoz naheamhasenistovetovo zeheševistāmas, I am i. to him (owe him thankfulness) for having helped me. See owe. *naamhasevnomoxta- feel in, obligated*

indecenty, ôxenitamooanistoz, i., in words; ôxenitamooēstoz, i., in acts; ôxenitamhestatōz, condition of i.; matāevestoz, i., lewdness; tonšenovehestoz, i. (in women); tonšenokastoz, i. (in men). *etancevnomox, not which i. ind.*

indecent, eôxenitamooan, one utters i. words; eôxenitamooanistove, it is an i. utterance; eôxenitamooēta, one acts indecently; inf. ôxenitam- ref. originally to scum, filth, as seen over muddy water, and in the fig. denotes "obscene"; eôxenitamēvostaneheve, one leads an i. life. *etancevnomox- it i. ind., shameful*

indecision, xaniskonavetanoxtoz, i., also hestoveozistoz; see undecided. *see truly*

indeed, oatōs, i., of course! T'sē natazeoxz, i. I will go there; t'sē =determined; the suff. -ō (or.) and -no, -eneo (in.) in some verbal forms implies "i., realizing the fact", altho not always; ešhoeoxzeō, i. he has arrived! Ehetomō, then it is true, i. it is true; emeseōn, i. they are eating; epevaeneo, i. it is good; ehotoanattoneo, i. it is difficult; mās followed by pref. -eo (governing sub.cj.) = "i." used interrogatively for the purpose of drawing forth confirmation of a fact stated; mās conēhovsz, is it not i. him?

indent, rad. -tovo- ref. to "gap"; natovōeosāz, I i. it (ref. to nicks made); natovooneneosāz, I i. it (ref. to the teeth like projections); etovoeoseha, it is indented, nicked; etovooneoseha, it is indented (ref. to teeth); evovokononeoseha, it is indented several times; etovoonenetto, it is indented (ref. to the indentation itself); tovošešheo, saw; see dent, tooth; etovoxq, it is indented, nicked; etovoxkononsz, they (in.) are indented; zetovoxq, that which is indented, nicked, notched; etovoxka, it is indented (state); eōs-tovoka, it happens to be indented; naōstovokaoz, I i. it by mistake, I happen to i., nick it; naōstovokaāz, I i. it (happens so) by a sudden jerk; naōstovokahamo, I i. it (or., sp. of stones or dry goods).

Indian, xamavostan; the rad. -xama- denotes "indigenous, native, connected with any organization etc. also common, for self."

These forms in margin imply also, inherent, intrinsic, inextricable, strongly united. The consonant *h* in itself carry this meaning in sense of "belonging to, attached to etc."

aboriginal, natural"; voston = person; xamavostaneo, Indians; examavostaneheve, he lives as an I.; xamavostanehevestoz, I. life, custom; xamamohènoham, ponies, I. horses; xamavè, I. lodge. Following are names of I. tribes, as known by the Ch.: Mòzeheonetan, (pl., Mòzeheonetaneo), Apache, "people of the rasp fiddle"; emozeheonetaneve, one is an Apache. Onon (Ononeo), Arikara, Ree, "taking off with the teeth". Hetanevo (Hetanevoeo), Arapaho, "cloud-people"; Hetanevoeson, a young Arapaho; ehetanevoensz, he speaks Arapaho; ehetanevoeve, one is an Arapaho; Hetanevoenszestoz, Arapaho language; Hetanevoenò, Arapaho country, place; Vanohetan (Vanohetaneo), "sage people", Northern Arapaho; Nomsen'nat (Nomsen'eo), Southern Arapaho. Hestohetan (Hestohetaneo), likely adapted to the Arapaho "hitunena" = "begging man", Arapaho Grosventres, Atsina. Hohe (Hoheeo), Assiniboin, adapted to the Sioux name. Panaxceo (pl.), Bannock (also applied to Paiutes). Poōmas (pl.), Siksika or Blackfeet. Moxtavàtatan (Moxtavàtatanéo), Blackfeet, "black footed men" from "moxta = black + -àta- = footed". Pekān (Pekaneo), Piegan. Otāsetan (Otāsetaneo), "pierced nose people", applied to Caddos and Nez Percés. Sanac (Sanaceo), Cherokee (adapted). Zezestas, Cheyenne people [the pref. ze- = pointing to; ezheeso, it is thus, this way; ezhesta, one is thus; nazeena, I point at it (with finger); zeo, at this point; nahesta, I am, have my being, originate from]; ezesta or ezhesta, one is a Ch.; see Cheyenne. Zekaso (Zekasoeo), Chickasaw. Saktæo (pl.), Choctaw. Šišinovozhetan (Šišinovozhetaneo), "rattle snake people", Comanches. Voxko (Voxkoeo), Cree, "rabbits". Ōetan (Ōetaneo), "raven people", Crow. Mononeo (pl.), Hidatsa or Minitari. Kàkoeszehahetan (Kakoeszehahetaneo), "flattened on both sides of head", Flathead; kàko or kàgo = pressed flat, thin on both sides + -eszeha- = head. Anahō (pl.), Kaw, Kansa also Quapaw. Vitapāto (pl.), Kiowa (adapted from the Sioux). Cikapo (pl.), Kikapoo. Notam-mòzeheonetan (Notam-mòzeheonetaneo), Jicarilla, Northern Apache. Mevatan (Mevataneo), Mandan (adapted from the Sioux). Otāsetan (Otāsetaneo), Nez Percés, same for Caddo. Navahō (pl.), Navajo. Omaha or Oneha (both pl.), Omaha, see Ponca. Masohan (Masohan-an), Oto and Missouri. Vasās (Vasāsan), Osage. The Osage, Kaw and Quapaw are also called by the name of Hooxtxetan (Hooxtxetaneo) which means "cut-hair people". Voxkoevōma or Vocevōma (Voxkoevōmaheo, Vohevōmaheo), Paiutes, "rabbit robed people", see Cree. Honehetan (Honehetaneo), "wolf people", Pawnee; also Pāneneheo "projecting teeth ones", from -pa = lump, bosse and -onen- = toothed. Oneha (Onchao), Ponca, also Omaha; oneha = drum. Pōvon (pl.), Pueblo (adapted). Hotamoehetan

*Sahæa =
Creek and
Chippewa
Sahæavêho
French-bush*

*Wrohōn-
Gros-Vent*

(Hotamocchetaneo), also Hotamocchetan and Hotamoehe (Hotamocchetaneo, Hotamoeheo), "bunched hair people", this is the real Ch. name for Pueblo. Sasap (Sasapan), Sarsi (?). The description of the Sarsi as given in the "Handbook of American Indians" covers in all points the one given by the Ch. concerning the Sotaeo, from whom they claim to have been separated. Altho part of the Sotaeo rejoined the Ch., the latter insist that the remnant of the Sotaeo still lives across the Canadian border. Sosone (Sosoneo), Shoshoni (adapted). Ohoomoe (Ohoomoeo), Sioux, Dakota; see Sioux. Okanan (pl.) and Hotoxson = "little star", Olglala Sioux. Vonetonhaés, Brulé Sioux, lit. "burnt thigh". Moxtavátataneo (pl.), Blackfoot Sioux. Maesenas, Sans-arcs Sioux, from "emaesena" = one without bow. Nixaorcerháes, Two Kettle Sioux, "two cookings". Hotame-mehoes, Shunka-yuteshin Sioux. Nátovona, Eastern Sioux. Sàkoz, Sauk (adapted). Savana (Savaneo), Shawnee, possibly Delaware also. Nasōna (Nasōnahō), Seminole (adapted). Sotae (Sotaeo), a branch of the Ch., part of which rejoined the tribe accidentally, the rest supposed to be living across the Canadian border, in the Northwest. Moes (Moeseo), Monsoni or Moose Indians. Moxtavatan (Moxtavataneo), Utes, "black people". Evxsohetan (Evxsohetaneo), "tatooed people", Wichita. Mevave (Mevaveo), "cannibals, eaters", Tonkawa. Xāhetan (Xāhetaneo), Skunk or Urine people, a tribe living in Arizona; the Hopis were designated by that name when they visited Cantonment, Ok., with the Utes and some Pueblos. Moomstas-hetaneo, "bull rush people", possibly the same as Mocomhetaneo, "grass-lodge-people", a branch of the Shoshoni. Noze, strange Indians (usually ref. to Northern tribes); nota, strange I. woman; notson, strange young Indian. Notamhetaneo, Northern men (Indians). Hestas-hetaneo, Snow men (Eskimos ?).

2 denote point (?)

indicate, nazeomosan, I i. (by pointing), teach; ezeomosanetto, it indicates; nazeomevo, I i. for one; zeomosanehe, indicator; zezeomosansz, the one who indicates; rad. "ze" denotes "pointing to" and is extensively used in the sub. cj. of the Ch. v.; nanēhov zeēs-zetto, I, who eat; zezeomosansz, he who indicates, shows by pointing; zezeseneszz, the one who speaks Ch.; inf.-neeva- = known by, to i., be a sign by...; eneevaseš, it is indicated by his lying (posture); neevatseo, sign, indicator; see sign; evōstoman, one indicates, shows, make seen; navōsého, I show it to one; see point. Inf.-ta- carries an indicative meaning, as; etapeva, it is good; etazcoxz, he goes there; estahooxz and estāoxz, he went home; natapevetan, I rejoice.

indication, ezeomosanistove, it is an i., a teaching by pointing; evešheneenohe, it is an i., is

known thereby; eneevaheneenohe, it is an i., is a sign of; nšhóestová eneevaheneenohe hāmoxstastoz, fever is an i. of sickness, lit. by fever is sickness known; enevatto, it is an i., signifies; see sign.

indicator, neevatseo; eneevatseoneve, it (or one) is an i.; see sign.

indifference, saatonšetanoxtoz, the not minding, not being concerned: *expr. by info - snows on me - ind. absolutely*

indifferent, nasaatonšetanohe, I am i., unconcerned, not affected; esaatonšetanonovhan, it is i.,

does not affect, concern; nasaatonšetanotohe, I am i. towards it, it leaves me unconcerned; nasaatonšetanotohe, I am i., concerning one; zsaatonšetanohessô, the i. ones; heva hooko na matoheva oôto nasaatonšetanohe, it is i. to me whether it rains or snows: *without any special program*

indigence, stamenšhevestoz, the being i., penurious, poor.

indigene, expressed by inf.-xama- =not exotic, natural, native, genuine; xamavostaneo, the natives, the Indians; xamavého, the i. white people, born in the land (ref. to Eng. speaking people); xamahoxz, the i., native tree, cotton wood tree; xamamohênham, Ind. ponies; xamavê, tipi, old fashioned lodge; naxamamese, I eat naturally, like an indigene, an Indian.

indigenous, see indigene.

indigent, enstamenšheve, one is i.; zenstamenšhevsz, the i., poor, destitute one; stamenšheo, the i., poor (sg. and pl.); nanstamenšhevoého, I impart indigence to one; stamenšhevoéhazistoz, the making (one) i., poor; see poor, unfortunate.

indignant, etazeāstahaoz, he becomes i. (becoming contemptuous and angry); natazeeāstahaozeta, I become i. at it; natazeeāstahaozetovo (or.); natazeeāstahatovo, I am i. at one; nitazeeāseoxheto, thou speakest indignantly; natazeeāsevehômo, I look at him with indignation; inf.-taze- =with contempt + -eās(e)- =angrily; also inf.-tazetaov- =indignantly, with a contemptuous frown; natazeeāsetan, I feel (in thot) i.; natazetaovetan, I frown indignantly, feel i. (showing it in the expression). *nataze-āsevehômo, look at him with ind. nataze-āsevehômo, look at him with ind. nataze-āsevehômo, look at him with ind. nataze-āsevehômo, look at him with ind.*

indignation, tazeāsetanoxtoz, i. (in thot); tazeāstahatoz, i.; tazeāstahaozistoz, the becoming indignant; tazeāstahaozetovazistoz, the becoming indignant against one; tazetanoxtovā navešeāstahaoz, I am filled with i., lit. with contempt I am angry; tazetaovetanoxtoz and tazetakovetanoxtoz, i., lit. the indignant frowning, or the frowning indignantly; natazetaveseoxz, I leave with i. *enimāstahaoz, ind. from*

indignity, tazevoomenestoz, suffering contempt; tazevoōtastoz, contemptuous treatment; tanevoomenhestoz, i., humiliation; ēvetanevoéhazistoz, i., shameful

treatment; see shame.

indirect, esaaxanovohan, it is i., not straight; esaaxanovaeahan, it is i. (state); see direct, straight.

indissoluble, esaamathòpevòvanovhan or esaamatxpevòvanovhan, also esaamathòpevòvátovhan, it is i. (in liquid), from -mat- = all, exhaustively + -hòp- = dissolve, melt + -òva- ref. to water; esaamathòpeozenovan or esaamathòpeozistovhan, it is i. (of solid substance); esaatonšemathòpettan, it is i., cannot dissolve, melt; esaamathòphótahan, it is i. (by heat); esaatonšemathòpeòstâenovan or esaatonšemathòpeòstâestovhan, it is i. (by instantaneous fire, heat); esaatonšeonisovanàzistovhan, it is i., cannot be severed in two; esaatonšeononxanehan, it is i., cannot be disintegrated.

indistinct, nameonò, I see indistinctly, dimly; esaapevevòmehan, it is i., not well seen; esaanonaor-toané, one pronounces indistinctly; saanonaor-toanhes-toz, i. speech, utterance; esaanonaoseészé, one speaks indistinctly; inf.-nonaos- (becoming also -nonaor-) = distinct, articulate. *inf. -bòvè- and -hàvè- = ind., dimly, plainly*

indivisible, esaatonšeonisovananehan, it cannot be divided; indomitable, separated. *see p. 838 top. and fortitude -hèu or heu*
indoor, hotoma, within, inside.

indorse, napàevxea navehestoz, I i., apply my name (in writing); namxana, I i., touch it; this term came up thru Indians unable to write and who touched the pen of the one who wrote their names to a statement or document. Nahetomemo, I i. one, say that he is true; nahetomesta, I i. it, declare it to be true; navehestová navešhetomemo, I i. one with my name; zenovxeom navehestoz nanešhetomesta heto mxistò, by including my name I i. this paper.

indorsement, mxanenistoz zevešhetomemsz, i. of one (or.), the indorsing (touching) by which one is declared true; mxanenistoz zevešhetomeme, i. of it.

induce, navonhosemo, I i., influence one (by words); navonhoaovo, I make one to be induced; napavevamo, I i., persuade, urge one to be good; see persuasive m. in Ch. gr.; evonhosetaneva, he induces, influences, tempts (as a habit); see influence. Nanohénosého, I i., entice one astray, aside; henova zevešhesseéòstahess, what induced you to be a Christian? *inf. -muxe- see prevail upon*

inducement, vonhosemazistoz, i. (in words); vonhoaovazistoz, i. (imparting); vonhoahotanevátòz, i., overcoming influence; henova zevešhesseévetto, what i., motive, incentive made thee do it?

indulge, nàhez (from naahez), I i. (in eating); zeahezz, the one who indulges; nanacéma, I i. in eating and drinking; esaahotomóehazé, one indulges, does not deny himself, see deny. *see not abuse*

see p. 596 top. inf. -saambatòm - not hold in etc.

-saambatòm - indulgingly, letting go, immoderately, without restraint, not lessing or reducing action & state

INDULGENCE

ENGLISH-CHEYENNE DICTIONARY

INEXORABLE

indulgence, ahezistoz, i. in eating.

industrious, enākac, one is i., assiduous, zealous; nākastoz, the being i.; zenākasz, the i. one (or.);

eohānākāo hānoma, bees are very i.; enākātan, one wants to be i.

industry, nākastoz; 6tsetanoxtoz, i., endeavor; see endeavor, strive.

ineffable, esaatonšeorhestôhan, it is i., unspeakable.

ineffective, rendered by inf.-h6ze- =powerless to; eh6zeexaosanetto heto es6orz, this medicine is

i.; esaatone6san6, one is i., prevails not; nasaatone6etohe, I am i., prevail not against him; nasaatoneoesz6, I am i., can do nothing against it; nasaatoneoz6, I am i., can do nothing, cannot prevail; esaatoneozehan, it is i.; saatoneozhestoz, the not being effective.

inefficient, same as ineffective, fail or req. form of account.

inequal, esaanomachahan, it is i., uneven (land); see unequal, inferior.

incapable, s6mahaochanehsz, they (in.) are i. (in size); esaas6hestaheo, they (or.) are i., not alike in stature. Inf.

inert, esaamomoozehan, it is i., does not move; esaahetanenistovettan, it is i., has no life; esaa-

tanenettan, it is i., inanimate; e6evopexov, one is i., sluggish, slow; esaahenākahestov6, one is i., has no

energy; enāvia, he is inert, ignorant, sluggish "leaden".

inertia, saamomoozhestoz, the non moving; saa-amenen-

hestoz, the non living; saanākahestoz, i., without energy; 6evopexovhestoz, i., sluggishness, slowness.

inevitable, esaatonšhomstôhan, it is i., unescapable; esaah6e6han, it is i., unavoidable; esaah6e-

nhessohan, it is i., it cannot not be so; esaatonšhestomeozehan, it is i., cannot be prevented, hindered;

inf.-hoko-, -hokonš- =necessarily, unavoidably; zokonhesso or zhokonšenhesso, it i., is bound to happen; nahokoneoxz, I have to, must go, it is i., unavoidable;

zhokonšeooko, the rain will be i., unavoidable, it must rain; inf.-koxce- =inevitably, unavoidably; ekoxcenit6e, it is i., unavoidably important; ekoxcehotoanatto, it is inevitably hard.

inexact, esaatonhessohan, it is i., no exactly so; hov6nenitavh6tahan, one is a trifle i. (in telling, narrating); see incomplete.

inexhaustible, esaamaseozehan, esaamatoahan, it is i., does not become "all".

inexorable, esaananon6, one is i., implacable; eoh6avovoxponae, one is i., very strict; eos6nit6e, one is i., very rigid; esaah6šivaztastov6, one is i., without mercy; esaah6šivaztastovettan, it is i., has no mercy.

inexpensive, see cheap.

inexperience, saaheneenoseonevestoz; saaotoxovahestoz,
the not knowing, i., "not across", inability.

inexpert, esaaheneenoseoneve, one is i.; esaaotoxovahe, one is i., cannot manage, is unwise in something, inexperienced; esaanešcoonahe, one is i., unskillful. *see inl. - monoton - under ill top of page 55*

inexplicable, esatonšemeemehan, it is i.; nitov esaa-
tonšemeemehan, to me it is i.; zetohtäe-
saatonšemeemehan zetamonhotxheneenohe toneš, that
which is i. will be revealed some time. *покажет*

inexpressible, esaatonšexhestôhan, emesaahestaz-meemehan, emesaatonšhestaz-meemehan and emesaatonšhestaz-hosemehan. it cannot be expressed in words

inextensible, esaatonšehāxrovanehan, it is i., cannot be prolonged; esaa-aseahaseneonevhan, it is i., not elastic.

infamous, ehavsevooseoneve, one is i., has a bad reputation; ehavsevhoeostomoesz, one is said to be bad; eahansenovasz, one is i., is base, villain; examahavsevatamaesz, one is i., is held as bad.

infamy, havsevatamahestoz, ahansenovàtoz.

infancy, mešezovevestoz, the being a baby, an i.; zemešezovevetto, in my i.; zèmešezovevevo, at the time of i.; mešezovevstová, in i.

infant, meševoz, mešovotto (pl.); emeševozeve, one is an i.; nameševozz, my i., baby; hemeševozetto, one's baby; nahemeševozeno, it is my baby; zemeševozevsz, the i.; zemeševozevessô, the infants.

infantry, hoeva zeam'nessô notxevêho, i., the white
soldiers walking afoot.

infect, namatooxta, I am infected, I waste by infection (thru smell); see contagious.

infection, matooseo and matoonistoz, i., contagion by
smell; aavosohestoz, i., contagion.

infectious, eoxceaavosohetto, it is i., contagious.

infer, heto zeeszz nanešheneena, I i. it by what he says,
speaks; heto zènistomonetovo nanešheneenovo
zenstoshoeoxz, by what I heard of him I i. that he will
come. *zeshavita, that which is in. a person who is suffering*

infernal, ^{infernal} eavovœtastove, it is an i., diabolical deed; ^{inferior} enovsepeva, it is i., less good; ninovsenitæve
i. in. less zehexovävoss, thou art one's i. (in being ruler,

infertile, esaapevomaohān, it is 1. ground, soil; nāthoe-
oneva hovae esaatonšepavhōnehān, my land,
field is i., lit on my field nothing can grow well;
see barren.

*inf. - nonoatama - = confirm, frail, crippled g.v., invalid
(see top of p. 315) without vitality, of poor health*

(or. and in.) will be understood as "i." in the connection they are placed, as: mohënohamemäon etaheom-häenöheo oxcëseo, the mice i., are too many in the stable.

infinite, evonenenöheo hotoxceo, the stars (or.) are i. in numbers; evonenonoensz, they (in.) are i. in numbers; evonethösta, it is i. in height (something suspended, floating); evonemahao, it is i. in size; evonöetam, it is i. in depth (of bodies of water); evonchäeso, it is i. in distance; evonehäexov, it is i., long in time; evonhoestonstove, it is i. in numbers; this term was used to designate a million, when the Ch. first sold their land in Oklahoma; they could not represent to themselves a million in concrete form and said "one countless, infinite number" (noka vonhoestonstove); hevonepavhastov, his i. goodness; hevone moonatamahestoz, his i. beauty. The inf. -von- = lost; evonehotoanatto, it is infinitely hard, difficult; evonhetotaetan, one is infinitely happy.

infirm, etotonhesta, one is i. (also cripple); etotonsta-oz, one becomes i.; natotonstaovo, I impart infirmity (or.); esaatotonstahe, one is not i.; zetotontassö, the i. ones (or.); etotonstaha, one is i. (of heart); zetotonstahassö, the i. in heart; ehathavsevezesta, one is i., in a bad condition; ehämatova, one is i., a sufferer; zehämatovassö, the suffering ones, having infirmities; *evonetaavnahe, he is inf. weak, frail*

infirmity, totontstatoz, i.; totontstaozistoz, the becoming i.; totontstahatoz, i., weakness, disorder of heart; hathavsevezestatoz, i., bad condition; hämatovazistoz, i., pain, suffering; šivatamenan zehetontstato-vessö, be merciful (thou) to the ones having infirmities; *vactavonhastov*

infix, in Ch. an i. is a modifying rad. of one or more syllables, which become inserted in the body of a word. Many of these infixes can be verbalized by simply adding a pronominal pref. and modal suff., as: -pav-, good; -pev(e)-, well, good; e-pav-ae, one-good-is, one is good; e-peve-oz, one-good (well) -becomes, one becomes good, well; e-peve-tan, one-good-in that, mind, heart, one is glad, feels good; na-pev-oého, I-good-act-to-one, I do one good, treat him well. Some infixes can add to themselves -esto- or -estov- which implies a substantive meaning difficult to express in our languages, e. i. nonaxe - (often combined with -me- = may) = possibly, potential; na-me-nonaxe-neoxz, I-may-possibly-go; nonaxstove- = in all possibility; e-me-nonaxstove-neoxz, one-may-in-all-possibility-go. When special stress is laid upon the meaning of some infixes the latter becomes detached from the verb and is made to precede or follow it immediately, as: -taxe- = upon;

pa (p = parallel, conforming, even, level, by, in harmony)
by (state, merged)
"dyed"

choice - before e and -hoesh - before o and a denotes "unwillingly, out of place, wrong (by mischievous) see under unwilling"

INFIX

ENGLISH-CHEYENNE DICTIONARY

INFIX

na-taxe-ēnana, I-upon-put-it, I put it upon; taxetto naēnana, I put it upon; when the common infixes become detached they take the ending -etto or -tto; infixes having ending in -estove drop their final -ve when detached. Following is a list of various infixes:

- hā- =tense ^{extend} state or quality; ehāmoxtae, one is sick.
- ka- =state or quality of shortness; ekaovess, one has short hair. [ēeo, they come together.]
- ma- =state or quality of being together with; emano-
- na- =within a state or quality; zenšenamesēsz, while one is eating; ^{along with} [epanota, it sets against.]
- pa- =state or quality of being close to, ^{by, towards, too} a surface;]
- sa- =state or quality of issuance; nisamezz, give it now to me. [he is going there.]
- ta- =state or quality of pointing towards; etazeoxz,]
- va- =state or quality of being invested with, folded in; nahōxeva, I herald.

~~-ax-~~ =state or quality of being, pressing, passing, thru ^{process}

When preceding consonants (h, k, m, n, p, s, t, v, x,) are followed by "o" instead of "a" their meaning is active;

-ho- =extending; -ko- =shortening; -mo- =gathering together; -no- =including; -po- =pressing against; -so- =issuing; -to- =pointing; -vo- =investing; -xo- =perfecting. When the same consonants take "e" instead of "a" or "o" their meaning implies a "being, to be". They are: -he-, -ce- (instead of "ke"), -me-, -ne-, -pe-, -se- (or -še-), -ze- (instead of "te"), and -ve-; "xe" does not exist as a syllable, but where it seems to exist it is effected by the preceding vowel. The above radices are also combined with other infixes which modify or alter their original meaning. But the root meaning of "a" =state, quality; of "o" = act, active; of "e" =be, being, effecting. (Abbreviation "d." ="detached", in the following infixes).

- hesse- =from, because, hence; nahessemese, I eat because, for that reason; hesselto (d.), therefore.
- nxhesse- =from...hither; nanxhesshoeoxz, I have come here from..., because of.... [is an outsider.]
- hestō- =from within, out from; ehestōevostaneheve, one]
- nxhestō- =from out...hither; nanxhestōēn, I came out from...hither.
- neše- =so, thus (ref. to a previous statment and implying a course of action); nanešeēsz, I spoke thus.
- zheše- =thus (indicating, pointing at); nazehešeēsz, I spoke thus.... (followed by statement).
- ze- =-zheše-, only implying a single act. ^{hardly, attendance}
- veš- =with, cum instrumentalis; navešemese ameškoneva, I eat with a spoon. [with him.]
- vesse- =with, cum communionis; navessenenesemo, I eat]
- vešhess(e)- =thereby; navešhessheneena, I thereby know it.

-X2- denotes absolute, unrestricted, unrestrained, independent, perfect, self-sufficient, free from, springing from, own self, independent

-cos(e) = truly, sincerely, aright, loyally, verily

-kokanom = with no reason, cause, result, fruitfully, in vain

-kokanomto = nebenbei

nebensächlich
INFIX by -issue, in incidentally, heresies
is a peculiar expression with different meanings, in English, altho
= in vain; effecting no purpose; altho
ENGLISH-CHEYENNE DICTIONARY altho, superfluously
otherwise, not needed, INFIX
see "need"

-nonameto = reciprocally (also used d.); emenonameto--
mehotazeo, they ought to love each other.

-meto = in turn, by turns; nitameto-hozeohemâ, let us
work by turns! This i. is mostly used d. without
change, as, meto nitahozeohemâ, let us work by turns!

-hōv = under the impression that, by mistake; nahōvemeto,
I gave it to one by mistake, in vain, for nothing;
nahōveneoxz, I went there for nothing.

-ox = otherwise, in other respects, on the other hand, but
for the cause named, lest; naoxheneena, I otherwise
know it; nivéneševe nszeoxemaxeoshané, do not do it
lest thou shouldst be punished. Pref. ox- has a dif-

ferent meaning; oxtaetto (d.) = otherwise, else.

-kanom = altho, tho, notwithstanding the fact that, even
if, immaterial; ekanomešz, altho he speaks, his speak-
ing matters not. not mattering, is relevant, nebensächlich

(hōvkanom) = altho under the impression, even if for
thing; nahōvekanomemeto, even if I gave it to him by
mistake, for nothing. [good in other respects. long

-oxkanom = altho otherwise; eokanomepevae, tho he be
-oxtox- = otherwise... but; naoxtoxcešztovo eokksaa-
amatahe, I otherwise do speak to him but he does not
listen, hearken.

-sē (also d.) = with purpose, decidedly, emphatically,
with premeditation; nat'sēneševe, I do it on purpose.

-hetose = similar to the preceding but adds to it
"with inclination, fondness for, from habit"; ehetoše-
mane vēhoemâp, one is fond of whiskey.

-oxce = habitually, frequently, used to; naoxchaôna, I do
pray (Ger. ich pflege zu beten); estaoxceneoxz, he used
to, would go there.

-hā = much, great, in a high degree; ehāpevae, it is much
good; -ohā = very much; -maxohā = greatly much; -na-
nosohā = supremely much. [him very often.

-ohae = often; -ohae = very often; niohaevōmovo, you see
-hoko = unavoidable, inevitable, must needs, indeed; na-
saahokovōmoheo mohēnoham, I must not have seen the
horses; -hokonšc = indeed must keep on; zhokonšcēsz,
one must needs keep on speaking. absolutely

-koxce = unavoidable, inevitable, excessively; ekoxceho-
toanatto, it is unavoidably, excessively difficult.

-ós = happen (accidentally); naóstovokaoz heto hetoxq, I
happen to nick this cup; naósenaho, I happen to kill
him; oftentimes -óse is combined with -ata (by acci-
dent, unpremeditated); óseata = happens accidentally;
naósentaneševe, I did it accidentally.

-as = inceptive, from at, away from, beginning, start, some-
times also "increase"; easeoxz, one leaves, starts
away; ohe eashōoctameoxz, the river is getting deeper;
easeēsz, he begins to speak; asetto (d.), beginning
with, starting at.

not on purpose
unpremeditated
inadvertently
oversight
error
unintentional
arbitrarily
without right, ground or reason
When ó is prefix it is very likely the same
as -ós - meaning without right, ground or reason
590
-ókoxce = eókkōeme, it is costly
without reason, need etc
eókkoxcenitāetan, he arbitrarily
wants to boss

in- mat - (before consonants and vowels, a, o) } = all out, consume, spend all
 -mase- ("e") } pass away, used up, exhausted
 -maz- before i (maz'netto) see "all" on p. 32 a
 -naze/ - denotes intensity = "to death", "triumphing, pangs (with), in throes of
 to work or pine with.

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-ahan- = extremely, intensely, keenly, overwhelmingly, down r
 -én- = to stop, finish, end; naénemxiston, I stop writing;
 eénoéta, one closes a doing, ceremony, performance.

-mat- = all exhaustively; emathoxtova, he has sold all;
 emathópeoz, it dissolves entirely; namatxiston, I have
 written all (sc. I had to write); ematane, it is ex-
 hausted, worn out (as a candle when completely burnt
 out); namatoan, I have spoken all (sc. I had to say).

-mase- = all, issuing, drawing to exhaustion; emaseoxzeo,
 they are dwindling away.

-mase- = willingly, politely, with courtesy; namaseztova,
 he received me with willingness, courtesy, politeness.

-mā-, mħā- = all the parts of, all of; namāaena, I own it
 all.

-von- = lost; evoneoz, one becomes lost; evonhoestonsto-
 ve, it is lost in number, is countless, infinite, q.v.;
 evonōetam, it is lost in depth, abysmal, infinite depth
 (of bodies of water).

-vōn- = thru the whole night, until the morning; navōnho-
 zeohe, I work thru the whole night.

-me- = may, in the sense of "can, should, ought"; emenaoz,
 he may, can, should, ought to sleep. "up to me" = before one

-mē- (pronounced with half hiatus after the "e") = come
 up, appear from under cover or behind; ešēhe homeēnsz,
 when the sun appears, comes up; emeeō, one appears in
 view standing (not moving).

-menonaxe- = may, might; namenonaxevōmo, I might see him.

-nonaxe- = may possibly; enonaxenā, he may be dead.

-tāxose- = probably, likely, apt to (now used d.); tāxhose
 zhoeoxz, one is likely, apt to arrive.

-taome- = of self, happens so, of its own; etaomhoneo, it
 grows of its own accord; etaomeametān, one has his own
 mind.

-mano- = together (as parts), collected as one, including
 all the parts; namanoēāzenaeto, I tie one's hands to-
 gether; manocetto (d.) = together.

-momeno- = grouped, by groups, bunches; emomenohoeo, they
 stand by groups; -momeno- is also used d. and means
 "a certain number together, for a certain time"; mome-
 no eoxchaōna na momenno eoxceaxaeme, for a time he
 would pray and then cry for a time, or: soon praying
 and soon weeping. [nanon, we own this together.]

-nitov- = together, combined, in common; heto ninitoveae-]

-nšena- = keeping in a state of action or being; nanše-
 navchōmo, I am keeping looking at one; nitovetto (d.)
 = in common. [keep on eating!]

-nše- = continuing (from before); nšemesehā, let him]

-só- = still, not finished; esómese, one is still eating.

-sonše- = still continuing; esónšhozeohe, he is still at
 working. [he was still at it looking at me.]

-sónšena- = being still at it; zesónšēnavchōmas, while]

-ēve- = engaged at, being at (implies to and fro, back and

This nše means to also imply pressure, "eat upon", especially
 en nanševācho, I haran one, I eat him, eat upon, I eat upon
 see imperative

- forth, flying); eēvevehōsen, one is at it looking on.
 -hōvoe- = the whole as one, entire; hōvoetto (d.), entirely;
 ehōvoeozzo, the whole of them arrive.
 -onisi- = trying, attempting; naonisineševe, I try to do it;
 see try; onisetto (d.), by trying
 -ononis- = foolishly; eononiseēsz, one speaks, talks foolishly;
 eononistae, one is a fool; ononisetto (d.) in a foolish manner.
 -onisyom- = truly; esaaonisyomenhessohan, it is not truly so;
 eonisyomae, one is true; onisyo, onisyometto (both d.) = in truth, of a truth.
 -hetom- = true, exact; nahetomemo, I speak the truth concerning one;
 nahetom, it is true, also: am I not right? (on what I state).
 -neeva- = to direct by, mark; eneevaseš, one is known by the way he lies (posture);
 naneevamxea, I mark it in writing (to know by).
 -nee- or -nē- = to follow, keep on, in line after (ref. to a preceding action),
 keeping further with it; eneeneševe, one keeps on doing it, until now;
 nixhōtahaovsz zēneēvhohotata, tell me what further happened to thee!
 -n-, -ne- = unto hither; towards the speaker, reverse action; ref. to action in "hither" connection with the present;
 ninhetaz, I say unto thee; namenlvehōma, he should come to see me;
 nazenmeta, he will give it (bring) to me; nan'nhāxzeva, one comes unto me; nane-tōhan,
 I take off my shoes, (Fr. déchausser); nanetoxca, I take off my hat, "unhat";
 nanetana, I pull it off; nanevōenēno, I wipe (off) one's face; nanemese, I "un-eat".
 The last examples show that -ne- has also a "reverse meaning", similar to the Eng. pref. un-, also in the sense of "from, off (Fr. de).
 -nx- = from hither; nanxhesta, I am from; nanxhestana, I take it from;
 hanāno zenxhoxovēnez, the place where we crossed (sc. coming hither).
 -shov- = lessening, diminishing; -shovstoe- = without diminution;
 nashovevōmo, I see one less; nashovstoevōmo, I see one less and less;
 eshoveoz, it diminishes; shovetto, diminishingly.
 -aaze- = at the same time, incidentally, besides another action; eaazeosen, one has besides (Ger. er erübrigt); aazevetto (d.) = just the same, besides, moreover (Ger. übrigens);
 eaazeneševe, one does it besides, at the same time.
 -vatom- = notwithstanding, yet; evātomeaseoxz, nevertheless he leaves;
 vatometto (d.) = yet, nevertheless.
 -nhā- = timely, in time; nanhāvōmo, I see one in time;
 -peve- or -pave- = well, good, nicely, fine; epavae, one is good;
 etapavemanisz, he is making it well, nicely; epeveoz, it turns out well.

-hōvoe-
by influence
seduction, con-
tamination,
inclined to
to fall in with,
yield to

-vohetto)-
-vaeie-
in the proper
right way
with as with
Gebühr, ge-
ziemut.
as is well
becoming,
fitting.

-nomē)-
implies "slip, drift"
(away) to go, come, pass
in a quiet, peaceful motion
2. nomētohoa woman
slips, vanishes, drifts away
swimming

[illegible]

- [illegible]

ata - and - *ata* - unavoidably, accidentally, *unpremeditated*
undesignated sui accident.
exp. to lose out, make unsuccessful; navovooz, I rec. defeated navovo-
navo, I defeat one

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- voven - exp. to lose out, make unsuccessful; navovooz, I rec. defeated navovo-*
navo, I defeat one
- toto -*
exp. to lose out, make unsuccessful; navovooz, I rec. defeated navovo-
navo, I defeat one
- havsev- =bad, evil, ill; ehavsevomoxta, he feels bad*
(physically); chavsevoan, one speaks evil, bad; havse-
vetto (d.), in a bad manner.
- ono- =straight, correct, well, even; naonoana, I redress*
it; eonoevostaneheve, one leads a correct life; ono-
etto (d.), in a correct manner, way
- *-toto- =spoiling, hurting, desintegrating, crippling; eto-*
tonševe, one does mischief, spoils.
- totaz- or -taz- =with contempt, scornfully; natotazeve-*
hōma, he looks on me with contempt; totazevetto (d.)
=in a contemptuous manner.
- toho-, -tohoxtō- and -tohos- =provokingly, mockingly;*
natohosemo, I mock one (in words); natohoxtōého, I
treat one with mockery.
- hetota- =happy, cheerful; nahetotaetan, I feel happy;*
ehetotaneševe, he does it cheerfully, gladly; hetota-
etto (d.) =with happiness, cheerfulness.
- *-voeš- =joyfully, rejoicingly; navoešetan, I rejoice;*
sometimes -voeš- =satisfaction, where we say, "it is
alright, it is good, satisfactory"; evoešhota, it is
well (sets well) there; evoešeaseorx, it is good that
he left; maxeosazistoz evoešennesso etovan mavešhos-
sepevananez, punishment is good (satisfactory) to us,
if we are bettered thereby.
- toxe- =keeping along, skirting, close along the edge,*
bordering; etoxetan, one is thotful, mindful; natoxene-
oxz, I walk along the border of; toxetto (d.) =along
the edge of.
- otoxov- =experienced, wise, able, knowing how, competent;*
cotoxovemanez, he makes it wisely; otoxovetto (d.) =
with experience, ability.
- noxtov- =capable of, having the faculty; esaanortovens-*
zē, he cannot talk; enoxtovevōsan, one can see (as a
faculty); noxtovetto (d.) =with faculty, power, ability
(this term is seldom used).
- menoxc- =proudly; emenoxceāsz, one speaks with pride;*
menoxcetto (d.) =in a proud manner.
- xanov- =straight, direct; exanovae, one is straightfor-*
ward; exanoveoz meo, the road is straight, direct; xa-
novetto (d.) =in a direct way.
- xa- =simply, directly (naturally), without show or osten-*
tation; nasaaxaheneenohe, I simply do not know it.
- xaenš- =directly on, simply, perfectly, genuinely;*
enšepeva, it simply is good (keeping so).
- xama- =entirely simple, natural, altogether, genuine, un-*
artificial; xamavostaneo, the simple people, Indians,
natives; naxamamese, I eat simply, naturally, without
fuss; examapeva, it is simply good.
- ise- =with fear; naiseēsztovo, I fear to speak to him.*
- éato(e)- =with reverent fear, respect; naéatoēsztovo, I*
speak with respect to one.

or ceremony, positively, downright, plainly, at once, absolutely

-xama- =inclined, bent forward, proclivous, inborn, innate,
inherent, native

-hotoe- =liberal, bountiful, pleasant, agreeable, heartily;
ehotoa, one is liberal, generous; esaahotoeozehan, it is
not pleasant; hotoetto, with pleasantness, liberality.
-hotoana- =hard, difficult, dangerous, terrible; ehotoana-
tataeoneve, it opens hard; hotoanatto (d.) =with dif-
ficulty.

-momoana- =complicated, dangerous, hard; emomoanaoz, it is
complicated, hard; emomoanatto, it makes it hard; momo-
anatto (d.) =with hardship, danger. [a godly person.

-maheon- =mysterious, sacred, godly, holy; maheonevostan,]
-mómâta- =piously, religiously, ceremonially, austere, dig-
nified; emómâtavoanistove, it is a religious, sacred,
ceremonial term; mómâtanôs (d.) in a ceremonious way,
with ceremony, solemnity; mómâtavetto, in a ceremonial
way. [gets enraged.

-momâta- =violent, rage, of mean temper; emomâtaez, one]
-otôs- =strange, marvelous, astonishing; eotôsesez, one
speaks in a strange, surprising way.

-mave- or -mâe- =wearied of, worn out; namâezetôo, I am
wearied of looking; mâveš, at last.

-ven- =dissatisfied, cross, feeling sour; navenomoxta, I
regret, feel dissatisfied. *adversely, averse, repugnantly*

-momesto- =reluctantly; namomestoneševe, I do it re-
luctantly; momestovetto (d.) =with reluctance.

-hekotoma-, -hekoze- =with peace, quietness; nahekotoma-
vostaneheve, I lead a peaceful, quiet life; nahekoze-
vostaneheve, I live contentedly; hekotomatto, with
peace.

-hece- =quietly, silently, softly; naheceamèn, I walk
silently; eheceô, one is standing quiet, silent (with-
out moving).

-aestom- and -~~aestom~~- =in vain, for nothing, also falsely;
eaestomeneševe, one does it in vain; âstometto and oâ-
stometto, in a vain, false manner way. *erroneously, leisurely, at one's leisure*

-momaxom- =deliberate, ponderingly, *musingly*; namomaxome-
tan, I am meditating, musing; momaxometto (d.) =with
deliberation. *deliberately, arrisdonally, applying oneself to is expressed by verb.*

-tom- =forthwith, straightway, immediately; nszetomeanao, *not hurried*
thou shalt fall immediately. *would have fallen*

-tômešeas- =almost; natômešeasanao, I almost fell.

-hovèn- (now used entirely d.) =barely, hardly, scarcely;
hovèn natóhoxz, I barely came at.

-vhane- =merely, only, for no special reason; natavhane-
axaoto, I will only shake hands with one; vhanetto
(d.) in a mere way, vaguely.

-mone- =recently, fresh, only then (not before); emonhoe-
oxz, one has recently arrived; mataešhoxz nszemone-
aseoxzhemâ, after he has arrived, then only shall we
leave; mataešheneenom nszemonhótahaovaz, only when I
know it shall I tell thee.

-monetózhesh- or -monetótš- =just now, just recently;

-pópápa- = with ostentation, putting on airs, with parade, rich, boast machine self important. *chópápatan*, or *chópápatan*.

-mxta(n)- = *campell*, *grogger*, *impose on*, *constrain*

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emonetótšhoeoxz, one has just arrived. *large hall*

-hoxe- = cleanly, clearly; nahoxeevostaneheve, I lead a clean life; ehoxeae, one is clean.

-nime- = deviating from the horizontal or vertical, sideways, oblique; enimetaho, he rides leaning to one side.

-onime- = twisted; eonimotaoene, it is twisted, wound.

-onimoxo- = ugly, misshaped, contorted; eonimoxoeszeha, he has an ugly, contorted head.

-nima- = all around, in a circle; enimazetōo, one looks all around; nimaoetto (d.) = all around.

-táxta- = openly, in presence of; etáxtaēs, he speaks openly; táxta (d.) = in an open manner.

-nōv- = manifestly, not hidden or secret; enōveoz, it gets manifest; enōvooz, one (or it) manifests.

-táxtanōv- is a combination of the two preceding infixes and denotes "in plain, open evidence".

-emōs- = secretly; naemōseēsztovo, I speak secretly to one; emōsetto (d.) = in secret.

-eme- = concealing, secreting, screening; eemenoto hotoa, one kills a beef in concealment; naemezeoz, I am concealed; naemhāe, I conceal (quick); emhām, sweat lodge.

-anhō-, -an- = down, downward; eanhoeoxz, one comes down; eanao, one falls down; naanhana, I take it down; anhōtto (d.) = down, below, lower than.

-av- = falling over, inclining to one side; eavhota, it sets tilting, falling over. *gradually, pitching descent into something*

-sé- = down into, descending; entering by falling, descending into, down vertically; etasēen, he goes down into; naséahāz hoestovā, I hurl it into the fire; séetto, sloping towards a water course or lake.

-séhov- = suddenly; eséhovhoeoxz, one suddenly appears; séhovetto (d.) = with suddenness, of a sudden, *as with a plunge into*

-sého- = fixed down in; naséhoena, I stake it, fix it.

-nise- = issuing from (in the sense of "coming off"); eniseoz, it comes off.

-ēs- = entering, penetrating (horizontally); naēszen, I enter; naēstana, I put it in. [Inf. -sé- = penetrate in a descending line]. ēsetto (d.) = in a penetrating way.

-hōe- = out (from within); ehōēn, one goes out; ehōax, one steps out; hōes (d.) = outside.

-hōh- = heard; ehōevaham axev, the bell is heard.

-ahan- = *overwhelmingly*, excessively, extremely (Ger. durch und durch); eahanos, one is overwhelmed by cold; eahanatamae, one laughs irresistibly. *overcome*

-mha- = overwhelming, covering completely; emhaōvatto, it overwhelms (water), floods over, covering all; namhaomeoz, I am overcome by misfortune; zemhaōmoeha, the overwhelming body of water, the ocean.

-hovse-, -hovxto- = piling, heap up; nahovxtana, I store it up, make a collection of it. [store it all up together.

-mashovs- = altogether, in a body, heap; namashovxtana, I]

with inf = laa = this becomes
 to be slack, let go, "indulgent (hence excess) yield, make no effort, be lax
 etc. but indulge and yield are the "meaning" only ~~these~~ ~~others~~ ~~mean~~
 in the negative ~~saahoktoni~~ - not checking, not moderately

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-saahoktoni- ^{bring to end} ^{accomplish} not possibly not succeed at all.

-mohē- =collecting, coming together; emohēoxzeo, they gather together. [(of day) is it?

-tone- =how, ref. to size, amount; etonehōsta, what time]

-tonš- =by what means; nasaatonšeneoxz, I have no means to go, cannot go. [toxtōeneoxzessō, as many as go.

-toxtō- =several; etoxtōevo, how many are they? Zehes-] maha- =large, wide; emahaeta, one (or.) is large. [good.

-ota- or -vota- =very; eotapevāo, they (or.) are very] -hoxo- =pressing close (at the side); nahoxoana, I press it (against side).

-sxiso- =among, amidst; nasxisenoen matā, I go among the woods; sxsoetto (d.) =among, thru the midst of.

-sōp- =thru (Ger. hindurch); esōpēn, one walks thru; nasōpevōxta, I see it thru; sōpetto (d.) =thru.

-nhastom- =slackening, ^{relenting}; enhastomeševe, one does it ^{reluctantly}; nhastometto (d.) =in a slackening way. ^{mean} ^{refrain} ^{withstand} ^{attract} [bidden to me.

-nhasto- =forbidding, tabooing; nanhastomon, it is for-] -nasom- =languishingly, helplessly, withering; enasomams- toe, he sits down in a helpless way; enasomeoz, it is withered. ^{will} ^{mollify} ^{soften}

-popa- =slowly, dilatory, delaying; epopāetan, one is slow, dilatory; popāevetto (d.) =in a dilatory manner.

-hestom- =preventing, hindering; nahestomehozeohe, I am prevented by my work; hestometto (d.) =in a preventing way. ^{restrained} ^{reduced} ^{by} [rope or snake, etc.).

-one- =round body; etāpeone, one is big around (as a) ona-, onat-, onaz- =abating, subsiding; eonathooko, the rain is subsiding; eonazhetanevō, the crowd subsides; the "t" and "z" are inserted because of the following aspired "h" and "he".

-hahan- =approaching, nearing; ehananēn, he walks nearer; hahanetto and hahetto (d.) =nearing, near by.

-ononov- =dubious, not knowing, ignorant of; ononovhōes- toto, dubious, unknown relations (not certain of); ononovetto (d.) =in a dubious, uncertain way, ignorantly, unknowingly.

-hōtov- =shaky, slack; ehotoveoz, it is shaky (sp. of stable objects becoming loose, shaky, as fence posts, teeth, etc.); ehotovotane, it is slack (bow string).

-masó- =in a mass, all of a sudden, unexpectedly; emasoa- xaemeoz, she bursts out crying, sobbing.

-moon- =beautiful; emoonatamaño, it is beautiful; namoo- nomanesz, I make it beautiful.

-hexov-, -nexov- =equal to, in the degree that; zehexova- es nasaanexovahe, I am not equal to him, I come not to the same degree where he is; zehexovepevaes ninexovā- vo, thou equalest him in goodness.

-tše- (from zheš =thus, at this point of time) =now, thus, at this moment; zestševēhōmaziss, now as I look at you.

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- tótše- =even, selfsame, now, the very moment; etótšhoe-
oxz, he arrives this very moment; etótšenoka, it is
thus, the only one: *presently, etc.*
- xotova- =nevertheless, in spite of; mostly used d., so:
xotovavetto; eoxchaomeneo xotovavetto esaaninitame-
ozeo, they are bereft nevertheless not discouraged.
- tomenše- =keeping directly on; etomenšenhesso, it keeps
on straight in this way, manner.
- evha- (sometimes -evho-) =back, returning; naevhaeoxz, I
I go back; naevhameto, I give it back to one; evhatto
(d.) =back again.
- ô- or -oe- (oftentimes -ôz-) =anxious, perturbed, agi-
tated, not placid, broken up; eoeotōmahā, the water is
agitated, in waves; eôzetan or eôtan, one is perturbed,
alarmed, disquieted; naôzetotoxemo, I talk as to per-
turb one. [*meoz, he is lacking.*]
- ohe- =to run out of, lack (ohe =river, runner); eohe-]
- vovoxpon- =severe, strict, inexorable, exigent, exacting,
pressing; zeto hetan eohāvovoxponae, this man is very
exacting; vovoxponetto (d.) =in an exacting way.
- ôvovoxpon- =anxiously pressing, exacting; emesaaôvovox-
poneševstovhan, it should not be done with exacting
anxiety. [ôvovoxponetto =relenting from exaction].
- tó(e)- =the very self; etónēhov, he is the very one;
tôneševstovā, in the very act; tóevetto (d.) the very
way, manner. [*you around of*]
- ahā(e)- =*keeping* away from; eahāeoxzeo, they go, keeping
away from; eahāehoe, one keeps aloof, distant from.
- vohov- =separated, asunder, apart (from a whole); evohov-
veoz, it comes apart; vohovetto (d.) =in a separate,
sundered manner.
- vove- =severed, cut in parts; navovesax, I cut it in
parts; evoveevenesz, one speaks brokenly, cut up.
- osān- =accordingly; eosāneaseoxzeo, they left accord-
ingly; osānetto (d.) =in accordance therewith.
- tose- =at the point of; etosemese, one is about to eat.
- eše- =done; naešemese, I am done eating; etosešemese,
one is about having eaten. [*m. in Ch. gr.*]
- saa- =not; nasaavōmohe, I do not see one; see negative]
- nōose- =without, leaving out; nanoosemo, I do not men-
tion one, leave him out of my talk; nanoosemesemo, I
eat without him. [*prior*]
- notom- =first (before any one); notomson, firstling of
animals; notomoenoxz, first born (of people).
- hehe-, -hesce- and -hehesce- =wrinkled; nahehenōan, my
shoes are wrinkled; nahehescene, I have a wrinkled
face.
- nan(e)- =to recognize by: nanancàtovo, I recognize one
by hearing him; nananematoxta, I recognize it by
smelling. [*navâxscēs, I complete my speech.*]
- vâxs- or -vâs- =fulfilling, making complete, perfect;]

removed, q.v.: embosser (French) vanish

removed, q.v.: embosser (French) vanish

insupportable, mean
geringmütig, humiliating
second rate, common (mean)
low German, neglected
contemptible, here
inf. - saavota -
withen, unobtrusive
geringhaltig, -fügig
-schätzig
see under
low - inferior
mean,

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- Novice -*
as a concessive
meaning
inversesiva
in a manner
very
the same
as in sense of
full. But in
- comes -*
left to shift
Words
or inf -
to
- does*
each in particu-
lar, particularly
several cases
- one who*
there, they have
each their parti-
cular, individual
places of abode
- see*
for 624
under infixe
- ve, it is easy work; heanatto, in an easy way.
 -oxseec- = purely, solely; nasaaoxseeceēsztovohe, I do not speak solely to him; oxseecetto (d.) = solely.
 -novs- = afterwards; matacšemesesz nstanovseaseoxzhemâ, we shall leave afterword when we have eaten. This i. seems to have just the opposite meaning at times, according to how it is used; see before; novôs (d.) = less than, not coming up to; [ing in common.
 -naesz- = as one, one set; enaeszeanâtove, it is an eat-]
 -m̄hastov- = touching all, every one, fullness, completly, having no lack of; em̄hastovsan, one is clad with all he wants; zehetâem̄aovaz, whatever it touches, concerns; nam̄hastovemetan, I am given to fullness, to full satisfaction; m̄hastovetto, in full manner, without lack.
 -hôtse- = uncovering, revealing, unveiling; nahôtřana, I uncover it; nahôtřheneenomom, it is revealed, unveiled unto me.
 -etâm- = plentifully, richly; eetâmhoneonsz, they (in.) grow abundantly; etâmastoz, abundance, plentifulness.
 -hoomē- = constantly; nahoomēneevavōsan, I watch one constantly; hoomētto, in a constant manner.
 -šeše- = shifting, becoming disengaged, coming off, shed-
 ding, moving; ešešehōsta, it shifts (from its position), as a neckyoke from the end of the wagon tongue.
 -eovos- = with assurance, confidence; etoseovosehoxovis-tava, he is going to travel with assurance.-
 -noxsetov- = keeping on with it, up to (usually followed by "tae" = till); enoxsetoveneševeo, they keep on doing it up to....; enoxsetoveneševeo tae zhešenâevoz, they keep doing it until to their death.
 -hesshén- = radiating, originating from; zexhesshénemeâ-tove, the place where the giving radiates from; see radiate.
 -tovo- = gap, nicked, notched, dented; etovooscha, it is] [dented, has a gap.
 -nonaos- and -nonaoxt- (before aspirates) = distinctly, plainly, one after another; enonanōseēs, one speaks with plain articulation; enonaoxtōan, he pronounces distinctly; nonaôs (d.) = in a distinct way.
 -menone- and -menorce- = proudly; the first term has more the sense of "haughtily"; emenoxceēszeo, they speak proudly. [within sight of it.
 -hesta- = to come within reach of; nahestatōoxta, I come]
 -esto- = within (ref. to an enclosure); eestoēszneo, they (or.) entered into it; estó, within the circle, in front of [nooxtó = outside, in the back, sp. of an interior].
 -pa-, -pâe- = close against (a surface), parallel; pâemeo, parallel road; pâetto (d.) = parallel, close to.
 -pa(e)- = else (for it, as in a threat); mäsaneševehetto natapaevonhâohanon nimhâo, if thou doest not do it, we

distended, tant, stretched out

The contrary of this is -neok- -neoce- see under tight
= contracted

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- okse- = dent, distended, expanded, tant, stretch, or a, out, give
- okse- shall burn thy house for it (as a parallel of the not doing).
- zhesk- [across; ehoxovistava, one travels.
- zhes- -horov- =crossing; horovō, bridge; ehoxoveēs, he speaks]
- zheik- -hotxov- =crossing and recrossing, criss-cross; ehoxo-
- zhesce- vemetāzenov hovae, they give each other back and forth
- hesce- (when something intervenes between them); hotxovetto
- hesce- (d.) =back and forth.
- all refer to the point or extremity printing to -hold on at the point nageskane etc. spirit of the spirit etc.
- toxtomone- =at random, not determined or regulated, aim-
- hetā- less, unrestricted (see prairie); etoxtomonevostanehe-
- hetā- (with its correlative -netā- =so much) =that
- totox- much, to the amount, as much; this i. -hetā- is combined
- toneeš- with the sub cj., as: zehetāhestanomā nitanetāmetaz, as
- heeš- much as thou takest I will (to that amount) give thee.
- amēn- =about, from one to another; natotoxhoeox, I go
- nono- about (visiting); natotoxesta, I speak about it; toto-
- nóov- xetto (d.) =from one to another, one after another.
- ešhavsevetan, while he was sick I felt bad.
- hosp- -heeš- has a similar meaning to "toneš", =while at it, as
- mamātā- long as, during the course of; zehcešetanenetto, as
- kama- long as I live.
- zistoxto- =to walk, but is used as i. whenever fitting;
- oxtā- eam'neman, one drinks while walking, in passing; nato-
- oxtā- seam'nhestan, I shall take it in passing.
- oxtā- =each by turn; nononasz namometo, I give to each
- oxtā- one; enonoeaxaem zeótsevhōnas, she cries and pleads by
- oxtā- turns.
- oxtā- =in line, succession; nanóovoneoetō, I tie them
- oxtā- (or.) in a row; nóovetto (d.) =in a line, row; nóonet-
- oxtā- to, in connection.
- oxtā- =the majority; nixhonoxestrez, the most of us.
- oxtā- -hosp- and -hōsp- =failing to; ehōspāta, it fails to be
- oxtā- cooked, is undone.
- oxtā- =only (nothing else); now used d.; mamātā mā-
- oxtā- menoz ehotansz, there is only corn (grain).
- oxtā- =without coming off, uninterrupted, unceasingly;
- oxtā- esaapóeneševé, he does it unceasingly.
- oxtā- =tolerably; now used d.; kama epevomoxta, one is
- oxtā- tolerably well. [toetan, he fancies (in thot).
- oxtā- =fanciful, groundless, conjecturing; ezistox-]
- oxtā- =clear thru; eoxtaen, he passes the night, is
- oxtā- overnight. [omao, thru the whole land.
- oxtā- =over the whole, thru the whole; zeoxtohetā-]
- oxtā- =thru all, during the whole; zeoxtoešemeaneve,
- oxtā- thru the whole summer.
- oxtā- =up, upward; naéneoxz, I go up, ascend. [than.
- oxtā- =more than, beyond; nahèpemeto, I give him more]
- oxtā- (h)oham- =rather, more than; nahamemehoxta, I love it
- oxtā- more; ohametto (d.) =preferably.

~~-saamomenov-~~ = ~~in bading, depressing, dismal~~
~~saamomenovavortasty~~ ~~mildmoholy, gloom~~
~~-masloc-~~ = ~~narrowly, closely, strictly~~

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- oom- =over, before, passing on without stopping; eoomèn, one passes before; oomènistoz, the passing over; oom-etto (d.) =on without stopping.
- ex- =executing, across, a process, ripe, able; ēšexhoemanistove, a law has been enacted.
- he- has the value of the Eng. "to" and is difficult to explain satisfactorily. It has the meaning of "to, on", in the sense of direction and also possession (noting a factive object, as in "we have Abraham to [as] father"). Nahevehōmo, I go to see him; nahevoxca, I have a hat. [netto (d.) =in a dark way.]
- aenonē- =dark; caenonemanisz, one makes it dark; aeno-]
- ako- =bunched up; zeakotasz móesz, a stack of hay; naa-koesz, I bunch it. [pricks thee.]
- anek- =to prick; anekomohestoz, fork; nianeceaovo, one]
- nox- (followed by "t" or "z") =going towards, unto, following after; nanoxzevōmo, I am seeking him (by looking). [naéena, I break it in pieces.]
- ē- *longe*
denote a stretch of time, distant, being at, engaged
 -ée- =break asunder, in pieces; -oe- =sever each from;]
- eoxs- =invert; naeoxsena, I upset it; eoxsetto (d.) in-
- esox- =smooth, sleek; naesoxoha, I iron it. [rough.]
- moo- =coarse, rough, not smooth; emooae, it (or.) is]
- hehem- =speckled; ehehemaē, one is speckled; nahehemō-voxz, I sprinkle it. [in color.]
- sorkov- =streaked, striped; esorkovotav, it is streaked]
- zeo- =dot; ezeoxtav, it has dots (color); see dot.
- hekon- =solid, firm; nahekonetōetan, I keep firmly in mind. *Z = print, ahead, dash (ze)*
- hekōv- =wet, damp, moist; ehekōvomao, it is wet ground.
- ó- =dry; eóeoz, it is dry, q.v. [(d.) =taperingly.]
- heškos- =tapering; nahešksana, I taper it; hešksetto]
- hetan- =male, man; ehetanevōèn, she has a male child; hetaneham, male (animal). [heeham, female (animal).]
- hee- =female, woman; eheevōèn, she has a female child;]
- kas- =young, short of length, time, distance; kasovā, young man; kasehee, young girl; kašgon, young child.
- mahac- =old; mahacnoham, old horse; mahacis, old man.
- hohon- and -ohon- =in circle, ring form; natāxtaohonee-tōe, they (or.) form a ring, a circle around me.
- hōp- =dissolving, melting; nahōpeoz, I am sweating.
- hōt- or -ōt- =adding, narrating, recounting; nahōtahan, I narrate; nasōtoa, one added to (sc. the five), meaning six; nisōt, two added, or: seven. The Ch. used to count on their five fingers, then adding one, two, three to the five to make six, seven and eight; matōt =all added, or ten; matōt òtnoka = "all added, adding one", or eleven.
- ótse- =strive, endeavor, be zealous; eótsevhoezohe, he strives in his work; ótsetto (d.) =with zeal. [parasol.]
- hoveo- =to shade (from sun); hoveokōo, a little shade, a]
- Chauvhersemauk* - *denote* - *pretexting, feigning, see pretext*

- hoxa- =close to, acquainted, q.v.; nahoxatama, he is friendly to me; -hoxá- =green, tender, not dry.
- hoxe- =clean; nahoxeana, I clean it.
- hōxe- =rotten; ehōxeoz hoevoxkōz, the meat is rotten.
- ko- =bump; nakonaeš, I bump (q.v.) my head; -koko- =to knock; nakokonôn, I knock (with instr.) *as against a point*
- mamov- =together, meeting, touching sides; nimamovhotà-zhemá, we come, meet together; mamovetto (d.) =side by side.
- maxe- =great; emaxevoštaneheve, he is a great person.
- meha- =was (implying "in the midst of"); namehamashanē, I was foolish. [that which is fuzzy.]
- meova- =fuzzy; meovamaxemenoz, peaches; zemeovatto,]
- omom- =with tears, weeping; eomomhōna, one prays with tears. [tray one.]
- momax- =accuse, betray; nivémomaxemo, do not accuse, be-]
- moze- =to breed; moženoham, stallion; emozemoto, he breeds (of stallion or other animal).
- mx- (from -mox-) =to touch, meet against; namxana, I touch it, see touch.
- neeme- =stripped, naked, bare; eneemetixeo, they (or.) were naked; eneemeszeha, he is bare headed.
- nā- =inert, dead; ēšenāe, one is dead.
- nha- =catching, coming upon; nanhaemo, I catch one (or.).
- nitav- =to change; enitavstahaoz, one's heart is changed; onitav- =different one; eonitavevostaneo, they (or.) live each differently.
- nonizeom- =gentle, tame, innocent, good-natured; nanoni-zeomevhaēnano, I let him go, set one free gently.
- nos- =over; nanoszèn, I walk over (as an obstruction, a fence, mountain). [fire.]
- oas- =to burn, be on fire; eoaseoz, it is burning, is on]
- om(e)- =off from a surface, top; eomekaax, one jumps off (a wagon, train, horse); eomahame, one is thrown off.
- onenx-, -oninš- =desintegrate; naonenxana mhāo, I demolish the house. [painful life.]
- onš- =hurting, harming; onševostanehevestoz, a hard,]
- ōce- (lit. =shutting one eye) =deceivingly; ōceheoneve.
- oxs- =astray, somewhere else; eoixeo, one is led astray.
- pee- =to crush, grind it; napeena, I grind it; epeesan, one is ragged. [eo, it comes off.]
- poe- =to come off from (a surface, a connection); epó-]
- sèp- =to stretch; esèpeona, one stretches his hand.
- tāos- =savingly, with care; natāoszhova, I am careful of my property.
- tata- =opening; etataena, he opens it (as a box, etc.).
- tōevha- =the very same again; tōevhavoan, one repeats the same (in words); tōevhatto nix, two times two.
- toxtō- =unrestricted, free, without bound (also used d.); toxtōevostanehevestoz, prairie life, free, wild life, undomesticated.

In the later sense, how? i. respect, justice to degree, position, size, dimension, etc. is "indefinite relative" what, whatever, whatever, anything, etc. inf. -tore- (when not interrogative) is used as a demonstrative value as in set one-to-one man, whatever (in amount or quality) he will suffer (set one-to-one - how much does he suffer?). -tonā- = amount; -tonē- = limit; -tonē- = length etc. see under certain: -tonē- and -tonē- are used in the first sense, "affecting, do unto, with, as, etc." INFIX

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-ve- =with, in association with (usually followed by suff.-emo, in the v.); naveoxzemo, I accompany him.

-vé- =prohibiting; nivémese, do not eat!

-vece- =sweet; vecemāp, sweet water =sugar (maple syrup); vecce also means "hollow, concave".

-veorce- =bitter; eveoxcēno, it tastes bitter.

-ven- =sour, crabbed; evenomoxta, one feels sour.

-vèp- =empty, hollow; evèpeometa, it is empty (the lodge), no one at home.

-otaohā- =exceedingly, intensely; eotaohāmehoto, he]

-anona- =mixed up; eanonana, he mixed it up; anonatto

(d.) =mixed up, without discrimination.

QUANTITY, expressed by i.: -noce- =one, alone, one of;

enocē, one is one, alone; enocemese, one eats

alone; ninocēmā, we are alone; enocēeo, they are alone;

nocetto (d.) =alone, byself; nasz (d.) =one of; nasz

hetan, one man; nocetto etaneoxz, he went alone; also

nokatto, which means "alone, byself"; enokēme, it is

worth one; enoxca, one has one hat; enokxēo, it is

written one; enokōèn, she has one child; i. -nokova-

one fold, one pair, one bunch, band, etc.

-niše- =two; enišēeo, they (or.) are 2; enišehozeoheo,

they both work; enixansz, they (in.) are 2; niš (d.) =

2 of; nishoxca, 2 hats; enisōèn, she has 2 children;

nixatto (d.) =doubly, in a double way); nanishēsta, I

count it 2; -nisov- =twofold, a pair, 2 packages, 2

bunches, etc.; nisovatto (d.) =in a twofold manner.

-nahe- =three; ninahēmā, we are 3; etanahemseo, they 3

eat; enanōeme, it is worth 3; enanōèn, she has 3 children;

enanxēeo, it is 3 o'clock; nahe (d.) =3 of; -nan-

ov-, threefold, in 3 bands, bunches; nanovatto (d.) =in

a triple way.

-nive- =four; eniveeo, they are 4; enivenāeo, the 4 are

dead; enivōeme, it is worth 4; enivoxca, he has 4 hats;

nanivōèn, I have 4 children; niv (d.) =4; -nivov- =

fourfold, 4 bunches or bands; nivovatto (d.) =in a

fourfold way.

-nohōne- =five; ninohonēmā, we are 5; enohonepevāo, they

(or.) 5 are good; enohonōeme, it is worth 5; enohonō-

èn, she has 5 children; enohonxēeo, it is 5 o'clock;

nanohonoxca, I have 5 hats; nohō (d.) =5; -nohonov-

fivefold, 5 bunches, bands; nohonovatto (d.) =in a

fivefold way.

-nasōtxe- =six; enasōtxeo, they (or.) are 6; enasōtansz,

they (in.) are 6; ninasōtxhemā, we are 6; nasōto and

nasōte (d.) =6; enasōtōeme, it is worth 6; enasōtxeo,

it is 6 o'clock; -nasōtnov-, sixfold, 6 bunches, bands,

etc.; nasōtnovatto, in a sixfold manner. Further

numeral i. are formed after the preceding examples.

See numeral.

-haesto- or -hāsto- =much, many; nihāstxhemā, we are

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in several, various ways
 etaxtoetan, *is a child with his mind, see conjecture, fancy*
 at random

-taxt- any number, for a space; also a child, *aimless, at sea, at loss, wild*

many ehāstansz, they (in.) are many; ehaestohemakūta- *in same*
 eme, one has much money; -haestnov- =manifold, many of "wides"
 bunches, bands, etc.; haesto (d.) =much, many; haestno-
 vatto (d.), in a manifold way.

-xkom- =few, little of it; etxkomxeo, they (or.) are
 few; etxkomansz, they (in.) are few; txkom (d.) =few;
 -txkomov- =few bands, bunches, etc.; txkomovatto, with
 little of it (obs.). [=large.

-maha- =big; namahaemanisz, I make it large; maha (d.)]
 -hāpe- =large quantity, volume; ehāpemanē vehoehotoa, the
 cow drinks much; hāpe is also used d.

-zce- =small; nazceana, I make it smaller; ezeksta, one
 (or.) is small, q.v.; taxce (d.) =a small amount; toz-
 ce (d.) =in small amounts. [etto (d.) =overmuch.

-heom- =too much; eheomemese, one eats overmuch; heom-]
 -hosse- =again, a second time; chosseneoxz, one goes
 there again.

-honaov- =again as much; nahonaoveamha, I get another
 time as much; honaovetto (d.) =increasingly, doubly.

-hoox- =last; chooxenoka, it is the last one; hooxetto
 (d.) =lastwise. [etto (d.) =behind.

-hesto- =behind; ehestoxhoēn, one comes behind; hestox-]
 -vovoe- =first; evovoehoeoxz, one arrives first; vovoen-
 otto (d.) =firstly.

-nista- =before, beforehand; nanistaheneena, I know it
 from before; nistavetto (d.) =before.

-kako- =thin (of solid substances); ekakoana, he makes
 it thin; -ona- =thin (sp. of round, branch like objects
 diminishing in size towards one end); this same i. is
 used for snow, rain, wind or a crowd in the sense of
 "tenuous, abating"; eohāonae, one is thin, poor.

-tonov- =thick (solid obj. or appearing so); etonovhēs-
 ta, it floats thick (of clouds, etc.); -haonov- =
 thick, dense; ehaonovoeve, it is densely clouded; see
 thick, gelatinous, jelly consistence; naoxzhessana, I
 thicken it. [has a slender face.

-sōkom- =slender, streaked, straight thru; esōkomen, one]
 -sosorce and -sosork- =well formed; esosorka, one has a
 nice figure, is well formed.

-āk-, -āc- or -axce- =round, globe shaped, ball like; na-
 ākana, I make it ball shaped. [lar, q.v.

-onistāc-, -onistaxc- and -onistāk- =in circle, circu-]
 -toss- =prolong; ehetosscēsz, he speaks long, at length;

tosexta, long legged; -tokse- =of short abrupt, length.

TIME, expressed by i.: -nehe- =soon (after); -ōnehe- =
 very soon, q.v.; ōnehetto (d.) =immediately (after
 something). [times; tohoetto (d.) =oftentimes.

tohoe- =oftentimes; etohoeneoxz, one goes there often-]
 momeno- =for a length of time, for awhile.

-nonotove- =hurriedly; enonotoveaseoxz, he leaves in a
 hurry; nonotovetto (d.) =in a hurry.

in reach of him, catching and
 -nha- = opp. Flunby (timely), lit. "coming upon": nanhaens, nanhaatoo
 nanhaioo, nanhatacho (I shock, scare, jolt me) (see under sexual)

-tonic = way, means of.

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-ševe- =with haste (in a good sense), diligence, swift-
 ness (losing no time); ševeneševsz, lose no time!
 -hece- =slowly; ehce- =slowly; eheceamèn, one walks
 slowly, quietly.

-tohov- =at intervals, also -totohov- (at repeated in-
 tervals), rarely, seldom; etohovensz, they (in.) are
 rare.

-meo- =early, at dawn; nameotóe, I get up early.

-haexov- =for a long time; ehāexoveēsz, one speaks for a
 long time; haexov (d.) =for a long time.

CONTINUITY, expressed by i.: -nše- =keeping on, from be-

-SOVA-

-SOOTM-

-SOXCOM-

fore; nivémese naoxheta, nanšemese, he told me

not to eat, but I keep on. *Amplify, pressure*

-ame- =forth, onward; eameneševe, one does it continually, without

ly; amesto and ametto (d.) =on, onward, continual. *Simply continual, without*

-hoomē- continually, constantly; ehoomēneševe, one does it constantly; hoomētto (d.) =in a constant manner. *disappearing, con-*

-šenov- =keeping on, persevering; šenovetan, one is per- *severing, combined*

severing; šenovetto (d.) =with perseverance. *denotes coun-*

-ninov- =for a while; eninoveēsz, one speaks for awhile;

ninovetto (d.) =for a while.

POSTURES, or positions expressed by i.: -amse- =across

its width; amsetto (d.) =across, thwart of; am-

setto voeva, across the sky (as the sun in its course).

-hotxa- =crossing, crosswise; nahotxavenaevao, I stand

with crossed arms; hotxatto (d.) =crosswise.

-hoxo- =to cross (a space, river, etc.); nahoxovèn, I

ford the river.

-novo- =bent forward, tilting, oblique upper part of body

bent straight; enovoehoe, one stands bent forward;

enovoèn, one walks bent forward [not to confound with

-nóvō- =to have food along; enóvōèn, one eats while

walking; enóvōeoxz, one has provisions along]; enovā-

eš, it (or.) is cut bevel. *-ōxeta- spread apart, leaving open space*

-ōrotom- =bowlegged; eoxotomao, one stands bowlegged. *but waded, lit.*

-heneha- =holding upward; nahenehavanaevao, I stand with *in straddling*

arms uplifted. [up the river; héamā (d.) =above. *-peoeta-*

-héam(ā)- =above; nahéamēnana, I set it above; héameohe,] *same as*

-eama- =on (his) side; naeamaveanax, I eat lying on my *preceding, but*

side; eama (d.) =sideways, on the side; eama meo, on *when facing*

the side of the road. *on end or*

-tōeoxtan- =holding hand before forehead or eyes; natō-

eoxtanenazē, I sit with hands covering eyes or fore- *front of*

head. [holding hands (folded) behind head. *see spread*

-tōehane- =holding behind neck; natōehanenazē, I sit]

-tōemoetona- or -tostoona- =holding head on elbows; na-

tōemoetonanazē, I sit elbowed (head resting on hands

(Fr.s'asseoir accoudé).

-naxpazena- =with hand covering mouth; nanxpazenanazē, I

sit with hands covering my mouth.

-nstan- ref. to knee; nanišenstanehoe, I sit on soles of

-hece- without ado, quietly, silently, simply (the latter especially when connected with -xa- or -xama: exahceehaz, he simply laughs, without committing himself)

INFIX

ENGLISH-CHEYENNE DICTIONARY

INFIX

feet with knees forward; natōenstanenāzē, I sit with hands folded across knee.

-ehexs- denotes half kneeling position, with feet not under body but at an angle from it; naehexroe, I sit in such a posture.

-noneesenona- denotes reclining posture, almost lying, resting on the elbows backward; nanoneesenonao, I recline in such a posture.

-māsiskota- or -kaemae- =lying backwards with knees drawn up, "cricket fashion"; namāsiskotaeho or nakamaeho, I am lying (in preceding posture).

-hano- =with head back (at the nape); ehanoexz, one walks with head thrown back; ehanoSeanao, one falls backward; see back. [head to look back.]

-hoo- =turning the head back; ehootōo, one turns the head back; -hotam- =behind, in the back; nahotamaen, I am walking behind, back of. [one's hands behind his back.]

-hooam- =turning back, nahootamenāzenaeto, I tie close by (on same surface); epahoe, one stands close by. [zeškseonān, I walk with arm akimbo.]

-zeškseon- =akimbo; ezeškseonao, one stands akimbo; na-hosso- =backward (without turning); nahossoexz, I walk backwards.

-hooxse- =leaning against; ehooxsēna, one is leaning against; i. -hoxs- is also used; ehoxstota, it sets leaning against. [are standing up.]

-neove- =standing up (in the act of); eneovehoeo, they down; -xama- and -tōxe- =stooping; -macse- =bending bent; emacseekōo, one stoops and looks.

-akave- =folded downward, crestfallen; eakavota, it sets folded downward.

-tomxto- =to sit, set up, raise to a sitting position; natomōxtana, I raise it, set it up; etōmxtoe, one sits up. [hoe, one stands erect.]

-tomse- and -tomōs- =standing erect, vertical; etomse-ovšem- =to lay down, from a sitting position; eovšemeoz, he lays down (from having been sitting).

-tax(e)- =upon; nataxesē, I sit upon (when seat of any kind is used); taxetto(d.) =upon; nataxeho, I stand upon.

-taho- =to ride, sit on (directly); etahota, it sets on.

-taxeš- =to lie upon; etaxeš, one lies upon; etaxeha, it lies upon. [=underneath.]

-āto- =under, below; eātohoe, one is buried; ātono (d.)

-voxk- (vox before a vowel) =crooked; evoxceoz, it is crooked. [of the night; esitovhōsena, it is midday.]

-sit- and -sitov- =the middle; sit'tāeva, in the middle

-m- in itself denotes "mid-, middle, midst, within, inside"; eamhōs, it is mid-morn (about 9 A.M.); eomhōs, mid-afternoon; eamsthoe, one sits down (in the midst of the act); also standing, setting near the waist or

-hove-
me

-hove-
indistinct
dim,
blurred

-exse-
denotes inward
turned over
mentally
reverted for

-exstahatoz
-exsteta-
next to
-exsteta-
aagagan

-ehonie
or he'osse
on the con-
trary

-e- and
-cuttad. 7
whereas
but (negative)
denotes opposite
one to something
just the other
way

reverses or inverts

middle of body; hotoma, within, inside; etomoxthoe, one sits up (in the middle of the body); eovšemeoz, one lays down (from the middle of the body, from sitting); emeeō, one stands in the middle, appears coming up.

TENSES, formed by i.: -ta- denotes indicative meaning, also will, intention; etapeva, it is good; natane-oxz, I will go; also expressing the entire reach of an action or being; etaaseoxz, he has left (and is still going). [about to die.

-tose- =going to, at the point of; etosenāeoz, he is]

-tatose- =going to be, intending to; natatosemese, I intend, am going to eat.

-ze- =shall, pointing towards; nazenāe, I shall die.

-meha- =was; namehahāmoxta, I was sick.

-eše- =past, done; naešeneševe, I have done it.

-x- or -- =imperfect; nāvōmo, I saw him.

Most infixes can be combined with each other, acquiring thereby modified and sometimes entirely different meaning. The Eng. equivalent, as given for each i. is not exhaustive. Indians are much less careful of their language now than ever before and some new meaning is lent to some i. which existed not ten years ago. Writer gave the root meaning as exact as possible. See prefixe, reduplication and suffixe.

inflare, eoāseoz, it inflames; see burn, kindle.

inflammable, eoāseozeoneve, it is i.; ephāōseozeoneve, it

inflates; naēstovsan, I i. (blowing in); naēstovoxta, I i.

it; naēstovomo, I i. (or.); ēstovoz, ēstovotto

(pl.), inflated skins; emanootov ēstovotto na evešox-

ovenov ohe, they (or.) bind inflated skins together

and cross the river with them; ēstovome, it is in-

flated, blown up; ēstovsanistoz, the inflating; zeē-

tovsansz, the one who inflates; see blow. est. n. aha-

influence, v. expressed by rad. -vonho- =to i., coax, urge;

navonhosemo, I i. one (in talking); evonhosto-

mosan, one is influencing; vonhoestomohestoz, the in-

fluencing (by talk); navonhoaovo, I make one to be in-

fluenced (in any way); navonhosetaneva, I i., tempt

(see tempt); naavosého, I i., persuade, make him inclin-

ed to...., seduce; nanezného, I cause one to be so, lead

him into; naneznész, I i., cause it to be; evešeznet-

to, it influences thereby; naešenoto, I i., convince one

easily (in the sense of prevail upon); naešenosého, I

cause him to be influenced, prevail upon him; eešeno-

scheoneve, one is influenceable; niešenosconevehemā, we

are easily influenced; zecekasz eešenoseoneve, the

pliable one is easily influenced; zeešenoseonevsz, the

easily influenced one; nivéhavseve-eešenoseoneveheme,

oha zepeva vešetoahe, be not easily influenced in

the evil, but be steadfast in the good; ešenosohestoz

the evil, but be steadfast in the good; ešenosohestoz

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

ashāz, inf. upon self (fire, self).

see affect, tonetaasanetto, that which affects, influences, conditions, shapes etoneōsanetto, it stands firm, effects

He
blank
page 608a

infixable see hardly

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the influencing, prevailing, prevailing; nanetomoxastáseo, I i. one, make him feel so; heto navešenetomaoz, I am influenced by this (in feeling). Influence in the sense of "encouraging, persuading, urging, admonishing" is rendered by suff. -vatoe (intran.), -vata (in.) and -vamo (or.); see persuasive m. in Ch.gr.; nitomat'sanistoz, i. (exerted psychologically); nitomaxtastoz, i. (felt); esaavhane-netomatseonevettan zeoxchoehotaez, or: esaavhane-netomaxtastovhan zeoxchoehotaez, it is a mere i., feeling that comes to us. *see effect and affect - tonet'osan*
influence, n. vonhosemosanistoz, the influencing (in words); vonhosemazistoz, the influencing one (obj.); vonhoestomohestoz or vonhoestomosanistoz, i. (in words); vonhoaovsanistoz, i., temptation; vonhose-tanevátóz, i., temptation, the being entrusted, invested with influencing; see temptation. Avosàzistoz, i., the causing one to be inclined towards....; avosohestoz, cause of i.; ešenotàzistoz, the i., prevailing upon one; ešenosohestoz, the causing to prevail; ešepneves-toz, of easy i., readily influenceable. *namuxcatamo*
inform, nahotonó, I i. one; natoxhotonó, I go about in-forming them (or.); nahotonova, I i., furnish in-formation; nahénehotonova, I i. (by proclamation); na-toxhotonó zehetáhozistova voston, I go about, informing the whole camp; zehotonovaz, the one who informs; ze-hotonovassó, the ones informed; ehotonovatto, it in-forms; zehotonsz, the informed one; nasaahotonané, I am not informed; ehóxeva, one informs, heralds, q.v.; *nactaham*
informant, hotonovahe; zehotonovaz, the i.; zehotonovas-só, the informants; ehotonovaheve, one is an i. *not*
information, hotonázistoz, the informing one (obj.); ho-tonovátóz, the giving i.; hénehotonovátóz, the spreading of an i.; toxhotonazistoz, the going about informing. *namuxcatamo, I give inf. [furiated]*
infuriate, namomátáeho, I i. one; emomátáeo, one is in-ingratitude, saahahoešetanoxtoz, non thankfulness; esaahoešetanové, one is ingrate. *see page 624 a - hoatonototiz*
inhabit, nahoeta mhäo, I i. a house; ehestanoveo hen hoe-va, they (or.) i., live (as a people) in that country; nahestanovetanon hen hoe, we i. that country; nahevenoveta, I i., have it as my dwelling, home; ehoe-toe, ehestanovetoe, it is inhabited; *exepaneta, i.e. not in*
inhabitable, ehrevenovenov, it is i.; emepvhoetoe, it is i., may well be inhabited.
inhabitant, zehoetoss mhäon, the inhabitants of the house; zehestanovetoss hoe, the inhabitants of the earth; zehevenovetoss, the ones inhabiting it, having it for their home; see denizen.
inhale, nahessáz, I i.; nahessátovo heomotom, I i. one's breath; zehesàzz, the one who inhales. *see p. 726 b*

- ~~chatotone~~ - speaks out.
 up, break, pebble, tottering, not
 - ~~toone~~ - ~~smooth, steady, bark, steady, steady~~
 - ~~noom~~ - ~~consecutive line~~ { forward }
 - ~~saaonokota~~ - not wise, judicious, shrewd, 87
 sound... not careful, mismanagement
 judicious

[illegible]

- toto(n) - see under hurt, spoil. Denote something adverse, hos-
tile, disparaging, desecrating, dishonoring, unalign, reviling, evil,
intent, defaming: natoto ageta, I deem it...; natotonomasta,
I feel so... injurious, evil: toton - undo, unmake, spoil, ruin
- saaritoe - = never, at no time: eisaaritoe hootoe, with never
looking back or: at no time did he look back.
- hoko - and - eihoko - denote, bound to, decidedly, surely, sure to, must
eihokonteto, he sure to tell him: expres, will, necessity, certainly.
- saahoko - and - saahoko x a - not at all sure, absolutely
uncertain
- x a - and - x aua - denote, fully, completely, perfectly, utterly, with
nothing but that (thoru, certainly, sure); for ably, under subject, real
pro, down, thru under
- homos - = chiding, upbraid, blame, gall, vex, "rub it in", make sore
kerate, chafe
- hoze - not able to, not able, up to = fail to
- ho, also under a pref. with ulard. form. - come to, take
place, arrive, happen; ho-horavies, in case he is gone, if
it occurs
- mato - denote, impetus, impetuosity, sudden rush, impulse,
momentum, unrestrainedness, violence, force.
- heitou - denote, "held back, preventing" see hinder pull back
- toenies - following after, doing according to be very, exactly after.
- ata - more often - atamo - to convince, impress, inculcate
instill
- kaamonend - = ugly, dismal, unprepossessing, farouche
grim - austere - unfriendly, - sore -
- momaxom - contriving, managing, find. a way out
see p. 608 d. under bottom
- eti - engaged in, while at
- enieoxheita - = in same condition; also safely.
- hestor - is an important inf. refers to implicated, unfolded,
involved, dually, doubled, linked that which is between two
surfaces or lines: - or - = fold, the fold space: hestor ref. to such
an unfolded space but of a surface and length.
- x amana - really a work in itself = by itself, not belonging to or connected
to any society or organization: independent
- oomaveie - the occasion, ground, basis of: u aoomaveie egizato
the basis of my talk: nahim - oomavaoro, I oc. to me
- oma - oomaves - x - visooma - with ground for,
occasion given by basis for
- noon - denote fine, delightful, delicious, exquisite, dainty
enzoua, ensoorono (in savor)
- on, in place naathoncom put on:

- ~~rovos~~ and ~~rov~~ - nothing (chemical)
- ~~vorog~~ - = infold, involved G O S d
 curled up, clasped in.
- ~~top~~ - indicate, buldand, not able to stand something, unable to resist, not vigorous, feeble, yielding, sensitive to et d'apors, he cannot resist cold; et d'apax, cannot r. wind
- ~~kishoge~~ - denotes below standard, inferior, incapable, incompetent, inefficient, disqualified. see fail: et d'atiao, they are " (shifflen) unprogressive
- ~~om~~ - inf. or radix is elusive, ^{unanimous} denoter accord, unison harmonious, spontaneous (taom), conform (of, off) when used in genit. forms: "one front" abreast
- ~~otov~~ - = unsteady, shaky, loose, slack, wavering, irresolute ^{see p. 671 - top of page}
- ~~hoetov~~ - = failing the mark, powerless, defective, deficient ^{inadequate insufficient imperfect}
- ~~hotov~~ - = extinguish, not reaching at
- ~~hove~~ - = partly: ~~choveatouon~~: not fully, not well: ~~chov~~ - ~~noo~~, see dimly; ~~et d'evochas~~, burnt dimly,
- ~~hove~~ - = shadowy, half dark: ~~hove'etto~~, darkly
- ~~oz~~ - = annoy, vex ^{"then, after all, after this etc."}
- ~~noze~~ - ^{disputes} ~~against~~ (the other hand), against, adverse, hostile, injured, dissent, antagonizing, on the opposite, against.
- ~~exta~~ - denotes clear, distinct, open plain, free from obstruction
- ~~t ap~~ - verbal root denotes succumbing easily, yielding easily, susceptible to (sensitive) easily, or come
- ~~hen~~ usually pref. or suff. denotes enduring, plucky, fortitude, hardiness, grit, morale, nerve, determined, daunt, fortitude G. V. conf
- ~~monetov~~ - ~~monetova~~ - and - ~~meve~~ - denotes decent, fit, becoming, respectable, appropriate, honorable, comely, graceful, ^{comfortable, easy, unruffled}
- ~~hene~~ different from ~~hen~~, also of related meaning, stiff, unbending, tough, inflexible, tense (daught), unyielding, rigorous, rough
- ~~saa~~ ^{ugly - hideous, see vile}
- ~~monetov~~ - (always negative form) - ~~saa monetov~~ - not pleasing, disagreeable, ugly - forbidding, unfavorable, malevolent
- ~~momaxom~~ - ^{disagreeably, unkindly} denotes ^{disagreeably, unkindly} incidentally, fortuitously, etc.
- ~~momoto(n)~~ - "clumsily, awkwardly, rudely, unskillful etc. see top p. 569 under ill.
- ~~mxoma~~ - accommodating, willing, willfully ready, willing, obliging, generous
- ~~monetov~~ - ^{disagreeably, unkindly} denotes ^{disagreeably, unkindly} incidentally, fortuitously, etc.
- ~~mo~~ - (mono) d. gather, contract, bunch together (shrink) concrete, hort-

oneham - to watch for, lie 608c. ^{naonehamitan}
 in wait, find out, ^{naonehamakino}
 oneham - ~~ant~~ - heisham - (maybe also - hotoham -) refer
 to "on other side of the hill" - not apparent, uncertain, not outspoken,
 with a double meaning, questionably, dubiously, suspiciously, not
 plain
 proper right fully, perfectly - rounded up, whole = wholesome, contented, well
 denote, inherent, intrinsic in contact with ^{inured, bent, vitality, abiding}
 see above ^{substantial, rational, enduring}
 ota - as in ^{far, right, laugh} ^{meaning some that different from}
 ota - which denotes "inset" or "firu and thorn" solid
 aaavata - implies ^{not inured, not whole = wholesome, anything, untangled} ^{inadequate} ^{gekaltlon}
 not it with ^{photon p. 589} ^{insufficient, not substantial}
 impotent, inefficient, ephemeral, transient, without essentiality
 undermanned, ^{see p. 816b} ^{inadequate} ^{without power, strength, energy, effectiveness}
^{inherent, intrinsic value; resistless; without stamina, not}
^{abiding, perishable, not able to stand much}
 mace - implies retiringly, unobtrusively, in Stillness = silently, diffidently
 not assertive - inwardly ^{aaavata - of no value, insignificant, importance}
^{wordless, unsubstantial, see on - hotoham - on}
 hotoham - indicate "without care", want, deprived, neglected ^{top of p. 589}
 ta - implies measure, extent, limit: - netā - to that extent
 zetaaiaevastaukerette, to be ext. of my life
 nihact - for a long distance; nihāxov - for a long time; - nihāstcha - for
 many time; nihāstcha - ame tācheonera, for m. mts.
 homos - inflict, make it perplexing, hard, grievous, pain; discomfort
 a bash, emharan, discompon, discomfited: quash
 quell, "make one feel chekp"
^{needless of suffer: unconcerned for consequence}
^{usually, disturber, disorderly}
 nehetā - denote, ^{reckless, mischievous, injurious, troublesome}
 dangerous: cheketoravov, cheketovome ahaq, also
 cheketoecha and ^{cheketoravov, speak, recklessly}
 matane - to prevail on, upon, with, urge, induce, succeed in, make
 efforts: namxtauchaxomo, namxtauevohed, I prevail upon
 one see also addition to suffix. - mxta on p. 112bc
 mxta - inf. and suff. ref. to touch, contact (lateral): emhamxtaishota
 it is in full reach (or right): emhamxtaveo, in full
 see tadach ^{reach (or right)}
^{actually, fakedish, wholly} ^{mxta as suff. = at ease, etc.} ^{(see p. 1040b) on 112bc}
 o - and - oze - viz, worry, bother, annoy, trouble
 taore - with prudence, husbandry, cautiousness, sparing, care
 natatamaq and natatavov, I spare myself
 mon (suff) denote condition, plight, situation
 monahaka - - uonahaxce - - uonaha - = adroit, agile, deft, cunning,
 crafty, quick, wily (ruse), clever, nimble keen. monahaxcepesta
 he is adroit, skillful; monahaka, monahakohan quick at repartee
^{dragging behind}
 (2) - (2) - (2) - lagging, staying or falling behind - unprogressive
 backward. Possibly the h is sometimes circumnavigated
 surrounds not with - hosov - dirty

[illegible]

imperishable, esaa matoaloxzenothan (see incorruptible)

inobtrusive, chekou amactan, he is in. composed, self possessed, quiet

INUMERABLE

ENGLISH-CHEYENNE DICTIONARY

INSECT

inordinately, read by inf. - abane - or - noceahane -

havs, the i. ones; nasaahetomemané zémomaxemanetto, I am declared i. of what I was accused of, lit. it is not declared true that which was accusingly said of me; esaahoneohe havs, one is i., harbors no evil; nasaaheneševe heto havs, I am i. of this evil, lit. I am not doing this evil. [evonenōheo, they (or.) are i.

innumerable, evonenonoensz, they (in.) are i., countless; inquire, nanòzesta, I i.; nanòzt'san, I i., ask (state of action); nanòztovo, I i. of one; naenòztovo, I

ask him questions; nanòzemo, I i. concerning one; nòztastoz, the inquiring. *naòtastoz - no - tione* [tioner. inquirer, nòzt'sane; enòztsaneheve, he is an i., a questioner. inquiry, nòztastoz, i., question; nòztovazistoz, the questioning one (obj.); nòzemazistoz, i. about one; nòzemosanistoz, i. (state of) about one; nòztsanistoz, the inquiring, questioning.

inquisitive, eotanòztaheoneve, one is i.

insane, rendered by inf. -masha- =deranged, mad, brainless, not in the right sense, unreasonable, not balanced in mind; emashanē, one is i., without sense, inane, brainless; zemashanēsz, the i. one; zemas- hanēssò, the i. ones; emashavoēta, one acts mad (usually said of lewd acts and applied to lewd women); namas- havatamo, I deem one mad, without sense; evonszeha, one is i., crazy, demented, delirious, frenzied, lit. lost in the head; see foolish; mashanēmhão, i. asylum.

insanity, mashanēhestoz; vonszehàtoz, i., dementedness, crazyness, delirium. *esaa zese mxege*

insatiable, chāpohe, one is i., gluttonous; hāpohetan, i. man; hāpohestoz, insatiability: *chesz evenohōpe* *lit. he has a*

inscribe, navxiston, I i., write. The Ch. word for "write" means really i., for the rad. -vx- or -mx- =to press thru a center [naotāemxesta =I bore it by pressing into or thru]; navxea or namxea, I i. it; horzz zemxoesz, the inscribed tree (name given to an old tree, about 12 miles south east of Cantonment, Ok., which served as a land mark for the Ind.); see write. *esevxēō, see writing*

inscription, amemxistonestoz; hohonaeva emaemxistove, it is an i. on the stone; hohona eamemxēoe, the rock has an i; amrenešenàtoz, i. (of face). [able.

inscrutable, esaanoxtovenoxzeōhan, it is i., unsearch- insect, mešces or meškson, mešksoneo (pl.); emešksoneve,

it is an i.; this word is the diminutive form of "mèn" =large worm, snake; mēneo, worms, snakes.

Following are names of some insects and animals considered as insects by the Ch.: vèho, spider; moxtavèho, black spider; atoeoxtavèho, lit. misshaped legs spider =walking stick; haestoeoxtavèho, many legged spider, or toseoxtavèho, long legged spider =daddy-long-legs; mo- maxemoxtavèho, tarantula, lit. large black spider; vox-

esaa tōemxēan cannot be counted
ema noce
nòztovāzeo
asking each
other, among
themselves

zese excessively
he biting, stinging
over with his
tails
zeseoxkomeš
with his teeth

pevêho, grey spider; amskona or amškona, beetle, lit. the elliptical, oval shaped one; masiskot or heskosema, cricket; hâkota, hâkotao (pl.), grasshopper; hânomao, hânomao (pl.), bee, lit. the stinger; heovehânomao, yellow wasp; moxtavehânomao, black bluish wasp; zetâpeass hânomao, bumble bees, lit. thick stingers; póehânomao, horse fly; heé, heéo (pl.), worm, maggot [hée = woman]; hés, héseo (pl.), fly; haestoeoxta, haestoeoxtao (pl.), centipede, lit. the many legged one; voxcevas, voxcevaseo (pl.), hooked tail = scorpion; azesc, azceo (pl.), ant; heoveazceo, yellow ant; hezemêneazceo, winged ants; oxemeotson or pavemeotson, water beetle, dysticus, lit. well smelling little one; hōmao, mosquitos; evavaixema, butterflies (-vava- = to swing); evovetas, dragon fly (vovetas is also the name for tornado = turning, revolving spirit); otatavemešemèneo, blue caterpillars; moxtamešemèneo, black caterpillars (or furry worm); heovocemešemèneo, little yellow caterpillars; heovemešemèneo, yellow caterpillars; maemešemèneo, red caterpillar; mešemèn, mešemèneo (pl.), caterpillar; emešemèneve, it is a caterpillar; hoemèneo, earthworms; êrova, flea; heovaseheo, yellow lice, body lice; mataemo, lice (head lice); onenxpenova, onenxpenovaheo, gnat, lit. the one obstructing the eyes or sight; onenxpenovaeson, small gnats; mazemènemortam, tape worm; kâkonaseo, bed bugs; âneovâtoz, sting of i.; ânetōesoz, fangs (of snake).

insecure, ehēatamano, it is not safe, it is dangerous;

esaahesthōmeozistovettan, it is i., has no protection; ehestatamahetto, it is i., risky; ehestatamahé, one is i., runs a risk; ehotoveoz, it is i., not solid, shaky. *naaaeha - hecōetano, I feel no more sure.* *see Kōes*
insecurity, saahesthōmeozistoz; hēstatamahestoz, i., risk, exposure; hotoveozistoz, i., the not being firm, solid. *nothing as in a matter, seat*

insensibility, saaomatahestoz, the not feeling; saahomatovaozistoz, i., unconsciousness; nonāeox-

tastoz, i. in both legs, *see dead* *naa-vōxševageonové*
insensible, rad.nā- = dead, inert, paralyzed; (nanāeoxta, my leg is i., is deadened; esaa(h)omatōhan, it is i., is not felt; esaaomatsanettan, it is i., feels not; *he is ins. un-appr- i-ative, in-*
 esaahomatovaozé, one is i., unconscious, has no feeling; *different*
 esaahomatohé, one is i. for it. *naa* *apathetic*

inseparable, esaaonisovaozehan, it is i.; esaaonisovaheo, they (or.) are i.; esaaohāchaneheo, they (or.) are i., not apart; esaatonšeoāchanehanchensz, they (in.) are i., cannot be separated; see apart, asunder. *ungrateful*

insert + inside
insert, načseeho, I insert into one's eye; načstana, I i., put it in; načstoneano, I i. it (or., speaking of thread, rope); načstoneana, I i. it (in.), sp. of a thong

inf. - a o - (not o i) means into the inside: našohene euten
he knows the inside of us: našonōmau, he sees into
the inside of us. see suff - ena p. 7126

INSHORE

ENGLISH-CHEYENNE DICTIONARY

INSTANT

emere - veretop
zēnaheoneomoto - inspired by the divine word (spirit)
of such like object; inf. - topxo = thrust into, ref.
to end of something into an aperture.
inshore, see shore
inside, hotoma, i., within; hotoma mhūo, i. the house; ho-
toma māztaheva, within the heart; *navovozhoz*, I keep it
inward, within, i.; naōcevovoz, I keep i., by deceit (do
not let out); see side; navovozhoz (?), I keep it in-
ternally, inwardly (?); *see infold* *hotomaezhoz*, i. *hotomaez-*
insignificant, esaatonsohan, i. i., matters not; vhan-
etonetto, adv. phrase = i., with no great
weight or importance; esaatonitoksohan, it is i., has
no importance or value.
insincere, eōcevovoz, one is i.; evhanenhevo, one just
says so, does not mean it, is i.; evhanenhesse-
manheoneve, one is i., hypocrite; enizeheoneve, one is
i., a liar; eōceheoneve, one is i., deceitful.
insincerity, vhanhessemanheonevestoz, i., hypocrisy;
nizehestoz, i., lie.
insist, rendered by adv. phrase "t'sē" = with insistence,
determination; t'sē etanšeneoxz, he insisted on
going; t'sē enhevo, one is insisting (in saying).
insolence, šenitamahestoz, i., impudence; tōvahestoz, i.,
boldness, effrontery.
insolent, ešenitamae, one is i.; zešenitamaesz, the i.
one; etōvahe, one is brazen. *see domineering*
insolubility, zsaatonšemathōpevōvātovhan. *doctoring, haughty*
insoluble, esaaatonšemathōpevōvahan, it cannot dissolve
in water; zsaatonšemathōpevōvahan, that
which is i. *voopone - to - matawazistoz* [sleep.
insomnia, saatonšenaōzistoz, the not being able to]
inspect, naēvevehōsan zeno-ōhaztātto, I i., lit. I am en-
gaged in looking and judging; naēvevehōxta ze-
noōhaztom, I i. it; naēvevehōmo zenoōhatamo, I i. one.
inspector, nha zecēveōhaztasz. Many old Ch. understand
the Eng. word "inspector", applying it to any
Government employee coming from Washington to inves-
tigate certain matters. *see imbue*
inspire, see breathe; Maheoneomoto, the inspired word.
install, see dedicate, ordain; naēnāmo zetoshonaovenitā-
es, I i. one to be sub chief. [dedication.
installation, ēnanazistoz, māzazistoz; see ordination,]
instance, homōxz or hamōxz, for i; ota homōxz, see, be-
hold for i.; see insist.
instant, zheš, at this i., moment, present; hezezehā, at
this i., time; instantly is rendered by inf.
-masó- = in a moment, at once; inf. - séhov- = instantly,
immediately, suddenly; rad. - ōst- in some instr. verbal
forms denotes "instantly, with one sweep, in one
flash"; (see instr. v. in Ch. gr.); ōnehetto, instantly,
in an i., in a moment; ōnehetto etoshoeoxz, he will
arrive in an i., moment; inf. - ōnehe- = immediately, in-

na amet aneneomoto nēstōvāda, he insp. me with life
emaneoneomoto nēstōvā, become insp. by the H. spirit

int. forms then suffixed by -sau: eoxevōsūsau, he breaks apart
 eoxaxsau, he cuts in two
 otāevāuxsau, he measures.
 e'one'ēsxsau, he cuts off (and of long body)
 e'oxesaxsau, he cuts in slices.
 e'oxesaxsau, he challenges.

Botaz! int. instead the contrary but lo!
 but lo!

ENGLISH-CHEYENNE DICTIONARY

INSTEAD

INSULT

-metkâc- instead, in lieu of place of
 stantly; the suff. -âhe denotes swiftness, instantane-
 ous; navovistomevâhetovo, I give one i. instructions;
 naaseōhetovo, I leave one instantly. -tome- instantly
 instead, metō, also used as inf. -in place of; meto naho-

zeohetova, he works i. of me; oftentimes the Ch. use the substitutive form -omotâ- =for one, in his place; eoxhesta =instead (with sub cj.); eoxhesta me- setto, i. of eating (I); eoxhesta hozeohesz etaaseoxz, i. of working he goes away; namet'kâe, I give i.; met'kâenotto, I give one (or away) i., in place, as substitute for. onetâ, in, in a separate sense.

instinct, inf. -xa- carries the meaning of "instinctively, naturally, simply", in the sense of "by inward impulse, animated from within"; naxaheve, I instinctively say; naxaheneena, I instinctively know it. institute, načnana, I i., set it down; emeaevareva, one institutes, gets up a worship, ceremonial, it means not that the ceremony is newly instituted but "gotten up". Zehēnaneonsz, the one who institutes, (Ger. Stifter), who lays down, installs, ordains, dedicates, sacrifices.

instruct, navistomosan, navovistomosan, I i., teach, show how; navovistomevo, I i. one; navovistomevâhetovo, I give one instant instructions; nazeomosan, I i. by showing how, pointing to; nazeomevo, I i. one, point him to; naoneevaosan, I give instruction, advice; naoneevavo, I give one instructions, advice; zevovistomosansz, the one who instructs; zeoneevaosansz, the one who instructs, advises; heto nitoseoneevaōe, this (in.) shall i., advise thee; naneševovistomon, I have been instructed so; see teach. nauxcātamo, I give him instructions, instruction, vovistomosanistoz, that which instructs, the teaching (in itself); vovistomosanistoz, the specific i. (taking place); vovistomevazistoz, the instructing one (obj.); oneevaosanistoz, the instructing, advising; oneevaovazistoz, the instructing, advising one (obj.); eoxvovistomoe, oha esaa-amātahe, he has been otherwise instructed, but he does not mind, hearken.

instructor, vovistomosanche, vovistomosaneheo (pl.), i.; evovistomosaneheve, one is an i.; zeomosanehe, i., adviser; nha zevovistomōsz, my i., the one who instructs me. [tool, implement, q.v. instrument, zetaneo or zetaneneo, zetaneonoz (pl.), i.,] instrumental, expressed by inf. -veše- =with, by; the Ch. has a special i. form to express any action implying instrumentality, as cut, strike, cook, heat, and many others; see instr. m. in Ch. gr.

insufficient, esaahōešettan, it is not sufficient, q.v. does not attain to.

insult, expressed by inf. -tohos- =provoke; natchosemo, I i. one (in talking); natchosohazetovo, I i. one (by deriding).

onaveie-
 loc. of
 naoneevaie-
 to him
 another

in sense
 of where
 the contrary
 taking place
 see p. 606
 inf. -e-
 -eoxe

naoneeva-
 us, i.
 one

direction
 specific
 information

-hōdet-

see under less
 on oxuxetto, less than, insufficient

intact, ɔxhesta ennesso, it is i., in the same condition; ɔxhesta nšotanehā, leave it i.; ɔxhesta nšenoni-zeomčnanehā, let him go i.

intangible, esaatonšemxanehan, it is i., cannot be touched; esaatonšemxanehan, it is i.

integer, esaavònitaohan, it is not impaired, not a fraction of, it is i.; enšematto, it is i., whole, entire; mitao, all of it; nitaetas, all of one; enetāo, it is its entire volume, amount; enetāeta, it is the whole of one (or.). [(or.); see honesty.]

integrity, henetāetātoz, the entire size, stature of one

intellect, otovovetan, i. (self); otovovetanoxtoz, i., intelligence.

intelligence, otovovastoz; noxtovheneenovhastoz, i., the capability of knowing, understanding.

intelligent, eotovovag, one is i.; enoxtovheneenovae, one is i., is able, has the faculty to know; eotovovešz, one speaks intelligently, wisely.

intend, expressed by suff. -tan- =want to, have in mind;

naneševetan, I i. to do it; sometimes emphasized with inf. -t'sē-; nat'sēneoxzetan, I indeed i. to go; inf. -tosemeha- =was intending, lit. was about to; natosemehavehōmo, I was intending to see him; etosemehahoeoxz, he was intending to arrive, was about to arrive; inf. -tatose- =to be about to....; natatosemeto, I i. to give it to one.

intense, -ohā, -tonocohā- =i., extremely; etonocohāo, it is i., acute; cohāo nšhóhestoz, the fever is i.; etonocohāhavseva, it is intensely bad; eotaohātonetto, the cold is i.

intensity, ohāoxtoz zeheštonocohātonettoz' exhesseahan-os, the i. of the cold killed him (lit. froze him); zehešohāoz' hesthavs, the i. of his evil.

intent, zeheznetto mǎzhesta, the intents of the heart, lit. its doing, behavior; henaez' zehesseneševsz nasaaheneenomovohe, I do not know with which i. he does it; t'sē, i., bent on; t'sē emashanē, one is i. on being unreasonable.

intention, etahane zetosheševetto, it is my i. to do this; nat'sēnešetan zetoseaseoxzetto, it is my firm i. to leave; nat'sēnešetanotovo, it is my i. toward, concerning one; esaaevhanešetanohe zetoseveāz, it is no more his i. to go along; t'sē =with i., determination, on purpose.

intentional, rendered by t'sē; see intention.

inter, naàtohòno, I i., bury one in the ground; eàtohoe, one is interred; zexeàtohoes, where one is interred; zeàtohoessò, the interred ones (or.); zeàtohoēs, the interred ones (in.).

intercede, nahaōnavomotā, I i., pray for one; namomoxzevomotā, I i., plead for one; navēstomotā, I i.,

integral
see parts
of a whole
whole, complete
also inf.
-nitov- forming an
integral part
of a whole

-mešēoma
interceding
intercede
intercession
intercessor

intention
intentional

letter t denotes
inter, between, mean
in the middle
interim
etc., etc.

mutual intercession, prayer
ask for one; haônavomotxevehe, intercessor; ehaônavo-
motxevehe, one is an intercessor; *namâstomshenstt, I am for*
intercession, haônavomot'sanistoz, momoxzevomot'sanis-
toz; haônavomotxevâtoz, the interceding for
one. *vistâimhaenat, intercessory prayer.*

intercept
see it table
block
chaaxahot
tohan
intercepted
interchange, ehotxovemetâzenov, they i. gifts; nametoene-
nen, I i., exchange; nametoena, I i. it; name-
tomevo, I i. with, make room for him; metoenenistoz, the
i., exchange; metomevazistoz, the i., making room for
one; hotxovemetâzistoz, the i. of gifts; inf.-hotxov- =
reciprocal; hotxovetto, with reciprocity; hotxove-
észistoz, the i., exchange of words.

interchangeable, emetoenenov, emetoenenistove, it is i.
intercourse, naêvesoêmc, we have an i., a conversation;
naêvesoêtanon, we have an i., discussion

about it; inf.-hotxov- denotes i. in the sense of re-
ciprocal; ehotxovemxistoovâzeo, they (or.) have an i. *naheveve*
(by correspondence); nhaešenâtoz, nhaešenamazistoz, ve-
amâzistoz, i., copulation; êvesoestoz, i., conversation. *not, or*
have many

interdict, see forbid; nahônesta, I i. it; nahôneto, I i. *I have in*
one; zehônestomosansz, the one who interdicts; *with her*
nahônestomonenon, it is interdicted to, for us; hônes-
tomohestoz, the i.; hônestomosanistoz, the interdicting. *ref. to the*
interest, naheneenatanosêho, I cause one to desire to *make's*
know, i. him; cohâheneenovan, one is greatly *acting,*
interested in....; navovônešetan, I am interested *see*
think with kindness sympathy; nahevasemesész, I put it *about*
(money) at i.; ehevasemetto, it brings i. (of money); *engraved*
zehevasemettôsz, the interests (of money). *chatotova*

interfere
interfere
interfere
interfere, nanitânovao, I i., interpose (between two or
more fighting people), make peace; see peace;
natoheoha, I i., break off the process; nameemoêho, I
i., meddle, disturb concerning one; toheohaosenistoz,
the interfering, interference; natoheohaovo, I i. with
one; meemoéhâzistoz, the interfering, meddling.

interference, see interfere.
interior, hotoma; see inside, within. *etâpeo-vîpsematto, it's a large int.*
interjection, see exclamation; nootôsemeohâ or eseome-
hâo, absolutely not! *hê ohô, exclamation, add to the*

interment
interment
interment
interment, âtohoestoz; eâtohoestove, it is an i.; zexé-
âtohoestove, at the i. *hopap! loud and*
and account

interminable, inf.-tose- = long drawn, never ending; to-
seészistoz, long drawn speech; aenetto,
without end (ref. to time); nomoss aenetto, for ever;
esaaéneozehan, it is i., endless; see end.

intermittent, totohovetto, at intervals.

internal, see inside.

interpose, nahevetovana, I "i. it", place it so that it
is hidden by another obj.; ehevetovehoe, one
stands interposed by something, hidden; ehevetovhota,
it sets interposed, hidden; nanitânô, I i. between them

(to make peace).

interpret, naēsztomot'san, I i.; naēsztomotâ, I i. for one, speak for him; eēsztomotxeva, he interprets; ēstomotxevâtoz, the interpreting (as a vocation); eēsztomotâe, one is interpreted; mēstomotxevâtoz, the interpreting, explaining; ēsztomotsanistoz, the interpreting (faculty of doing it); mēstomotxeva, one interprets, explains (as a vocation); namēstomovo he-ēszistoz, I i., explain his word, speech; namēstomotâ, I i., explain for one; heto esaatonšēēsztomotâehan, this cannot be interpreted; esaaēsztomotâehe, one cannot be interpreted; nahoxovensz zesenszistovâ, I i., translate into Ch.; see translate; zeēsztomosansz, the one who interprets (who can and does i.) zeēsztomotxevaz, the one who interprets (as a vocation); zeēsztomotata, the one who interprets for thee; esaatonšehoxovensztôhan, it cannot be interpreted, translated; nasaatonšehoxovenszé zesenszistovâ, I cannot i., give it in Ch.

interpretation, mēstomevazistoz, i., explanation for one; mēstomotsanistoz, i., explanation; hoxovenszistoz, the i., translation; zexhoxovensztoe etahoto-anatto, its i., translation is difficult; namēstomeva zehēšetovattoz, he explains to me what it means, gives me the i. of it; ēsztomotsenistoz, the i. (taking place).

interpreter, ēsztomotsanehe and ēsztomotsenehe, ēsztomotsaneheo (pl.), i. (first term ref. to inherent faculty and second term ref. to actual doing); ēsztomotsaneheve, one is an i.; mēstomotsanehe and mēstomotsenehe, i., explainer; mēstomotxevahe, the i. (as a vocation); emēstomotxevaheve, one is an i.; ēsztomotxevahe, the i.; hoxovenszé, the i., translator; zehoxovenszezsô, the ones who i., translate.

interrogate, nanòztsan, I i., question; nanòztovo, I am interrogating one; nanòzesta, I i.

interrogation, nòztastoz, i.; nòztovazistoz, the interrogating one (obj.).

interrogative, following are i. forms: t'sa, where? Tóas, where at? Toneš, when? Hena, henaqoxz (pl.), what, what for, why? Henova, henovaoxoz (pl. form), what? Henova heto, what is this? Henova hato, what is that? Toxtot, how much (number)? Etoxtxevo, how many (or.) are they? Etoxtansz, etoxtanevosz, how many (in.) are they? Inf.-tone- =how? Etonemahao, how large is it? (See how). Inf.-tonš- =how, by what means, in which way? Etonšemesē, how does he eat? Inf.-tonexov- =to which degree? Tās, which is it? Tāsevoensz, which are they (in.)? Mo heto, this (in.) likely? Mo hato, that (in.) likely? Mo nsehan, is it likely the one (in., sc. mentioned)? Mo hezezehâ, likely now? Mo han, likely then? Hensé, that one (or.)? Zet'sé, this one (or.), is it this one? Neseô, that one (or.)? Hetsé, this (in.)

intimacy, nananovoxzezeve, I am an int. one (seldom) nananovoxzezeve
I am in., confidential with me; nananovoxzeveoxzeuatto, I got in
intimacy with him. see acquaint, know; confidential

INTERRUPT

ENGLISH-CHEYENNE DICTIONARY

INTO

one? Niva, nivāso (pl. form), who? Nivā zeto hetan, who
is this man? Nivāso zeto hetaneo, who are these men?
Nivā tato, who is that (or.) one? Mo né, likely that
one (or., sc. mentioned)? Mo nha, likely the one (or.)?
Mo zeto, likely this (or.) one? Mo tato, likely that
one? Mo nsehō, is this (or.) likely the one? Tāsevō,
which is the one (or.)? Tāsevōn, which are the ones
(or.)? Ehovaevé, is it a male or a female? Eneevaevé,
what kind of person? Nineevaevhemé, what
you? Enēhové, is he or she the one? Enēhovevo, are they
(or.) the ones? Māseo, used as pref. governing the sub.
cj.; it implies something expected which did not
realize; māseohoesz, is he not here? =I thot he was
but he is not. Māseonēhovsz, is it not him? =I thot it
was him, but it is not; māseo-oetam, is it deep? =I
thot it was but it is not. ("Kōma" expects the affirm.
ative; kōma nimehahetazé, had I not told thee? I had.
Tass hot'se, did I not? I did; tass hot'se nivōmāzé,
did I not see thee? I did. The Ch. v. has a special
form (see Interrogative and Hypothetic m. in Ch. gr.)
to express the i.; nimesé, doest thou eat? Nivōmoé, do-
est thou see one? When the answer is negative, the
question takes the negative form, as: henovaetto zekox-
cenitáehan, what is as important? (nothing). Niešeexa-
nāzemané, are we ready? Nimehotoné, do we love one?
Ehovevo, are they here? (or there). Nisaavōmohé, didst
thou not see one? Nisaamsehemé, have you not eaten?
Sometimes only the peculiar questioning accent is the
only i. characteristic; nivōxta, doest thou see it?
Esaavōmehevo, have they (or.) not been seen? Esaavōme-
hané, has it not been seen? See interrogative m. in Ch.
ngr. [tion one to stop, when talking or going.
interrupt, see disturb, interfere; naātonōvo, I i. one, mo-]
interruption, see interference; hoomētto or ooomētto,
without i., uninterruptedly. -naapō- = without int.,
interval, expressed by inf. -kokas- = short intervals;
kokasetto, adv. phrase, at short intervals; eko-
kasemese, one eats in short intervals; totoneš, at in-
tervals (of time or distance); see space.
intervene, see interpose, hide; chevetovohota, it inter-
venes, is hidden by; see meddle. Pref. zenšena-
=while, in the intervening time; also pref. zetāš- =in
the intervening time, in the mean time; zetāšehovanēs
nitahozehenā, let us work while he is gone.
interweave, nahotopstonōn, I i.; nanootonoha, I i., weave
it (šeononeva, in the cloth); nanootonōno, I
i. (or. sp. of drygoods). see braid, weave.
intestine, maveeonešsz or maveeonišsz (both pl.), the
i.; naveeonišsz, my i.; naveeonxanoz, our i.;
niveeonševoz, your i. fat on in.
into, expressed by inf. -ēs- = i. (horizontally); naēsžen,
is etymologically indicated by V = space,
between

infix - 10 - *into*, see *inside*

na kēnēnāno
dōrō hī mī^{go} dōw
PILL ē nana
he put it down
into

napavetox-
potalis. Into
insert (as man
"stick into")

I go i.; naēstana, I put it in, into; naēstahāz, I throw it i.; eēseoz, one goes into; ēsetto, i. Inf.-sé- =i., ^{into} down into; naséahāz hoestava, I throw it i., down i. the fire; naēseonaovo, I make him put his hand i.; nasého- ena, I stake it i. the ground; see stake, pin, launch; naséèn, I step down i.; natoxpotosz, I thrust its end i. myself; etoxpotaoz, it is thrust i. (eye, mouth, ear, wound, etc.); natoxpozeōstòno, I thrust (the end of an instrument) i. one; natoxpotaocho, I thrust (as with finger) i. one; this rad.-toxpo- implies the thrusting with the end of something i. an aperture, hole, as eye, mouth, ear, wound, etc. Natoxpázenax, natoxpozeš, I thrust the end (of something) i. my mouth; natoxpeēstax, I thrust the end (of something) i. my ear; natoxpēeseš, I thrust it i. my nostrils; natoxpeexaneōstòno, I thrust into one's eye; etoxpeexancoešeš, one's eye is hit i.

intoxicate, nanonotovsešesého, I i., make one drunk;
eoxenonotovsešesohetto, eoxenonotovsešeno-
vatto, it is intoxicating. *enonotovsešo, acting poor*

intoxication, nonotovsešestoz, i., the being drunk; nono-
toysešesohestoz, i., the making drunk; évō-

me zènonotovsešs, he was seen in a state of i.; eveše-
notovsešestov, it produces i.

intransitive, in the Ch.gr. the i. form of the verb comprises the mere statement of an action or

being, without object either or. or in.; navōsan, I see;
nahoxtahan, I narrate; naēsz, I speak; nahestanen, I
take; as soon as the v. receives an obj. (direct or in-
direct, or. or in.) it becomes different; navōsan, I see;
navōmo, I see one (or.); navōxta, I see it; nahoxtahan,
I tell, narrate; nahoxtahaovo, I tell one; nahoxtaha-
tovo, I tell concerning one (or.); nahoxtahaneta, I
tell concerning it.

intricate, see entangle, difficult. *ēnā-hēlātōno*, "to
introduce, expressed with inf.-ēs- = into, q.v.; naēseox-

intrust zého, I i. one (or.) into. *see stick*
inundate emhaōvatto, it inundates, deluges; zemhaōvatto,
that which inundates, inundation; emhaōvatoe, it

is inundated; nitosemhaōvatonheman°s, we are to be in-
undated. See water. *under cripple*

inundation, mhaōvātoz, the inundating; zēhāōvatto, at the i., when it inundated, at the flood.

invalid, adj. esaatoneozehan, it is i., has no force or weight; etotonhesta, one is i., infirm, not well, cripple: see ~~in-nonoatamahe~~ totonstassô, the invalids.

invalid, n.zetotonstaz, the i., infirm, cripple one; ze-
invalidate, nanešeye zsaatoneozehan, I i., make that it

invalidity, *saatoneozistoz*. *namesive* *graatrustoen* ¹

invaluable, eotavonōeme, it is beyond value; eyonhoes-tonstove, it is i., incalculable. *Seeho, I instruct*

see under commit p. 274 margin, navesen.
 618 I int. him, let him have charge, let him have his try.

note see numberless

rendered by cul. - ^{see indelible, ingrain}ota - and also - Vota - see p. 609

$\text{Volume} = \pi r^2 h$

invariable, esaanitavaozehan, it is i., not changeable; esaanitavatamanoehan, it is i. (ref. to weather or general aspect of something); see change.

invent, naméoea, I i. it, bring it to view; tãma hetšetanoxtová eméoea hovae, he invents, devises something in his own mind; zemoneméoea, that which is recently invented, invention.

invention, méoeenistoz, the inventing; zehetãeméoea, all the inventions, all that has been invented.

inventive, eotoxoveméoea, eotoxoveméoeanova, one is i.; otoxoveméoeanovastoz, inventiveness.

inverse, éoxsetto and éoxs, inversely, used mostly as inf., see invert: *see reverse, per se, all under inf. e-i-éoxs-*

inversion, éoxsanistoz, the inverting; éoxsenazistoz, i., the inverting one (obj.); éoxseozistoz, the becoming inverted; évhaseozistoz, i. on end; see invert.

invert, naéoxsena, I i. it; naéoxseno (or.); ééoxseoz, it or one is inverted, turned over; naéoxsenomovo, I i. his (in.); naéoxsenamo, I i. his (or.); naéoxsan, I i.; zééoxsene, the inverted one (in.); zééoxsensz, the inverted one (or.); zééoxseozz, the inverted one (or.); zééoxseoz, the inverted one (in.). The difference between zééoxsensz and zééoxseozz is that the first is passive, "done unto", while the second ref. to "become inverted". Naevhasena, I i., turn it upside down, turn it on its other end (mostly of standing or upright objects); naevhaseno (or.); éevhaseoz, it is inverted, turned on its other end.

invested, enééoxsena, one is i., entrusted with....; nanééoxsena, I am i., entrusted, endowed with; nahééoxsena, I bestow upon one, endow him with.

investigate, navovoxponenoxzeosan, I i., seek strictly; navovoxponenózeosta, I i. by inquiring with strictness; naonee-noxzetan, I i., inquire particularly, carefully; naonee-noxzetanota, I i. it; naoneenoxzheneeno, I i., seek to know.

investigation, vovoxponenoxzeosanistoz, strict seeking, searching; oneenoxzetanoxtoz, careful seeking (mental); noxzeheneenovetanoxtoz, i.

invincible, esaacxaôhan, esaatonšeeaxôhan, it is i., cannot be overcome; esaatonšehotãehan, it is i.

invisible, esaavômeha, esaatonševômeha, it is i., cannot be seen; esaatonševômeha, one (or.) is i.; zsaatonševômeha, the i. (in.); zsaatonševômehšz, the i. (or.); esaavômehanevhan, it is i., is not shown; esaatonševômehanehensz, they are i. (in.); esaatonševômehanevhan, it is i., cannot be an object of sight; zsaavômehanevhan, that which is i.

invitation, mootazistoz, i. (to feast); moosanistoz, i., the inviting; emootazistov, it is an i.; emosanistove (intrans. meaning), it is an inviting; maxe-

móhestoz, great i., feast; emóhestove, it is an i., feast (more general than mootazistoz); mooxevatóz, i., (when heralded); onōstanevatóz, i., call, heralded.

invite, namoosan, I i. (intrans.) [for the Ch. all invitations used to imply a meal]; zemoosansz, the one who invites; namóe, I am inviting; zemóesz, the one inviting; zemóessó, the ones inviting; namooto, I i. one; namootan, I am invited; emoohe, one is invited; zemoo-hessó and zemohessó, the invited ones; zemohesz and zemoohesz, the invited one; navistoenaemo, I am invited with one, am his convive; zevistoenasasz or zevistoenaemo, my convive, the one who is guest with me, or the one with whom I am guest; emooxeva, he is (the herald) calling out an invitation to a feast; zemoo-revaz, he who does the inviting (as a caller); mooxe-vahe, the one who invites (as a herald); conōsetaneva, he invites, extends a call, is calling (for someone); nahenesetaneva, I go to urge, i.

inviting, ehessetanotto, it is i., alluring, attracting; ehessetanoxtove, it is i., drawing; see attract,

draw.

invocation, momoxzemosanistoz, momoxzemazistoz; see pray; emomoxzemazistove, it is an i., a plead-
ing.

invoke, see pray, plead.

involute, ehaztove-ēsevoxkaēsetto, it is i.; see volute.

involve, enóae, it involves, implies, includes; inf. -no- = i., include, imply; heto hohōōtastová enoveáz, he is involved in this terrible deed; see include.

invulnerable, see immune. also safe (q.v. at bottom of page).

inward, see inside.

inwardly, expressed by suff. -tan = in one's thots and feelings; našivatametan, I feel pity i.;

inf. -emōs- (detached emōsetto) = i. in the sense of secretly, with no outward manifestation. Emōsetto na-saapevaztohe, i. I do not approve of it.

inweave, see interweave, weave.

irascible, eoxcenehestaha, one is i., high tempered.

ire, nehestahatóz, high temper; hāstahatóz, i., anger, q.v.

iron, maeta, i., metal; makāta, a piece of i.; emaātaeve,

it is i.; emakātaeve, it is a piece of i.;

emaetaevston, it is built of i., see metal; emakātae-voó, it is i. handled; makātansz, pieces of metal = mon-

ey; naesoxōn, I i., make glossy, smooth; naesoxea, naeso-

xoha, I i., smooth it; naesoxōno eszehen, I i. the shirt;

see smooth; esoreo, esoxeono (pl.), sad, flat i.

ironing, esoxōnestoz, the i.

irrational, emashanē, one is i.; esómashanē, one is still

i., incompetent, as of children; see insane,

unreasonable.

irregular, esaasēschanehsz, they (in.) are i., not

irrelevant, rendered by inf. -chanom- as in Oxtovoxcang p. 58

inf. - *otv* = irr., *wavering, unsteady, loose, lax* *cot ovetan, -otaveta: -otavota*
 etc.
-hchetovanov implies irr. in sense of unruly, being out of bounds of regularity, law, rule.

IRRESOLUTE

ENGLISH-CHEYENNE DICTIONARY

see inf. - *tenoma* - p. 704a

alike (in being); see alike, same. Inf. - *oxksaaame* = not continually; *coxksaaamhozeche*, he works irregularly; *t't'sa*, here and there; *totoneš*, from time to time; *esaam'nettan*, it is i., not continuing; *esaaneševostan-evstovhan*, it is i., not according to custom; *esaanet-hoemanistovhan*, it is i., not according to the law, unlawful; *nohass taometoneš*, irregularly, at any time; see regular.

irresolute, ehestoveoz, one is i., undecided; zehestove-ozz, the i. one; zehestoveozessō, the i. ones.

irresolution, hestoveozistoz, i., undecidedness.

irrigate, naamōvanen, I i.; naamōvanō hozretto, I i. trees; naamōvana, I i. it; zeamōvanensz, the one who irrigates; uahōōvanen, I try to make it (irr.); eamōva-irrigation, amōvanenistoz, the irrigating; eamōvanenov, there is an i.; amevēpemar zevēšeamōvanenis-tove, i. flume. [one is i., irascible; see anger.]

irritable, coxcemomátaeoz, one is i.; coxcenehestaha,

irritability, momátaeozistoz, nehestahātoz. irritate, nahomortazesta, I feel irritated, offended, na-

homosého, I i. one; nahomosemo, I i. one (in-

wards one; nahomoseztovo, I i. one, behave irritating to-

ich fühle ärgerlich); nahomoseztanotovo, I am irritated

against him (inwardly). The rad.-homo- is best rendered by the Ger. ärgern; nahomoseztovaz zehēšenešev-

etto, es ärgert mich, es getan zu haben, it irritates,

vexes me that I did it: - irritation, homortaztastoz, i., vexation; homosestanortoz, the feeling irritated, vexed; homosemazistoz,

the irritating one (obj.); homoseztovazistoz, the ir-

ritable behavior towards one.

is, ehoe, one i. (at a place); ehesta, one is, has exis-

tence; ehota, it i. (at a place, setting); ehesso, it i.

(has a being, existence); eeveš, one i. (in lying pos-

ture); eeveha, it i. (lying); sound "e" denotes "to be,

to exist, proceed, on, forth"; see be; naenōztovo, I am

asking one; naneorx, I am going; naēveēsz, I am speak-

ing; emehaenāe, he was dead; inf.-he- = i. unto (in the

sense of the Greek esti moi = unto me i.); nahemhāo, to

me i. a house = I have a house; nahevehōmo, to me i. the

seeing one (obj.) = I have to see one, also, I am on to

see him; suff.-eve- and -ove- in nouns ending in -toz

= to be, have the substance of; hetan, man; nahetaneve, I

am a man; mhāo, house; emhāoneve, it is a house; meses-

toz, food; emesestove, it is food; evehōsan, one i. (pre-

dicative) seeing; evehōsen, one i. (at it) seeing, look-

ing on.

Isaac, Ohazeheo, Laughter.

Isaiah, Maheonoxhessevastanevstomanstovēsš, Salvation is of the Lord.

(hence the word create and creation (g.v.) are connected with island
 (on this read "The Continent of Ma or Ma" by James Church-
 ward. The old Chy. used to say Maheo Kaniame-ma-
 npha-restoz = his great island continent or creation

ISLAND

ENGLISH-CHEYENNE DICTIONARY

ITCH

island, manha; emanhaeve, it is an i.; manhaeva, on an i.
 The Ch. tell that they used to live on a great
 i.; etaxtanōmoeha, it is surrounded by water.

islander, zehoeto or zevhistanoveto manha, the one who
 is, lives on an i.; zehoetoss or zevhistanove-
 toss (pl.), islanders.

isle, same as island.

isolate, see apart; ninocevetovatto naáehana, I i., place
 it alone, apart (from others); eáehoe, one lives,
 is at a place apart, isolated from others; eoáeshista-
 noveo, they (or.) are isolated peoples, they live apart
 as human beings; naáesh-ēnana, I set it apart, for it-
 self.

isolation, áchanenistoz, the isolating, putting apart;
 áeshistanovestoz, the living apart, as a peo-
 ple.

Israel, Maheon-oxtōenoz, He-who-holds-God; Maheonoxtoe-
 manha, Israel, as a tribe; Maheon-oxtōenoss,
 Israelites. *see Names - under end*

issue, inf.-hoa-, hō- =issuing out of; ehoatovā, the
 smokes i. out of; ehothoatovā, the smoke (or fire)
 issues repeatedly; nahōēn, I go out, i. out (by step-
 ping); nahoax, I i., step out; inf.-he- =issuing, pro-
 ceeding, on, forth, extending; nahetooto, I i. to one, be-
 stow upon him. *maheo, same as q.v. also read*

it, rendered by pref. "e-" and suff. -tto (atto, -etto
 and otto) in impersonal forms of the v., as, emxisto-
 netto, i. writes; evōsanetto, i. sees; see impersonal v.
 in Ch.gr. As object "it" is expressed by suff. -a, -esz
 and -oxz; navōxta, I see it; nahestana, I take it; na-
 manesz, I make it; nanxpeesz, I check it; navonenoxz, I
 destroy it; see Ch.gr. for inorganic forms. Eoēto, i.
 snows; eooko, i. rains; ehāehóta, it is hot (weather);
 etonetto, i. is cold (weather); etoēm, it is cold (liq-
 uid); enbesso, i. is so; ezhesso, i. is thus; enita, i. is
 not it; eneha, i. is the same; hetova, i. (ref. to enu-
 merated things, intangible). Nanēhov, i. is I, i. is my-
 self; ninēhov, i. is thyself; enēhov, i. is himself or
 herself; enēhovetto, it is itself; nanēhovheme, i. is
 ourselves (excl.); ninēhovhemā, i. is ourselves (in-
 cl.); ninēhovheme, i. is yourselves; enēhoveo, i. is
 themselves; enēhovensz, i. is themselves (in.); nanēho-
 vé, is i. I? Ninēhové, is i. thou?

itch, nitōeoxzistoz, the itching (of skin); ōsc, i., scab-
 ies; ōevemanha, tribe of the Itch, Scabies; naēve, I
 have the i., scabies; zeōevessō, the ones having the
 i., scabies; nanitōeoxz, it itches me; nanitōeszehaoxz,
 my head itches me; nanitōeneoxz, my face itches me;
 nanitōeseoxz, my nose i. me; nanitōehaneoxz, my neck,
 nape i.; nanitōenotovaoxz, my neck (the whole of it)
 i.; nanitōheoxzeoxz, my throat (outside) i.; naniatōs-

*Emax eastan
 wants, is eager
 to, cannot wait
 itches to...*

*nanitō vacnoes, my eye brows
are it.*

*nanitōaova
it i. use (as
a wooden shirt
etc.)*
tazeonaoxz, my shoulder i. me; nanitōostaoxz, my ear i. me; nanitōexaneoxz, my eyes i. me; nanitōevaenaoxz, my arm i. me; nanitōheonaoxz, my hand i. me; nanitōeoseoxz, my fingers i. me; nanitōepaonaoxz, my back i.; nanitōešeneoxz, my chest i.; nanitōenstaneoxz, my knees i.; nanitōeortaoxz, my leg i.; nanitōeartaoxz, my feet i.; enitōevaseoxz, its tail i.; nanitōeāzenaoxz, my mouth i. me; nanitōevitanoveoxz, my tongue i.; nanitōesevaoxz, my calf (of leg) i.; nanitōenomeoxz, my thigh i.; other forms can be made for any part of the body. Zenitōeoxzz, the one (or.) who is itching (the one who has something itching him); zenitōeoxzessō, the itching ones; zenitōeszehaoxz, the one whose head is itching; zenitōexaneoxzessō, the ones whose eyes are itching; zenitōeoseoxzessō, the ones whose fingers are itching; enitōeoxzetto, it itches; see scratch.

item, vhanetonettō, a small i.; vhanetonettō hays, petty fault, sin.

itself, enēhovetto; enēhovettons (pl.). *nitō evetto, it. vom. self*
its, rendered by pref. -he- = one's (or. or in.); heszhenitō., i. door

ivy, hotamo' (choesta - i. me near (hot. hand, feet))
ivory, no specific name, only all such substance related to teeth, nails etc. is mentioned under *ex ovru = crustaceous, ex ovru - vozo, made of ivory; ex ovruve j. = shell; ex ovruve to eo, it is an ivory handle.*

The Cheyenne language has no "j" sound.

jab, naaneeōstōno, I j., spear, prick one; naaneeōstōno, I j., thrust one; naaneeōstōno, I j., hit one with pointed instrument; nazeeōstōno, I j., poke at one (quick stroke) with the sharp end of a stick, etc.; nazeeōstāno, I j. one with a fiery stick or any hot point; see prick, thrust. *inf. -xōxe = stinging, jabbing, smarting, sharp.*
jacket, totamenaeszehe, j., vest; natotamenaeszehe, my j., *see pain.*
vest, lit. armless coat.

jack-knife, maxe-akavaneeoz-motaxc, large pocket knife.

jack-rabbit, aenhoevō,

Jacob, Oxtōezistonanovaz, Heel-holder; also Mazestoorto-
eno: *letter: l'xhōtoegistonaus, the one coming out holding the heel*

jade, nakaneozeham, I have a jaded horse.

jag, see dent.

jail, aenonemhāo, dark house; caenonemhāoneve, it is a j.; tōhemhāo, j., guard house; ehoe aenonemhāo, one is in j.; eēstahame aenonemhāon, one is thrown into j.; eēstane aenonemhāon, one is put into j.

jailer, zeneevavōxtō aenonemhāon, the one who watches the j.; zeneevavōmoss zehoeziss aenonemhāon, the one who guards the ones in j.

jam, see crowd, press; oxzess, j., jelly. *maou aupsōetha osuettō*

jar, see tremble; tomsevetoxq, fruit j.; tomsevetō, large j.; see stone j. *the ice jam, forms an obstruction*

Jambres see next page under James
James
page 624 a

Nanheeto-Exheetasz

Maheo-oxehetastan - He, one who is
or Maheo-oxehetastanovog = He (God) who is he, existing

Maheo-oxehetastan - extreme zeal
nanocetovotamizetan, want to be first - nanavotamizetan

JAW

ENGLISH-CHEYENNE DICTIONARY

JEWELER

jaw, maztoho; naztoho, my j.

jealous, nanocetanot'san, I am j.; nanocetanota, I am j.

of it; nanocetanotovo, I am j. of one, think of

him alone; zenocetanot'sanz, the j. one; nanovoto, I am

j. of one; naeoto, naohaeoto, I am j. of her (woman sp.);

evheonenotto, he is j. of one; see rival: evak'xomeietan - he is

jealousy, nocetanotsanistoz; bohacotazistoz, j. between

women; see rivalry: na'k'xomeietanovog, j. husband about

jeer, natchosemo, I j. at one (in words); natchosohazeto-

vo, I j. at one (by laughing); see mock, provoke; to-

hosemazistoz, j., the jeering; tohosohazetovazistoz, the

jeering laughing at some one; nasoeseo, the j., laugh-

ing stock; nanasoeseonetoe, I am their j., laughing

stock. [ing.]

Jehovah, Otaame-aenhestasz, Self-eternal-existing-be-

jelly, orzesso; eorzhesso, it jells, becomes gelatinous.

jeopard, jeopardize, nahestatamahe, I j., expose myself;

Tataenra-maha, see danger, risk; namet'kae, I j., haz-

ard; namet'kaenotto, I j. one; nimet'kae nivostaneheve-

stoz, thou doest j. thy life hazard, risk; see p. 624

jeopardy, hestatatamahestoz, peril; hotoanavoomenhes-

stoz, j., critical condition; met'kaestoz, met'

kaetovazistoz, j., hazard, risk; see p. 624

jerk, naohax, I j. sideways, am jerked; nahes'sax, I j., am

jerked, have spasms; nahes'sahamo, I j. one; navarka-

hamo, I j. one off; navarkahaz, I j. it off; navarkaha-

sen, I j. off; naezeoz or naezeostax, I j. suddenly back

(with head); naezeaes, I j. back, when lying (as when

pillow causes abrupt jerking of the head); evavarka-

he, one is jerky; vavarkahestoz, jerkiness; hes'saxes-

toz, the jerking, having convulsions, jerks, spasms;

ehes'seoz, one has jerks, spasms; hes'seozistoz, j.,

spasm, convulsion: navarkahatovo, I am away from; nasahat-

Jerusalem, Hekotomaeveno, City-of-peace. see robe

jest, nanasoemetá, I j., joke; nanasoemo, I j., joke one

(in words); nanasoeho, I j. (in deeds); naso-

seo, j., laughingstock (Ger. Spielball, fig.); nanaso-

seoneve, I am the j., laughingstock; nanasoeseonetoe, I

am their j., laughingstock, jeer; nasoemetastoz, j.,

joke; etotatoan, one is jesting (in words, bad sense);

totatoanistoz, the jesting; see joke.

Jesus, all the Ch. know this name; Vostanevstomanehe or

Vostanevhan is its translation, the equivalent of

the Eng. "Saviour", q.v.

jet, zeanhozessoneo, a forcibly emitted stream of water

(downward); ezheshshonehao, it jets, spurts out (as if

squeezed, sp. of liquids). nazer'koueas [Jew.]

Jews, Eotátaneo, the men of Judea; eotátaneve, one is a

jewel, zehāēemsz hohona, precious stone; zehāēemessō ho-

honaēo, jewels, precious stones.

jeweler, kokōaseonane, j., watchmaker.

jiffy, in a jiffy, see swift

judgement: manohsemanetxe, plan of j. council, manohsema-
ne-rez, place of j. ^{denotation} ^{manohsema-}
erhametse-reneho maotazitoz ^{honoring of j.}

verb - neseho denotes submission, committing to the discretion
or judgement of one

just, justify, justification: naxanovanen, naxanovosau -
I make j., straight: naxanove-maniz, I make it j. straight.
naxanova-maneho, I make him to be j. naxanovothe,
I act j. to one; exanovoseoneve, he is the obj. of justice;
exanovaseoneve, he is one made j.; exanova-manuso-
nere, he is one made j. justified; also exanova ma-
nhaoseoneve; xanovazeone-manisto, justified hand

manhaotoz, justified hand	I make to be j. I make it j. straight. I make him to be j. I act j. to one; he is the obj. of justice; he is one made j.; he is one made j. justified; also exanova ma- nhaoseoneve; xanovazeone-manisto; justification, active just, straight ground of heart
manhaotoz, justification, act j.	
thono, "just, straight"	
thono-inesto, "ground of heart"	
vornao, "ground of heart"	
vatahatoz, "ground of heart"	

xanovazeon betan, a just man
naxanovazeona ovo, I make one to be j. (in such a state)

Continuation of Index from p 608

— pope — popa — denotes faithful, true, p. d. l. true in
allegiance to one to whom he is bound by tie of love,
gratitude and honor. Firm in observance of duty, loyal,
brutty, trust worthy, honest: nisaapopeoxzeveto, he
is faithful to your "body" (in sense of bunch, church, club etc.)
Emest King says it should be — popeoxtozeze —

— amata — denotes "submitting, yielding, consenting, assent."

— nom — see under "commit, yield, obey, believe, agree"

— nam — and — evha-nam — denotes the reverse of an act

nanamana, e evha-namaniz; nanamana, reverse
as a car (back up from forward motion) nanameto, as when
I hand a gift to one, then reverse the action (withdrawing, rev.

mostly to the motion) minameshaenon, he caused it to revert
from us; emesaa-namesehau, it cannot be reverted.

nanamido no, as when striking, then reversing weapon.

— exta — open, plain, free like (entrance not hidden) sincere

— o — oe —, — oze — denotes agitation

— tae — denotes presence (beginning) exist'ae, he is present with also 5606
zetet'ae, in his presence. ebt'ae — he is absent
name gradual falling passing away

jingle, ex'xevon, it jingles; ax'xevonsonoz ex'xevon-
 ensz, the sleigh bells j. *axevoo jingle, axevooz (pl.)*
job, hozeohestoz, j., work, q.v. *ekokoeravon, he j. sound (as of feet)*
jocose or jocular, see jest; enasoömetá, one is j.; na-
 soömetastoz, jocoseness, jocularity. *youaxec, they make a j. note.*
jocund, see blithe. *nohas hoac coxciukoxez, he joins anything, no matter what.*
join, nahoxsta, I am joined (state), a member; nahoxszne-
 tan, I want to j.; nahoxseoz, I am joined, admitted *I j. him*
 as a member; nohas t'sa eoxcenšhorseoz, he joins any-
 where, turns to anything; nahoxseozetovo, I become
 joined to one; nahoxseozeta, I become joined to it; *was it to them*
 nahoxstaetovo, I am joined to one; nahoxstanen, I j. *I j. him for*
 make to adjoin; nahoxstana, I j. it, make it adjoin; *shame, please*
 ehoxstota, it joins, adjoins (as a house); meo zexhor-
 seoz, where the road joins; nahoxstrea, I j., adjoin it. *nahoxsta-*
 (by writing); namamovana, I j. it together; namamovanö, *otovo-*
 I j. them (or.) together; namamovenoe, I sew together, *I j. it his*
 j. by sewing; see sew; nanónena, I j., connect, relate *stand with*
 (in a line); tōenom niāzenevo, j., hold your hands; na- *him, as ally.*
 axaoto, I j., shake hands with one [this term does not *nahoxs-*
 imply any joining or shaking of hands, but expresses *just a bro,*
 the friendly, pleasant disposition towards one]; nav- *I j. him in*
 hestanāzemo, I j. myself with one; navhestanāzetovo, I *cond. state*
 j. myself unto one; see meet, together; *if you had a man who*
joint, maāz zexonaotto, hand j.; honaéonahestoz, j., arti- *the way (to connect)*
 culation; hotonaheonahestoz, joints, articulations; *one*
 zehešhonaéonahevoss, as they (or.) are jointed; zexho- *horona -*
 naéonahestove, where the articulations are; enitaevoe- *enatto*
 ha, it comes out of j., dislocated (by violence, fall); *it is still*
 enitaetoz, it comes out of j.; nahonaéonaso, I cut one's *enā-hotma*
 joints; nives'onevhemā, we are j. heirs, co-heirs, see *enatto*
 partaker; moeškonoz zexest'tachevoss, zexest'taeōhe- *name*
 voss, zexhotonaéonahevoss, zexhonaéonahevoss, where the *zexhotatt*
 joints of the fingers are; the two first terms imply *where it*
 the "fitting into each other" (see button, buckle, *if (a*
 fasten) while the two last terms ref. to the articu- *gran stem)*
 lation. Zexhoosemaōevoss, wrist j.; zepopēseonahevoss, *ding.*
 where the knuckles, joints are (ref. to the protuber-
 ance); epopēseonāvomoxtāo, they are sick with swelling
 joints; popēseonāvomoxtastoz, articular rheumatism.
jointly, mamovetto; nitovetto, j., in common, together as
 one.
joist, hooxe (or.) zešešemansz, horizontal beam, stud-
joke, nanasoömetá, I j. (in words); nanasoömo, I j. one
 (in words); nanasoöta, I am a joker (practical); *nahoxmo-*
 nanasoého, I play a j. on one; nasoöseo, causd, source of *tach*
 a j.; nanasoöseoneve, I am the source of a j., a laugh-
 ingstock; nanasoöseoneno, he is the source of a j. for
 me; ninasoöseonetēn, we are a source of j. for one.
jolly, naoaxaezesta, I am j., merry minded; naoxaestaha,
 I am j., merry hearted; naoxaestahaovo, I j. one,

make him to be merry hearted; eoaxaestahaoz, one becomes j., merry; zeoaxaestaz, the j. one; zeoaxaestahaz, the j., merry hearted one; naoaxaestahàtovo, I am j. towards one; oaxaestahàtoz, jolliness, joviality; oaxaestàtoz, jolliness, merriness; inf. -oaxa- = j., merry, gay, jovial, companionable; eoaxaevostaneheve, one leads a j., merry life; naoaxaetan, I feel j., am merry inwardly; oaxaetanoxtoz, jovial disposition.

jolt, nahanax, I j., am jolted (up and down); namomox-tax, I j., am jolted (sideways); namomoxtahasen, I j. (intrans.); namomoxtahaz, I j. it; namomoxtahamo, I j. one (or.); emomortax, he is jolting; emomortahame, one is jolted (passive); nakanax, I am jolted tired.

Jonah, Oxzhemenevész, Dove; (hemen, dove).

Jonathan, Maheon-oxmeatōsz, Gift-of-God.

Jordan, Seoveohe, the-descending (abrupt) river.

Joseph, ~~Oxzevhamoasz~~, Giving back. *Oxzevha-ambestom - Addition*

Joshua, Maheonevistasz, Lord-helping.

jostle, nazeōnōn, I j., elbow; nazeōnōno, I j., elbow one; ezeōnoeszeo, they j. each other; naheszeōnohe, I am jostled, bowed, not let near, kept away; nanēokao-sen, nanēovaosen, I j., crowd (by taking more room); nanēovaovo, I j., crowd on; naetáovo, I j., press one; eetao-vàzeo, they j., press each other; see crowd, press. Zeō-nohestoz, the jostling; nēokaosenistoz, the jostling, crowding; nēovaovazistoz, the mutual jostling, crowding; etàovazistoz, the jostling, pressing.

journal, hoxtahanemxistō, telling paper, newspaper; ehox-tahanemxistōneheve, it is a j., periodical.

journalism, hoxtahanemxistonestoz, newspaper writing.

journalist, hoxtahanemxistonehe, newspaper writer.

journey, nanxhestoèn, I j. from; naheoē, I come from journeying; heoēhestoz, the coming from a j.; eheoēnov, there is an arrival from a j.; eameheo or eamehēo, they (or.) are journeying on; rad. -ē-, more often -ehe-, usually placed after the verbal stem denotes "to be at, on"; naasē or nasehe, I j., move away; niasehemā, we start on a journey; nahoxoveheme, we move across; nihoxovehetanon, we move across it; nahoē, I arrive, reach the goal towards which I journeyed; natāē, I reach at. Nahoxovistava, I j., travel across; namamoxovistava, I j., travel on across; amhoxovistavàtoz, I j., travel across. Nocēnistovā, nišēnistovā, nahēnistovā, nivēnistovā, etc., one, two, three, four days (and nights) j.; nocenivomao, nišenivomao, nahlenivomao, nive-nivomao, nohonenivomao, etc., it requires one, two, three, four, five day's j.; noka oxtaeneneo, nixa oxtaeneneo, naha oxtaeneneo, etc., one, two, three "overnights", ref. to number of nights to designate the distance traveled; similar to the preceding is, noka hamoxzneoon, nixa hamoxzneoon, naha hamoxzneoon, one, two, three campings

*Zeoxche-
noēnistove
a day, j.*

(for the night). All these terms fall more and more into disuse, except in relating of former journeys. Journeying from place to place was not only necessitated by war and hunt but -strange as it may appear for such a wild people- by sanitary precautions. The chiefs and priests knew that camping too long (at one time) at the same place was unsanitary; they knew that the ground, the water even the air would grow "unclean" and conducive to disease. How often did old men urge younger ones to be "moving". Writer heard one say to another, "in the days when we moved frequently, we were healthy, it is because we stay too long at the same place that we get diseased". Hence the great objection of the older generation against having houses and living in them for "too long a time". The Ch. are inquisitive, now as in former days they delight in seeing something new. This was one reason why single ones or small parties would undertake long journeys "to see or hear something" and be able to relate it on their return. Their narratives would incite others to go and see something for themselves. That such journeys became "war parties" was also incidental. When writer journeyed with a Ch. camp, the time for departure was always decided upon by the headmen and announced by a herald. The women would pack the few household goods, take down the tent cover, wrap it in a bundle and load it with the other packages on a wagon or travois. The tipi poles were tied in two bunches on each side of a horse, the butt ends trailing behind the horse. Coming to steep banks of creeks or rivers, branches of trees or bundles of brush and grass would be thrown down and earth piled upon them to make a passable grade of descent. The earth was dug up with knives and axes, gathered in old blankets and carried by women to the place where needed. At some places the creeks were practically bridged in that way and in a very short time. There was no special time for "meal stops"; the signal was given by one or more horsemen ascending a hillock and dismounting there in plain view. It was always near good water, wood and grass. At night, the hunters would return and the game killed was evenly distributed to each family. Then followed the evening meal and soon after the whole camp would be asleep in temporary lodges or wickiups, to be awakened at dawn by the herald and continue the journey to the end.

jovial, see jolly.

joy, voešetanoxtoz; hotometanoxtoz, j. in anticipation; hetotanestoz, hetotaetanoxtoz, j., happiness; pavohazistoz, j. (good laugh); naevhotomoeoxz, I return with j.; pevetanoxtoz, j., gladness; see rejoice. Evo-

eōhe ~~homan~~ judicious, eōhetan and eōhaetan, one is j., prudent, cau-
 eōhe ~~hast.~~ jug. kasoē (or.); kasoēo, jugs; ekasoēēve, it is a
 ana et. j. [kasehēe, young girl]. ~~TOUKE KASOE, daughter of~~
 juggler, enonahoēta, one does juggle, is a juggler; nona-
 hoētātan, juggling man, j.; enonahoētātaneve, one
 is a j.; nonahastoz, jugglery; enonahae, one is (predi-
 cative) a j.; nonahoētastoz, performance of jugglery,
 trick; nonahoētātanestoz, juggling people; zenonahasz,
 the one who is a j. (predicative); zenonahoētasz, the
 black judgment
 esaaonokotake, ⁶²⁸ is not j.; mismanage, is careless, not
 esaaonokozet ohe — (Greek ^{βήμα} = platform) concerning it

emāpewōss, it is water, juice (of fruit)
 become, it is said of meat that are not dry or lean
 The opposite is epōō, it is dry, lean
 (as deer, turkey etc.)

JUICE ENGLISH-CHEYENNE DICTIONARY JUSTIFICATION

one who performs jugglery; zenonahoētātanevsz, the juggling man. Above terms ref. also to trickery and slight of hand.

juice, zemāpewaneo, the water residue: chestoneata (-āta?)
 July, see month. *ifenny, aging juice.*

jumble, eatokonsz, they (in.) are jumbled, entangled, mated, in disorder; rad.-ato- ref. to "disarranged, confused, mixed up, displaced, botched"; eatoeszeha, one is disheveled, has his hair mixed up; šistato eatoev-šenao, the boards lie mixed up, jumbled; eatoēta, one commits disorder, disarrangement, transgression; see entangle.

jump, nakaax, I j.; natarekaax, I j. upon; natarekaaxeto-vo, I j. upon one; natarekaaxeta, I j. upon it; naomekaax, I j. from on (Fr. de dessus); naomekaaxetovo amoe-neo, I j. from off the wagon; naomekaaso, I make him (as a horse) j. over; naomekaax, I j. over; naamekaax, I j., hop on; naanhōkaax, I j. down; nasēkaax, I j. down into; nakaahamo, I j. over one (or.); nakaahāz, I j. over it; naohaeta, I j. up; nanoseohaetaotovo, I j. up at, upon one (or.); naessekaax, I j. with both legs; zekaarsz, the one who jumps; zekaaxessō, thee jumping ones; kaaxestoz, the jumping, j.; ekokaax, he jumps about, hops; ekaax, one jumps, is also used fig., as when one does not speak connectedly on a subject; see hop. Ehezax, he (horse), jumps, bucks; mohēnoham zexhezaxevoss, when the horses bucked, reared.

junction, hoxseozistoz, the becoming joined; see join. hoemaosanevome: nathoma-
 June, eomešše, see month. *see bottom p. 917* *nananoma*
dam

just, rendered by inf.-xanov- which denotes "in direct line, upright, straightforward, genuine, thruout, right"; exanovae, one is j., straight; naxanovaeata, I am j. towards it; naxanovaeotovo, I am j. toward one; xanovevostan, j. person; xanovevostanehevestoz, j. life, living; xanovhetanevestoz, j. manhood; naxanovevostanevé-
 ing; hō, I effect that one leads a j. life; naxanovhosemo, I declare one j. Inf.-vhan- = j., merely, only; navhane-nheve, I j. say; inf.-mon(e)- = j., fresh, recent; emonho-eoxz, he has j. arrived; inf.-nšenamon- = j. in the act of; ōxhesta, j. as well; ōxhesta ačveaāze-aseozettonoz, I j. as well ought to have left, gone away. Vezén, j. to the exact point, instant or degree, precisely, exactly; it is often combined with hapo; vezén hapo, j. the same, precisely so; vezén exhoeoxz, j. then he arrived; tōhezeza, j. now, this moment; hōvén, j. by very little, barely, only; hōvén ehomsta, he j. escaped. -Xa- denotes j. in sense of escape
 justice, xanovastoz, j., uprightness; onastoz, j., state of being morally right, well, even.

justification, xanovevostanevstomanistoz; xanovhetomezistoz, j., the declaring one (obj.) just, right; xanovaovazistoz, the making one just; xanov-

xanovaneos hemohi hoxtozivo, the cong. of the just
 man, xanove-vostanistoz, cong. of just people

naho-man-e-xa-noi-e-ma-ne-ho, I j. one by power of law: na-o-ha-xa-no-e-ma-ne-ho
na-xa-no-v-sta-ha-o-o, make one to sit just
na-xa-no-v-e-ta-no-na-v-sta-ha-o
na-xa-no-v-e-ta-no-na-v-e-r-a-m-o
1000

na-o-no-c-e-t-a-ma-ne-ho, make one to sit just
na-o-no-i-o-h-e-ta-no-m-e-r-o, I j. him of
(making him to change to the right, just)

JUSTIFIER

ENGLISH-CHEYENNE DICTIONARY

KEEP

na-o-na-z-e-o-na-o-sa-u, -a-o-i, I j. one, make him to be just; na-o-n-o-z-ma-u-s-o-m-o-sa-u, make one just again;
sta-ha-o-v-a-z-i-s-t-o-z, the making one just, righteous hearted;
ho-e-man-i-s-t-o-v-a ze-ve-se-xa-n-o-v-h-e-t-o-m-e-m-a-z-i-s-t-o-v-e, or ze-ve-se-xa-n-e-m-o-s-e-m-a-z-i-s-t-o-v-e, or ze-ve-se-o-n-o-e-v-h-o-s-e-m-a-z-i-s-t-o-v-e, j. by law, he moves, he
lit. the declaring just by the law or court; h-o-n-e-y-o-t-a, j. made j. justified;
z-i-s-t-o-z, j., defense. e-m-o-e-ma-u-s-e-o-n-a-d-e, i made j. justified;
justifier, ze-o-na-o-s-a-n-s-z, the one who justifies; o-n-b-a-o-s-a-
ne-he, j.; e-o-n-a-o-s-a-n-e-h-e-v-e, one is a j.; x-a-n-o-v-e-
v-o-s-t-a-n-e-v-s-t-o-m-a-n-e, j., the one making life just (moral
sense): X-a-n-o-v-a-n-o-v-a-h-e: e-x-a-n-o-v-a-n-o-v-a-h-e

justify, na-o-n-a-o-s-a-n, I j.; na-o-n-a-o-v-o, I make one to be
just; na-o-n-a-o-e-v-h-o-s-e-m-o, I declare one just; na-h-o-
n-e-v-o-t-o, I j., defend one; na-x-a-n-o-v-o-t-o, I j., declare one
just; he-t-o ze-e-s-z-e-t-t-o na-v-e-s-h-o-n-e-v-o-t-a-z, by saving this I
j., defend myself; see defend; ho-e-man-i-s-t-o-v-a e-ve-se-xa-n-
o-v-h-o-s-e-m-e, one is justified by law, court: na-x-a-n-o-v-a-n-e-m-o-e
justly, expressed by inf.-x-a-n-o-v-, -o-n-o-, sometimes inf.
-v-o-e-s-e- carries the meaning of "j" in the sense
of "with right, well so"; e-m-e-v-o-e-s-e-n-e-o-x-z, he may well,
has a good reason to go; e-m-e-v-o-e-s-e-a-m-b-a, he may j. re-
ceive it.

juxtaposition, rendered by -u-a-m-o-r- and -u-a-m-o-r-a-
"short, brief, abbreviated"
Kdenote "short, brief, abbreviated"
Contracted condensed
autonym to the long, at Kimplies, then at the end, great,
edge, point, then, tiny tip
in Ch. is pronounced as in "key". The "k" sound has
the etymological value of "short, small, bent in" and
is also used to express the diminutive form.
Kafir-corn, o-a-c-e-m-e-n-o-c, k. (plant); o-a-c-e-m-e-n-o-s-z (pl.); also
v-o-x-p-e-m-e-n-o-e, v-o-x-p-e-m-e-n-o-s-z (pl.); o-a-c-e-m-e-n-o-z or
v-o-x-p-e-m-e-n-o-z, k. (kernel).

keen, see sharp.

keep, inf.-t-o-o-m- =keep the same, not change; e-t-o-o-m-a-n,
one keeps his words; e-t-o-o-m-a-h-e, he keeps the same,

changes not; n-a-t-o-o-m-h-o-e-s-z, I k. it for good, do not give
it; n-a-t-o-o-m-a-n-a, I k. it in the same condition; o-t-s, most-
ly used as an exclamation, k. at it! Inf.-n-s- =to k. on
(from before); n-a-n-s-e-m-e-s-e, I k. on eating; n-a-n-s-e-v-e-h-o-m-o, I
k. on looking at one; n-a-h-o-o-s-a-n, I k., make a deposit;
n-a-h-o-s-z, I k. it (refuse to give it); n-a-n-i-s n-a-h-o-o n-i-n-o-v,
I k. my child at home (lit. my home); n-a-h-o-z n-i-m-o-z, I k.
thy knife; n-a-v-e-h-o-o-s-a-n, I k. enclosed (as in a trunk or
box); n-a-v-e-h-o-o-z, I k. it in a closed receptacle; n-a-h-o-t-s-
ma, I am kept, hindered by water; n-a-t-a-t-o-m-e-v-o-m-o-t-a, I k.
it, put it aside for one; n-a-t-o-o-v-e-t-a-n-o-t-o-v-o, I k. one in
mind, memory; n-a-t-o-o-v-e-t-a-n-o-t-a (in.); n-a-h-o-t-o-v-o, I k. his
(in.); n-a-h-o-t-o-m-e-v-o, I k. it for one; n-a-h-o-o-z-t-o-v-o, I k.,
deposit it for one; z-e-t-o-h-e-t-a-h-o-o-z-t-o-m-o-t-a-e-z Ma-heo, all
that which God keeps (in store) for us; n-a-h-e-e-x-a-n-o-h-a,
I k. in sight, lit. k. my eyes on it; n-a-h-e-e-x-a-n-e-n-o, I k. my
eyes on one; z-e-h-e-a-h-e-t-t-o, that which keeps, endures; see
endure; z-e-h-e-e-s-e-t-a-n-e-n-e-t-t-o, as long as, while my life

endure; z-e-h-e-e-s-e-t-a-n-e-n-e-t-t-o, as long as, while my life
I keep, hand his coat for him (as when he does same thing)
n-a-h-o-z-e-o-v-o, I k. have
something for me

KEEP

ENGLISH-CHEYENNE DICTIONARY

KEEP

nakota
 motha, I
 K. hold for
 one (ch, lin)
 1st 1st 1st
 napeonan
 I K. preserve
 chaohe-
 osauitova
 it in 17 Cong
 K. quality-

eto'aino
 erhalten
 eto'ao
 Maheno, i
 7. mai taiw
 ay, &
 to'ao auw
 to'ao seone
 h i' kept me
 to'ao mo-
 etto, it
 proceeds
 mai taiw, "

~~Καραα- hemiconetops, I am not his~~
~~- hemiconetops~~ 631
 Καραααι

Coereciē, the R. up with back repeated; chene amzetax, R. with both hands up.
 choxptanox, the R. in the act (see page fast leg)
 see for, p. 831 under #7: chaxehavatz, ^{hanging} kicking ball;
 Kiduafferyzenomazemakametauz

moenoosanehe, k. (from evil, misfortune); Tōvonos and Tōvanoz, the Keeper, ref. to a god or spirit.

kerchief, see handkerchief.

kernel, hestāheme, k., seed; zeštāemeneve, k.; zehetahes-tāhemeneva, the k. part; zexhosanetto, k., inside of nuts; see seed, grain.

kerosene, voasenanistoz; see oil.

kettle, maxevetō, maxevetōnoz (pl.), large k.; emaxeve-torkoneve, it is a large k.; the ending -toxq ref. to a smaller vessel and vetō to a larger one; mortavetō, black k.; naheoxtavetō, k. with three legs; otāstavetō and tonovetō, ref. to black iron kettles; kaevetō and kaevetoxq, tea k.; heovetō, brass k.; otatavetō, blue k. (enamel ware); see kitchen utensils; Mox-tavetō, Blackkettle, pr. name. [Maxemāpevetō, water tank].

key, tatahōo, tatahōonoz, (pl.), the opener; etatahōoneve, it is a k.; tatahōoneva, with a k.; nanimaocena ta-tahōo, I turn the k. (in the lock); natataoha, I open it with a k.; nahekoxpoocha, I lock it up.

kick, nahoorta, I k. it; nahoortaovo, I k. one; mohēno na-hoortaova, the horse kicks me; ehooxtaōva, zeto, mo-hēno, this horse is a kicker; ^{he oxtaōva to, the kicking}

kid, meāzeqsaes, young bearded sheep. ^{hoxtaōva to, the kicking}
 kidney, mazhetata, kidneys (or, usually pl.); nazhetata, ^{hoxtaōva to, the kicking}
 my k.; heszhetata, one's k.; heszhetaz, one's k. ^{hoxtaōva to, the kicking}

(sg.); nszhetataneo, our kidneys; nszhetazevo, your kidneys; heszhetazevo, their kidneys; mazhetazeva, in the kidneys; heszhetazeva, in one's kidneys.

kill, nanasen, I k.; nanāz, I k. it; nanazenoz, I k., wear them (in.) out; nanaho, I k. one; nanitoenahan, I k., murder (ref. to killing one's relatives); nanitoenaho, I k., murder one; enāhe, one is killed; nszenahanheme, you shall be killed; nanatovo, I k., butcher (any animal); nanatōtā, I k. to bestow upon one (as the fatted calf); zenasensz, the one who kills; v. suff. -noto (or.) and -noxz (in.) ref. to "slay"; nanoto, I slay, k. one; [no-tax = warrior]; namasenotō, I slay them (or.) all; nani-stoenotō, I k., slay all of them; naemenoto, I slay one in concealment; emasenoheo, they are killed, slain; navonenoto, I k., destroy them (or.); navonenoxz, I des-troy it; hovae esaahenenoxzenov, they left nothing un-destroyed, not killed; hovae esaahenenōhan, nothing is left undestroyed; enazeane, she is killed, dies in childbirth; nanitoenaxevaeno, I k. one (not really, as in a shame battle; also said when one is knocked sense-less); zenasensz, the one who kills; zenasenessō, the ones who k.; zenohessō, the killed, slain; zenahessō, the killed ones; naxehā, k. him (thou)! Inf. -ahan- = killing, overwhelming; nāhanōno, I smite, strike one dead; hohonaeva eahanohe, one is killed with stones, is stoned; eahanōseo, they (or.) are killed by frost; ea-

zelen
 he own
 not killed
 slain
 his own
 is slain
 no one
 left

Knock over
 down
 nachadguc R. tom up (with foot) ⁶³² nahotxtake, nahotxtahanoy, I R. it over
 chaxpavatz see p. 831 #7 nahemamoccha, I R. up (upon)

Kiduaffery
 he is slaying R.
 nanasene
 who enan-
 counted work
 of being killed

enhetay, kbestav etc. = of that ilk class, zeemaenhetav all such, of that kind, class, ilk: -bestavone = that kind of thing, of that class, rather, origin

KIN

ENGLISH-CHEYENNE DICTIONARY

KINDLE

hanâta, it is killed by heat; eahanâe, one is killed by heat.

kin, see relationship.

kind, adj. emehortae, one is k., loving; ^{condescending, affable, complaisant} ehôtoae, one is k., generous, complaisant; ^{in sense of conciliatory, see conciliate} evovônhesta, one is kindly disposed, solicitous; ^{reconcile, naseuôstovo, naseuô} ehoxatamae, one is k., friendly; ^{usatio- tano tovo} epevazeoneve, one is k., benevolent; emehosaneoneve, one is k., lovable; enonizeomae, one is gentle, k., good-natured; ^{show friend. friendliness} ešivazesta, one is merciful, tender, favorable, k.

kind, n. eneevaevé, what kind of person is he? Naneevaevé,

I am that k. (of person); heovasz, all kinds, sorts

(in.); heovaszhešemenoz, all kinds of berries; heovasz

hešehozeohestove (or hozeohestoz), all kinds of work;

heqvazhesso zehoehotata, all, whatever comes, befalls,

happens to thee; heovaz zehestassô, all kinds of

(or.); zešhessemanhaotto, my k. (of my kin); zešhesse-

manhaoss, one's k.; zešhessemanhaoz, our k.; zenhesso,

that k. (in.); zenhestasz, that k. (or.sg.); zenhestas-

sô, that k. (or.pl.); oovhá, what k.? Ehovaevé, what k.,

what sex? Heto ehovaevé (or hovaevé) mhâo, what k. of

house is this? Nhestavono, of that k., class; zhestavo-

no, of this k., class; etonstavonoé, of what k., class?

Enhestavonoëoz, one (or it) becomes of that k., class;

enhestavonoëve, it is of that k., class; zenhess, zezhes-

so, that, this k. (in.); zenhessosz, zezhessosz, those,

these of the k.; zenhestassô, zezhestassô, that, this k.

(or.pl.); zenetotavsz, zezetotavsz, those, these of the

kind (of colors); zenetotav, zezetotav, that, this k. (of

color); zenetotaoz, zezetotaoz, that, this k. (in size);

zenetaetaz, that, this k. (size, or.); zenetaetassô, zezhe-

taetassô, those, these of the k. (size, or.); zencševos-

tanehevevso, zezheševostanehevevso, that, this k. of peo-

ple (ref. to their living or customs); above examples

will suffice to show that inf.-ne- = so, that way, of,

from it, that k. (alluding to something mentioned); the

pref. ze- is only the participle form of the Ch.v.;

inf.-ze- = thus, this way, this kind (pointing to); ene-

tova, it (or.) has that k. of fur, is so furred; ezeto-

va, it is thus furred, has this kind of fur; enetazena,

one is so mouthed, has that k. of mouth; enešeoxta, one

is so legged, has that k. of legs. Inf.-sē- = same k.,

alike, zsēhessosz, the same k. (in.pl.); zsēetotavsz,

the same k. of colors; zsēhestassô, the same k. (or.

pl.); zsētotaosz, the ones (in.) of same k. (of size);

zsēetososz, the ones (in.) of the same length; zsēto-

notosz, the ones (in.) of the same k. of thickness;

zsēetostassô, the ones (or.) of the same height; see

alike, same, such.

kindle, naexoasenân, I k.; naexoasena hoesta, I k. the fire; hooasenânistoto, kindling.

naexoaschaz, namono- exo aschaz, just R. it

KITTEN

ENGLISH-CHEYENNE DICTIONARY

KNEEL

kitten, kaesehotames, kaesehotameson (pl.); ekaesehotam-
esoneve, it is a k.; see cat.

knave, votanxpavs (similar to the Ger. Taugenichts).

knead, naastoea, I k., mix it; naastóena pen'ñô, I k. the flour; nahekōvoxz pen'ñô, I wet the flour, also used for "kneading bread"; see mix; ēšhekōvohe pen'ñô, the flour is wetted, kneaded. *nažeta, I R. press it do*

knee, manstan, manstaneo (or. pl.); the k.; nanstan, my

k.; ninstaneco, our knees; henstanevō, their knees;

napoenstaneš, I fall on my knees; nanemenstaneoz, I

wrench, twist my knee; nanstaneo, I cut one's k.; nao-

enstaneso, I cut both one's knees; natotaxenstaneso, I cut rash one's knees; (šl)taxenstaneso, I cut one's knees.

cut, gash one's knees; naéškoxtaso, I cut one's leg (below the knee); naéškoxtatēva, I cut one's leg

only instantly; nanutanarechetane I fall down

only instantly; nanstanevaehotovo, I fall on knees before one: nahàsenene I am kneek-kneek: nahá-

fore one; nanàpesenona, I am knock-kneed; zehápesenon-
assò, the knock-kneed ones: manstan zexheneóeròtara k-

assó, the knock-kneed ones; manstan zexhonaéonátove, k. joint; manstaneya k muscle; panstaneya on my knees.

kneel, manstaneva oxuehoveostovēs, the kneeling stand

kneel, manstaneva oxnehoveoestovĕsz, the kneeling, stand-
 -to-stand. *Kneel, stand on his K.*

instances, he knows, none in the R. also eni. notanō, in R.

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ema-
ist: 3/1/17

...menistyl
in R.

extensive
banding in the

standing

KNIFE

ENGLISH-CHEYENNE DICTIONARY

knife, *meta* or *motaxe*, *motaxesz* (pl.), is the old word
for k.; *namotaxe*, my k.; *nimotaxkanoz*, our knives;
nimotaxevoz, your knives; *nahemotaxe*, I have a k.; the
term *mozc* is now used for the sg.; *namozc*, my k.; *ni-*
mozkan, our k.; *nimozcevo*, your k.; *mozceoxz*, knives (in
a distributive sense); *emotaxeve* or *emozceve*, it is a
k.; *tameh̄semotaxesz*, table knives, lit. blunt end
knives, also *tam̄sevota* (sg.); *akavaneeeze-mozc* or
-motaxe, pocket k., lit. folding k.; *ahoenovota*, k. used
in tanning (the hide is worked back and forth over
its edge); *mon̄azz*, *mon̄azetto* (pl.), hide scraper; *mo-*
sork, *moesorkonoz* (pl.), flint k.; *emoesorkoneve*, it is
a flint cutting instrument, stone k.; *maataemozc*, metal
knives); *mozcevooto*, k. handle; *ev̄esa*, its edge, teeth,
cutting part of blade; *ēēsetto*, its point is broken;
mozc epanota hohonaeva, the k. is by the stone; *cōo*
mozc, the k. is keen, sharp; *en̄apo mozc*, the k. is dull;
nāēaz mozc, I sharpen the k.; *mozc etovoonenetto*, the
k. is indented, nicked; *zeh̄estovoonenetto mozc*, two edge-
ed k.; *zehēsksēsetto mozc*, *zehēsksēsettosz motaxesz*
(pl.), pointed k. *navonhotous*, I am lost (in knitting).

knit, nahestotonôn, I k.; braid, weave; nahestotonôno, I k.
Weave it (or.); see braid; ehestotonôhe, it is k.; etao
 veoxz and etakoveoxz, one knits the brow, is angry, q.v.
Knob, is expressed by inf.-pa- when it ref. to protuber-
 ance from a surface, as: Pacaxta, Knobfoot or Lump-
foot (pr.name); Panstaneva, Knobknee (pr.name); zêpa-
 nce where the knoll hill lock is; see knoll, knot.

knock, nakokonon, I k. (with something); nakokonoha, I k. it (instr.); nakokonono (or., as a stone); nakokononeniš, my teeth are knocking together; kokoonenšenatoz also kokoonenešenatoz, the knocking of teeth (-onen- =teeth, with teeth); natoomenaštòno, I k. one senseless; nakōnaèno, I k. one's head; nakōnaeše, one knocks my head; nakōnaeš also nakōeszeax, I k., bump my head; nakōneš, I k., bump my face; natōeneveoseš, I k. my toe; natōeneveostòno, I k., bump one's toe; nakōeaxtax, I k. my foot against; nakōeaxtaxenanoz, I k. my f. against one (as a stone); nakōenstaneš, I k. my knee; ehàpesenona, one is k.-kneed; zehàpesenonaz, the k.-kneed one: *nakokonon R. Am. Ind. Mus. No. 100000*

knoll, zepakomao, a hilltop; zepāomao, a hilltop; inf. -pa- ref. to knoblike appearance; while suff. -mao ref. to ground; the inserted "k" has a diminutive meaning: zepakomao enhē, one stands on a hilltop.

knot, nahonaoesz, I tie, k.two separate pieces; napasész,

epasē I make a k. (at the end of thread or rope); epasē-

[illegible]

nananovoxze
 I am a R. body
 (rather used in per.)
 nananovoxzeorzeutho 637
 I become R. acquainted
 with him, implies intimacy
 I have been

37
I have learned how to be familiar, acquainted with
inf. - how to be acquainted
- es - acquainted

nitxne-heneenohastoz, 'mangelnde' k.
 naavota-heneenohastoz, 'unaut. unmitable' k.
 eoxse- and ooxse-heneenohastoz, 'wrong' k. (verkehrt)
 ooxse-oheneenohastoz, 'wrong discriminating' k.
 noxsta-heneenohastoz, 'inferior' k.

KNOWER

ENGLISH-CHEYENNE DICTIONARY

LADDER

ononovetan, I do not k. (in my mind); naononovo, I do not k. one, am in doubt about him, he is not well known to me; naheneenosého, I cause one to k.; emäheneenohe, (or one) is known by all; emäheneeno, he is all knowing.

knower, heneenoseo; eheneenoseoneve, one is a k., an expert, a versed one; zeheneenoyahesz, one who knows, who is learned. *nahe nee uo a zeta*, I have knowledge, heneenovhastoz; heneenovetanoxtoz, the wanting to k.; nazheneenovhastoz, my k.; heszheneenovhastoz, one's k.; zehešheneeno, one's k. of it., lit. as one knows it; taomheneenovhastoz, intuitive k.

knuckle, moeškonoz zexest'tachevoss, knuckles of fingers; zexest'tachevoss, zexest'tae'ohévoss, zehonaéonaévoss and zexhotonaéonaévoss, where they (or.) fit, join together (sp. of articulations of the body); zexhoosemaévoss, where the leaders join the arm, wrist; zepopēseonahevoss, the knuckles, where the knotty joints are; epopēseonavomortāo, they are sick with swelling of joints (articular rheumatism); popēseonavomortastoz, articular rheumatism.

*eheneeno-
vāstōškā
sad words
rough k.
Korin
Oxch*

nitxne-heneenohastoz - mangelnde
naavota-heneenohastoz - unaut. unmitable

(-momeztovē - with hardship, toiling = Ullhsal
(-momeztovhoxe - work and toil; momeztovdooche - mede
(-chohamede - he l. hard

(ōstrenixactauonaroētatoz mehmā tova = labor of iron

The Ch. language has no "l" sound. *hanāto zexestz, eroē ohemeche ēōtseoneche*
 labor, in the sense of physical or mental effort, exertion, is rendered by suff. -meo, -meohe; nahekone-
 meohe, I l. hard, strain with l.; nanhessemeohe, I l. with effort; naaenonemeo, I l. to shut the eye, to make dark; eomomenemeo, one labors to cry, works up his face to cry; nakanemeo, I am tired of laboring, making efforts; namavstahameo, I am wearied of heart laboring, exerting myself; see work. Hekonemeohestoz, hard l. *nahōremede*, I l.

*-hanā, laborious v.
heavy, burdening*

lace, toxnohestoz, l., ribbon, edging; maestō zeorceze-
 ősz, pillow edging; zetōenovsz kakoeše, gauze, l. work, lit. open thru cloth; vēhoaevohta, white ladies' netting. *see shoe: elcatove - ēstomanahe l. it (a. correct etc)*

*vokouge-
ōstoto (lace)
"ōke (ladies)*

lack, naohemeoz, I lack, am in want; naohema, I am lacking, wanting; naohemāta, I l. concerning it; naohemātovo, I l. concerning one; naohemeozeta, I l. of it; naohemānoz, I l. one (or.); niohemātovaz, I l. thee; enov'-netto, it lacks, does not come up to, is less than; ohemeozistoz, l., the being in want; ohemastoz, l. (state).

*inf - momeztovē
"ill"
lacking still
troubling
etc. see "a"*

inf. -hosp- or -hōsp- = lacking, deficient, fail, q.v. -
 laconic, comatahe, one is l., sober in words and eating; see sober.

ladder, évhonō, évhonoonoz (pl.); éévhonoonove, it is a l.; éévhonooneva, with, on a l.; naévhonèn, I climb, crawl up; naévhonèn évhonoon, I go up a l.

*éévhonōnahe makes a l. staircase - an evhonoron in a lacking condit.
 - see under "nēd" top of p. 740-41. eohemāman in a lacking condit. eohemomāta, feeling the lack: ohe-man, the l.*

ladle, momaxamešq, large spoon (lit. big oval pointed);
momaxameškonož (pl.); emomaxameškoneve, it is a l.

lady, vèhoa, vèhao (pl.), white l.; evèhoave, it is a
white l. *unfragrant* *elošgevoštavcheve, liquid the figures*

lag, see slow. *laggard*: *hošota and elošota, he is l. behindhand*
improvident, incompetent: elošhozevoštavcheve

lagoon, zeakōmoeha, a small body of water; eakōmoeha, it
is a l., pond, q.v.; esaakōmoeahan, it is not a l.

lair, see den. *enéhanehevmao = dried up lake*

lake, néhan, néhanensz (pl.); enéhaneheve, it is a l.; *eloštavōmōn*
esaanéhanehévhan, it is not a l.; néhanehéva, in the *lake & fire*

l., hoestanéhan, fire l.; also néhan zexhoestav, l. *see water*
where there is fire; eōmoeha, it is a l., a body of wa- *aman, mehan*
ter; see water. *uagenehanévana, I shall make a l.: uagone*

lamb, qsāes, q'sāeson (pl.), l.; eq'sāesonéve, it is a l.; *hanōne*
eq'sāevōeme, he is reckoned as a l.; heq'sāesonam *manioz*

Maheo, the Lamb of God; q'sāeočvson, l. skin.

lame, enōnika, one is l., halt, hobbles; zenōnikasz, the l.
one; zenōnikassō (pl.); nanōnikaovo, I make one to

be l.; naenaōstōno, I l. one; rad.-nane- = l., paralyzed,
q.v.; also see cripple.

lameness, nōnikastoz.

lament, naōeombān, I l. (-ōeom- = with grief + -hān =
tears); nahaesta, I l. with noise; nivéhetoseha-

estame, do not l., make noise on purpose! Eahanaém, one
laments; niahanaémhemā, we l.; zeahanaémsz, the one

lamenting; see wail, weep.

lamentable, see grieve, pity.

lamentation, ahanaémestoz, l.; eahanaémestove, it is a
l.; eombhānestoz, l., tears of grief, mourn-

ing; see wail, weep.

lamp, vooksenanistoz, vohoksenanistotoz (pl.); evohokse-
nanistove, it is a l.; navohoksenān, I light the l.,

also navohoksena vohoksenanistoz; zemeneevao, l. shade
(-mene- ref. to china or porcelain ware). *vohokseveve, etc.*

lance, xomō, xomōnoz (pl.), l., spear; exomōneheve, it is *lance, potance*
a l., spear; naxomonōno, I l., spear one; xomōnehe-

va, with a l.; see spear.

land, hoe, l., earth, country; hosz, lands; ehoeve, it is
l.; hoeva, on l., earth; nāthoe, my l.; nsthoe, thy

l.; hesthoe, one's l.; nsthoan, our l.; nsthoevo, your
l.; hesthoevo, their l.; nahesthoe, I have l.; nahest-

hoametān, I desire to have l.; nahesthoaovo, I make one
to have l., allot him l.; hoe etāomohe, one has been

allotted l.; zehestoao netto, my l. allotted me; nahest-

hoan, I have been allotted l.; suff.-oma and -oma =
ground surface, land; cpevomao, it is good l.; ground;

emaxoxovomao, it is bottom l.; eotaovomao, it is slop-

ing l.; eoninxonomaocha, it is broken, rough l.; ehée-

zeeoz, ehéezeomao, the l. is broken, also rolling land
(cut by water courses, ditches, etc.); zeanhošešemomao,

l. slide; zeoxtohetomao, thru all the l.; zehetomao,

lane, same as street, aisle, alley, passage way

LANDING	ENGLISH-CHEYENNE	DICTION
all the l., all that which is l.; ze mao knoll of l.; ehekōvomao. it is w		

all the l., all that which is l.; zepaomao or, zepako-
mao, knoll of l.; ehekōvomao, it is wet l.; eomao, it
is dry l.; nasestoxtanomaen, I partition, divide l.;
see ground; seozehōe, seozehosz (pl.), also nāehōe, nāe-
hosz (pl.), dead l., ref. to allotment whose owner is
dead; inf.-onov- = to shore, landing; naonovōea, I l. it,
draw from water; naonovōena, I l. it (piece of wood,
etc.); naonovōhesz, I l. with boat; nahoōhesz, I come to
l. (with a boat); see ashore, shore. Hešec, l. in the
sense of soil; ehešeceve, it is l., soil, dust; hešec
zeacnom, the soil, dust which I own, my l.; hestōehōe,
foreign l., lit. outland; hestōehoeva, in foreign l.;
onevatto, l. extending away from a river; seetto, l.
sloping towards a river.

landing, zeorxeonovhōsta semo, boat landing.

language, zehenszistotoz (pl.); zeheenszetto, my l.; zeheenszz, one's l.; zeheenszez, our l.; zeheenszess, your l.; zeheenszevoss, their l.; zehestoxto-sëenszevoss, as many as have the same l.; èmehahešeno-kovaenszenov, there was (used to be) one l.; zesenszistoz, Ch.l.; ezesenszistove, it is Ch.l.; ezesenesz, he speaks the Ch.l.; vèhoenszistoz, Eng.l., lit.white man's l.; maevèhoenszistoz, German l.; zesenszistová, in Ch.; vèhoenszistová, in Eng.; maevèhoenszistová, in German; mešceseevèhoenszistoz, Mexican l.; hetanevoenszistoz, Arapaho l.; ohoomoenszistoz, Sioux l.; onitavevenszistoz, various, different languages; eonitavevenszistoz, they speak a different l.; hotoanavenszistoz, difficult l.; heanavenszistoz, easy l.; ehavsevoan, one uses bad l.; eõxenitamooan, one uses filthy, obscene l.; epavooan, one uses good l.; emómátavooan, one uses ceremonial, religious l.; suff.-ensz ref.to the l.itself while suff.-oan denotes "uttering"; pavoanistoz, good l., utterance, articulation, pronunciation; mómátavooanistoz, religious l., term, utterance; hotoanavooanistoz, hard (also dangerous) l., utterance; see speech.

languid, enasomae, one is l., languishes (physically or mentally); see wither.

languish, enasomeoz, one languishes; emotäoz, one languishes, is weak, depressed, tired; emotätanooz, ^{exp} one languishes (mentally); see deject. *enasomectan*
languor, nasomastoz; nasomeozistoz, the languishing; motäozistoz, l., dejection, depression.

lank, etoxkona, one is l., lean; eohāonae, one is very l.,
lean; see lean, thin. → see opposite page

lantern, vohoksenanistoz zeeoneanatto eve, lamp, light pro-
vided with a bail; ooneanatto or hōneanatto =
bail, handle, chain.

lap, natahaesemo, I hold one (lying) in my l. (said by Ch. women when squatting and holding a child); hovo-eaxtahestoz, l. robe, lit. foot covering; see overlap.

nahoo or nahohio nazenoma, I hold me on my heels.

640
(onomatopoeia, sound of lapping (as water))
ep of oōv, it becomes lapped, beaten against by water
exit an osei - he drinks with tongue lap.

More copies from p. 624 bottom (p. 624) - (te - and -) -
 (te - and -) - (te - and -) - (te - and -) -
 (te - and -) - (te - and -) - (te - and -) -
 (te - and -) - (te - and -) - (te - and -) -
 (te - and -) - (te - and -) - (te - and -) -

see accent; voice noxenzizitz, foreign Indian l.

Laodicea: either Naozeka, which is a more adaption: nearest
 translation is better: Xanoratamāztaueo = right-deciding
 people's place. Xanoratamāzhetaneo, self righteous man

Namhaenosan, I l., lick up, q.v.

lapse, in the sense of "glide, slide, shift insensibly or *away* by degrees" is expressed by rad.-šeš-; ešešehōs-*gradually* ta, it lapses, slips off, disengages itself (from suspension); ešešeoz, one gets loose, disengaged from, awakens.

lard, am, fat, l. (the whole amount); amsc, l., fat, oil (in part); vesceoxz, small bits of fat, lard; eamsceve, it is l.; amscava, with l.; amscvetō, amscvetōnoz (pl.), l. pail; navenoheškona, I render l., formerly said of bones that were broken open and put into a kettle to render the marrow fat.

large, emahao, it is l.; zemahao, the l. one (in.), or that which is l.; emahaeta, one (or.) is l.; zemahae-taz, the l. one (or.); zemahaetassō, the l. ones (pl.); zemahaetaz nāa, my older (larger) son; zemahāetaz nātona, my older daughter; inf.-maha- = l., big; zemahao vehoeno, a l. city; marevehoeno, a great city; emahaesevo, it is l. (of a river, ref. to the flow); emahaōmoeha, it is a l. body of water; namahaemanisz, I make it l.; namahaana, I enlarge it; emahaeneota, it is a l. room; namahaetovana, I enlarge it, make it more roomy (capacity); emahaestaenatto, emahaestaenattonsz (pl.), it is a l. branch; emahaonehe, it is l. (or.) around; emahao-neheo, they (ropes, or.) are l., big; emahaoneo, it is l. (around, sp. of cylindrical bodies); emahaoneoensz, they (in.) are l. (around); emahaemenōe, it is of l., coarse grain; emahaēs, one speaks loud, l.; rad.-hāpe- denotes l., much, a great volume; hāpe nameta, one gave me a l. amount (as a piece, a single volume); eohāhāpeta, it is very l. (of dresses, etc.); etaheomhāpeta, it (or.) is too l.; inf.-tāpe- = l. of dimension, diameter, volume; etāpeo, it is l.; etāpeta, one is l.; zetāpetaz, the l., bulky one (or.); etāpeonehe, one (or.) is l. (around, as ropes, etc.); etāpeoneheo, they (or.) are l. around, or in diameter; etāpeoneo heseo, the root is l.; etāpeoneoensz heseohonoz, the roots (in.) are l. *etāpeo- Ughoemotte* Enotovaeoxz, one is at l., roams about, is homeless, *Ugha a l. interior* alien.

[hēva, buffalo rope; see rope. *l. interior* lariat, hēva, rope made of hair, rawhide, etc.; esevon-] lark, enoxreas, enoxeaseo (pl.), meadow l.

lascivious, tonšenové, l. woman; ematāeve, she is l.; see prostitute; ōxenitamoanistoz, l. speech; eōce-

heoneve, one is l., deceitful; tonšenovehestoz, *tonšenovehestoz: tonšenovehestoz l. dead* lasciviousness.

lash, napōevāno, I l. at one (or), ref. to crack of whip; naveeōno, I l., whip one (or.); poevaaseo and ohamevox, l., whip. Emamovoheo, they (or.) are lashed together; emamovohensz, they (in.) are lashed together; namamovoeshenz, I l. them together.

lasso, naēst'tachamo mohēno, I l. the horse; heszevevet-

*ghost or a last brand, which excels, that when a last, is heard
 never a better motto, but alone from the very last; (last) best motto
 genist'hoaxe - (pref.) The last, ref. to past. id is hoax - best motto*

to nanhaonotamo vehoehotoa, I l. the steer by the horns (his horns); nanhaonotovo heszheq moheno, I l. the horse by his leg; nanhaonoto hevetova (also nanhaonoto), I l. him by the body; nahoxezēhevonoto, I l. him around neck and one foot; ēst'tachaseo, l.; eēst'tachaseoneve, it is a l.; ēst'tachaseoneva, with a l.; na-ēst'tachaseo, my l.; see button, buckle; nhānoxseo, noose of l.

*Still-until
 taetto hoox
 until to be
 last
 nathoxeēic-
 haman
 our l. day
 otopo, at last
 (in time)*

last, eheahetto, it lasts, endures; eheahē, one lasts, endures; zeheahetto, that which lasts; zeheahesz, the one (or.) who lasts, holds out; zeheēsetanetto, as long as I live, while my life lasts; inf. -hoox- = l. (of all); hooxēšcva, at the l. day; hooxēš and hooxēēš, the l. day; hooxenoka, for the l. time, once more for all; ehooxetēve, it is the l. (end); hooxetēvestoz, the l., the being the end; ehoozezecea, one is the l., the youngest (of children); ehooxae, one is the l. (without anyone after him); zehooxasz, the very l. one (or.); hooxetto, for the very l. time; taetto hoox nitao, the very l. of all; inf. -hestox- = l. in the sense of behind, after; nahestoxevōmo, I saw one l. (after the others); nahooxevōmo, I saw him for the last time; zehonaovezeceasz, the second l. (of children); mavēš, at l., also mavetoneš.

*sup. of red
 late
 late*

late, hōtsta, l. (in the evening); našenomaēo, I am l., too l.; nišenomaēomā, we are l., too l., said of arriving behind, after, not in time (in working, etc.); ešenomaēō, they are l., not in time, running behind; etaešotahaeštāve, it is l., far advanced in the night.

*sometimes
 inf. -nitoxe-
 I want to reach
 some, we started
 late*

laud, see praise. *ēihepeoz, too late*

laudable, can be rendered with inf. -vovōneš- which denotes "benevolent, kind, praiseworthy"; vovōneš-zetoētastoz, l. acts; evovōnešenhessetame, one is l., praiseworthy, blessed.

laugh, eohaz, one laughs; zeohazz, the one who laughs; zeohazessō, the laughing ones; emaxohaz, he has a great l.; emasóohaz, one bursts out laughing, guffaws; epavohaz, one has a good l., is merry; naohazetovo, I l. at one; naohazeta, I l. at it; zeto zeohazetōsz, this one who is laughed at; emesaachazetōhan, it should not be laughed at; eaestomohaz, one laughs for no reason (forced l.); navistatamāomo, I l. with one; eahanatamae, one laughs to the extreme, lit. like the Fr. "il se meurt de rire"; eohanatamaē, they roar with laughter; ēmohatax, one passes by laughing; eamohatax, one runs on laughing; emōxtatama, one laughs in secret (in his sleeve); nahestxaosemāz, I l. until it hurts; eohazehe-oneve, one is a laugher; eohazesohetto, it causes l., merriment; ohazistoz, l., n., the laughing, laughter; evešohazistove, it is laughable; ohazehe, laughter, the one who laughs; nasoēseo, laughing-stock; enasoēseone-

*Cattice
 ebotxtav
 ston, ref.
 to l. work
 constructed
 see mesh
 lace, network*

*exachauzen
 he just bursts
 l.
 eohazetosemāz
 one st. of l.*

*maxest-hacuanity, l. will (before death)
 maxest
 egoity
 l. will
 l. writing*

for here suff. -ācha and -āčē see 'corro'

nahapōtenano hōhāna
I lay the stone flat

etotahopāčē, it is tangled up in layers, corro, also of grain of wood in knots. See scales

ENGLISH-CHEYENNE DICTIONARY

LEAD

lay open, nahapōtenano hōhāna

cameogetang
she l. eggs.

layman
-hāmāna-
root ref. to
the act of lifting
or initiating
superior
etotoovitoone
built in l.
totoovito

-hāčē
-hāčē
suff. denota
vāčienatōz
a layer
vāčienatōz
each layer
enistōva-
vāčienatōve
a sevenfold
l.

na-antōvōna
eno, it. line
by the hand.
superior
he l. of a horse
or cow that can
be led by rope
examination
make, i. exte-
mal, lay = el-
hationežeta
etotahopāčē
zeta
to be
lazy
Makeo enitāno, God led him so: ref. to a guiding influence

accumulate, I have laid up; nahovxthozenoz makātansz, I have money laid up; see store, collect; hovxisanistoz, the laying, storing up; naetoeomevāz, I l., put it up for me (when putting inside a sack, box or other receptacle; nahoosē, I l. up, make a cache; nahoosēonoz, I l., store it away; nahosēnoaotāz or nahosēnoaovāz, l., store up, make a deposit for myself. See lie.

lay, n. is expressed by rad.-heš- which denotes "manner, way, line of work, course"; ezheševostaneheve, one has this way of living; ezhešēō, one stands in such a position; zehesetanotto, the l. of my mind = my opinion; naneševe, it is my line, way of doing; našēmese, my eating is laid by, I have eaten.

layer, etotooveš, it (or, as dry goods, stones, etc.) lies in layers; etotooveha, it (in.) lies in layers; etotoovhota, it sets in layers; etotoovhoe, or of the preceding; etotoovemaeha, etotoovemachanez (pl.), it is folded (lying, horizontal position) in layers; etotoovemaēš, it (or.) lies folded in layers; etotoovemaene, it is (in. and or.) folded in layers; etotoovemaenensz, they (in., as papers) are folded in layers; etotoovemaeneo, they (or. as dry goods) are folded in layers; enokovavāēš, it (or. as stones) is one l.; enitavāeha, it has different layers (sp. of ground).

laziness, inf.-honezta- = with l.; honeztastoz, l.; honeztavomoxtasoz, feeling of l.

lazy, ehonezesta, one is l.; nahoneztavomoxta, I feel l.; ehāhonezta, one is very l.; nahoneztaneševe, I do it with laziness; honeztavhan, Lazy, Slothful; noavōxz, l. fellow; enoavōrzeve, one is a l. fellow; ehoneztaevenō, he, one looks l., slothful; ehoneztaenono, it is tedious.

lead, nahoonaeno, I l. one by the hand; nahooneano, I l. one (holding); naseōneano, I l. one down into; naanhoneano, I l. one down; nisetoneano hen, you shall l. one here; naneoneano, I am led, (by a thong, rail; a thong used to be tied near the lodge entrance, where a blind lived, and was used by him to guide himself in and out; sometimes the other end of the thong was tied to some object and formed a rail); naneoneanō, same as naneoneana only or. and ref. to rope; nanethooneanan, I am led (when on horseback or guided by a rope, as blind people); naasetooneano, I l. one away; nahōoneano, I l. out; naēvsxsooneano, I l. one about and thru, amidst, among; namomaanooneano, also naevavooneano, I l. one to and fro (meandering; see line); suff. -onean- also -onehan- ref. to a rope, thong when partially or completely uncoiled or straightened out; see rope. Maaeta (also mahaeta) zevešēestonēha mēp, the iron (sc. pipe) which leads the water into, in; etaōstonēha, it leads out (as water pipes, etc.); nahōeozého, I l. one out, effect that he goes out (does not ref. to leading

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natāsevomothāz, I l. up for me. (see save, spare)
exce-nista-hoseonohāz and -hōseonotāz, l. up, store up

geonheho etc. *hemahäamevov*, as long as they had leaders.
namahäam, my L. superior
enethäina Makes, God C. it so
enethana "

This term has been misunderstood because
 now obsolete. in former Indian traveling
 one or two leaders went ahead and
 were called *toxiäo* (pl.) - *toxiä* (sg.)

LEAD ENGLISH-CHEYENNE DICTIONARY *nahethoxeäam*, my LEAD leader

This term has been misunderstood because now obsolete. In former Indian traveling one or two leaders went ahead and were called *toxi'ao* (pl.) - *toxi'a* (sg.)

EYENNE DICTIONARY *naxet* *toxi'ao* ^{LEADER} *leader*

ENGLISH-CHEYENNE DICTIONARY *naheethoxeapain, my*
LEAK *leader*

Sec: 1000

генерации
1940 г.
микровид
описание
продолжение

neeva oxsen
 E. (with adri
 eeva oxsen
 (Lho. 1100)
 and: ~~the~~ nee-
 aoxen, he
 under E. u.
 nee evarsee-
 here.

1
 1
 1

so, zenitatsanes-
 ehevépotam, has beam. plige
 tuma

tania
has that
quality

2. dry (natural)

everge-
it has policy
veteran

Thyresera
hinge leaf

gene-oxax-
3ere-vet
3are

with green

九

ceama-hoax to, he l. against with his side
 ceama-hoax to ceana, he eats leaning on his side
 ceama-hoax sseua, he lies, leaning on " (see eat.)
 ceama-hoax sseuavo he zhe sseu, he lies, leaning against on side

LEARN ENGLISH-CHEYENNE DICTIONARY one's chief
 nahoxtaeo fioktonewa, I lean on the staff with head on it, LEASE
 nahokhoeser, I lean on staff, taking; nahoktoe ohotanoria, LEASE
 (said of fine drizzling like fog, vapor), thru the tip cogitating

hathoktonewa cloth; esóaneoxz, it leaks in, oozing; esóeoxz, it
 choxtaehomao leaks, drips in; preceding terms all ref. to leaking
 he l. with head from rain; eehōxz is also applied to other leaking;
 bent on his staff esaaehōxzehan, it does not l.; ehōxzistoz, the leaking.
 praying lean, v. nahorseš, nahoorseš, I l. against; nahorsešetovo, I

nahorsešetovo, I l. upon one; nahorsšenanoz, I l. on one; hoorsšenā-
 toz, the leaning on (also used fig.); naeamaveanax, I
 eat leaning on my side, also I eat lying on my side;
 nahoxtoena, I l. it against; hoorto, hokto, staff (to l.
 on); nahoktoeō, I stand leaning on my staff, also na-
 hoortoēō; see staff; eavota, it sets leaning over; see
 incline; nanietam, I l., depend on; see trust.

lean, adj. etoxkona, one is l., thin, lank; eohōnae, one is
 very l. (suff. -ona ref. to diminishing, subsiding,
 thinning out); eohānae, one is very l., emaciated; ene-
 tonaeo, they (or.) are that l.; zehetonasz nasaaneto-
 nahe, I am not as l. as he is, lit. as he is l. I am not
 l.; ehosen, it is l. (of meat), poor in quality, watery;
 ehoseven, one has l. marrow (fig., one supposed to have
 poor marrow is one who is emaciated); toxkonastoz,
 leanness. ep'ō, i l. dry of certain meats, run into one (honey).

leap, nanoxtaotovo, I l. upon one; nanoxtaota, I l. upon
 it; nahoaotovo, I l. after one (following); nanose-
 ohaetaotovo, I rise up and l. against one; nahaeškaax,
 I l. up (arise and l.); nanehaotovo, I l. after one
 (following); naēvoomenehaota, I l. after it (follow-
 ing); namasóseao māpeva, I l. into the water; nimasóse-
 aomā, we l.; suff. -ao, also simple "o" denotes "spring,
 leap, quick motion" as: eēstao, it falls, drops into;
 ehao, it comes in (a despatch); natōeoavo, I rush to
 meet one; eanao, it falls; enševao, it is swift. See
 spring.

learn, natāneeno, I l.; natāneena, I l. it; natāneenovo, I
 l. to know one; natāneevheneena, I l. further; na-
 oxceas-neevheneeno, I l. gradually; nahessheneenova tō-
 etanoxtovā, I l. by heart; nataešheneeno, I have learn-
 ed, I know; mataešheneeno, when he shall have learned,
 when he knows; heto nitao natavešheneeno, by all this
 I l.; kašgon etavessemxistoneo zistosevovistomohe-
 voss, children go to school to l., lit. to be taught;
 zeheneenovātanoss, the ones eager to l., to be knowing;
 navešhessheneena, I l. it by....; esaaheneenovahe, one
 is not learned; esaaheneenohe zēmehavovistomēs, one
 does not l., know what he was taught; nistoha ešēva
 natavešheneena hovae zsaamehaešheneenohetto, every day
 I l. something I did not know before. See teach, train.
 learned, eheneenovahe, one is l., is knowing; zeheneeno-
 vahesz, the l. one; heneenovhastoz, learnedness,
 learning, knowledge; naheneenovaovo, I make one to be l.
 lease, nahoo nāthoeva, I l. my land to one, lit. I set one

In Chey. the perfect of learn is 646 "to know". I have learned -
 am acquainted. I know how to have learned how is expressed
 by suff. -ehoxenoxtove - (see acquainted) & choxhougheita, l.
 to be idle: choxewatše, l. to be about.

in sense of "leave it to one" see charge, let.

leave = nanōoxtomohā, I l. for me (see deny) even so:
 nametōc-mā-nōoxto- at least, oetoto (see deny) even so:
 mere, I l. it all nanōox, I l. with him
 to him LEAST
 exchange for (something mentioned on my land; zehoeto nāthoe, the one who leases, occupies my land; esaahoetōhan nāthoe, my land is not leased; hoe zehoetoe, land leased; mxistō zevešhoetoe nāthoe, my land l., lit. the paper with which my land is leased; hovanē nasaahoatanotovohe nāthoeva, I do not want to l. my land to any one; hesthoe nahoetomovo, I l. one's land; hesthoeva nahoa, one leases me his land.
 feast, vhanetoneta, the l.; vhanetonetoko, the l. rain; vhanetoneta hays, the l. evil; tonetaxce, the l. bit, however so little, small; hooxsohesz, the one being l. (or.); nahooxsóhe, I am the l., last; zehooxcezeczās, the l. one, youngest of age, the smallest of all (in age); nasóhe, I am l., less; nanocsóhe, I am the "less", l. of all; nasóvezhesta, nasóvsta, I am l. (in stature, condition); see less; enocenetōrne, enocenetxne, one is the l., comes short among all, has the most failings; enocemomoxatame, one is deemed the l., the lowest of all.

ENGLISH-CHEYENNE DICTIONARY

leather, mešk (m.sp.), mesk (f.sp.); mōnskan, mōsean, mōsean, mōseškan, mōseskan, are all terms ref. to l.; meškazēson or meskazēson, l. doll; emeskazēsoneve, it is a l. doll; mseskaneom, meskoneom, meškoneom or mōseaneom, old brown l. lodge; mseskaneomē, in the l. lodge; meskonōestoz, dress made of buffalo l.; meskonooxtohonoz, l. leggings (made of buffalo hide); naeševessmesiskanoxta, I am also provided with l. breeches; meskonocanoz, l. shoes made out of buffalo hides; mēskonsanistoz, l. clothing, apparel; the term mešk is not used for things made out of antelope and deer hides, see buckskin and skin. Evxtaneeve, it is skin, l.; mazevōxtan, skin; nazevxtan, my skin, q.v.; evxtaneevston, it is designed, built, made of l., skin; vōhoevxtaokkōz, piece, strap of l.; vōhoevxtaōxz, large piece of l.; vxtahākoz or vxtaokkōz, l. (as made by white man); hóoxka, hóoxkanoz (pl.), untanned hide; esóhóoxkaneve, it is still untanned; hóokoz, tanned hide; see hide, tan.

leave, inf. -as- denotes "starting, going away, beginning, leaving"; eas, one leaves; nitaashemā, let us l., start; easeoxz, one goes away, see away; inf. -nōo-, -noose- = to l., be without, abandon, forsake; nanōosan, I l. (intrans.); zenōosansz, the one who leaves, forsakes; nanōoto, I l. one (or.); nanōoxta, I l., forsake it; nanōotana, I l. it (by depositing); nanōotano (or. of the preceding); nanōoxz, I l., forsake (by going away); nanōoxzetovo, I l., forsake one (by going off); see abandon, forsake; nanōoxtax, I l., running, fleeing; nanōoxxenotto, I l., abandon one (by flight); nanōosemo, I l. unsaid concerning one (or.); nanōosesta, I l. unsaid; nanōoxtosemo, I l. unsaid of one; nanōoxtosesta, I l. it unsaid; nanōoxtxea, I l. it out (do not write it), l. unwritten; nanōosevamo, I urge persuade one to abandon,

no hoxz, with so est or, leave thy place, land, where one

enēšhassu, leaves behind, renounces, gives up (not to take again)
 etōme-neikāz, "it" lie (by discarding)
 etōme-neš-icino nabo, tōmeikāz
 chootōe-neikāz, he looks back what he l. behind
 he leaves (throw) behind

hass see zextaushao
 oeto noka oxomotoz
 namexoxama: altho
 he received little, at least
 (even so) he should give
 me one
 LEAVE bite

oeto
 (do) without
 it, leave it
 out
 also - of a little
 see about
 p 162
 not sure
 of that

hōvōs, not
 the least
 Durkheim
 with
 the 1st part

zenōosecomes
 hat which
 is left
 forsaken
 discarded
 "without"

knee); naoéškoxtasó, I cut both of one's legs off; natarcoxtasó, I cut a gash in one's leg; natotaxeoxtasó, I cut gashes in one's legs; natotaxeoxtastaso, I cut gashes quickly, instantly in one's legs; eniseoxtaoz, the l., wheel comes out (sp. of wagon wheels); coninšeoxtaoz, its l., wheel comes apart; naxoeoxtano amoeneo, I grease the wagon wheel, l.; see wagon, wheel. *Enetoseva*, one is thus legged, has such legs; suff. -seva, ref. to lower part of leg, including foot; etone-toseva, how is he legged, what legs has he? Evoveeveze-ona, one is bow-legged; -voveev- ref. to the space between such legs; nivoveevezeonamâ, we are bow-legged; navovoxcezeona, I am bow legged, ref. to the crooked legs; natatōxehaonona, I have bent legs (at the knee, forward, like old men); átoeoxta, walking-stick (insect), lit. mixed up legs; eoxtatto, salamander, short (?) -legged; átoeoxtavêho, daddy-long-legs, also haestoeoxtavêho, many-legged-spider; nahooxta, I "l.", kick; nahooxtaovo, I "l. one", kick him.

legal, zetoheesso hoemanistovâ, that which is l., according to the law; esaahoemanistovhan or esaanhesso-han hoemanistovâ, it is not l.; ehoemanistove and eho-emanenov, it is l., lawful, law.

legend, hōtaheo, vhanhōtaheo, l., fable; evhanhōtaheoneve, it is mere story, l.; see story.

legging, vohaenooxtohonon, vohaenooxtohononoz (pl.), woman's buckskin lower l.; meskonooxtohononoz, woman's buffalo (leather) l.; see boot, gaiter; hoxtoho, hoxtohon (pl.), l., also mātōho, mātōhon (pl.); navxtoho and navxtō, my l.; nivxtōhaneó, our l. (or. pl.); hevxtōhevo, their l. (or. pl.); naēstanō navxtoho, I put on my leggings; niēstanoneó nivxtōhaneó, we put on our leggings.

legion, emaxhāenōheo, they (or.) are legions; emaxhāeno-noensz, they (in.) are legions; zevonenōhessō, the legions, countless ones (or.); maxhāenōhestoz, l., lit. the being a very great number; Oxhāenōsz, Legion, pr. name (Abraham).

legislate, ehoemaosen, one legislates; zehoemaosensz, the one who legislates.

legislation, hoemaosanistoz, lit. the making of the law.

legislator, hoemaosanehe, l., also judge; ehoemaosaneheve, one is a l.

legislature, zehoemaosanessō (predicative) and zehoemaosenessō, the ones who make laws, judges.

leisure, inf. -oanaxa- = with l.; eoanaxaesevo, it flows with l.; naēveoanaxaenom, I nap leisurely; ekanoxzea, one has l., has time, can be spared, is available.

lemon, heovemaxemen, heovemaxemenoz (pl.), lit. yellow large-berry; cheovemaxemeneve, it is a l.; heovemaxemenóe, l. tree; heovemaxemenósz (pl.); heovemaxeme-

LEST

to follow the same line —

10/10
 nitro emu
 so-soozi
 l. and l. and
 falling off.
 see infir
 sense of self
 highman

Voo mo'eva he keta masias
 of skin affection;
 of parts of body;
 are only analogous.
 l., has sore skin;
 ts of limbs, etc. de-
 rest analoga to l.
 ly; novòs emese, he
 ort of; enoy netto
 is less, comes ^{short}
 at; ninov'netanon
 short of a true
 ov'netto masaaameho
 is insufficient, un-

de m: l
-ham
cat- cres

LEWD

Hoxstätt
Hoxstätt
Hoxstätt

651 ^{expr.} ^{Luoduen}
Political Zehoxstatareshöeme
Zenomachakhat which is
Card (nomau = fish)

LIABILITY

LIFE

enoxiatame
considered l.
frivolous li
li

liability, hestatamahestoz, l., risking, courting danger.
liable, hōvoxponetto, also vozeva hōvoxponetto, at the

liar, nizeheo; enizeheoneve, one is a l.; Nizeevhan, l.;
eotaestovoahe, one is a l., lit. has double mouth.

liberal, emeatanoeoneve, one is l., is a giver; esaatcha-
eonevé, one is l., not set in his ways; emase-

liberality, meatahoconevestoz; hotoastoz, l., generosity
liberate, naexhanonizcomēnauo, I l. one, let him go free

liberty, there seems to be no adequate term for "l. freedom" except in the negative: saamomōneheve.

one is at l., is allowed; see allow. *naxa-nizem* on library, *phão zexhovxtanevosz mxistēnoz*, 'house' where

mhão; ehovxtxeomhãoneve, it is a 1. ^{my given name}
license. existō zeveševēhoevistōmāzistove, ^{what is natural} paper wit

lick, nandoxsan, I l.; naneoxta, I l.it; naneomo, I l.one
vehoehotoa eneomo moksaes, the cow licks the calf

lid. nxpoheo, nxpoheonoz (pl.), l., cork, that which stops
an aperture: nxpoheoneva, with a l.; enxpoheoneve, i

Laome. amozhazitoz, own sex ane onevsi
mom on chevst

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guidance

sex aneonevst. 10.
monouchovstova
freedom from bondage

see p. 752 a

ezhoconax he lies (as a corpse, fallen, sprawled)
thoneona, in a heap (see carcass)
natouocietwa, I lie in his hold (natouocietwa, he thrust me in hold)
wasosxpict'au
exosxpet, he lies in the dust (dust)

ENGLISH-CHEYENNE DICTIONARY

is a l.; esaanxpoheonevhan, it is not a l. nepchaho.

lie, v. (ref. to posture) expressed by suff. -eš (or.) and -eha (in.) which denotes lying on a plane, horizontal, having no self support; našeš or našeeš, I l.; naoveš, I l. down; niövšenamā, we l. down; eovšen and eovšenaō, they (or.) l. down; eovšemeoz, one lies down (from a sitting position); naovšemano, I lay one down, put him in a lying position; naēvēš and naseeš, I am lying; eēveha, it is lying; eēvehansz, they (in.) l.; mǎp eseha, water lies; zeseha mǎp, where water lies, is; naātoeš, I l. hidden, covered, concealed; epāeveš, it (or., as a coat, etc.) lies close by; enšenetoomešen, they (or.) keep on lying suffering; epopeveš, one lies comfortably; enonizeomhataneš, one lies snugly, closely; enonizeomeš, one lies snugly, gently; naamoeš, I l. flat; naqmōeševanax, I eat lying flat; nakākoeš, I l. flat, crouching; nahanoseš, I l. on my back; natahaeš-emo zeszhetoosetto, I hold one lying on my lap, while squatting (said of a child held by its mother); ema-sēkotaeš, one lies with knees drawn up; eoninševoešen, they (or.) l. in pieces, torn apart; eonisovaešen, they (or.) l. separated in two; ehēnevoešen, they l. scattered; epēvoešen, they (or.) l. crushed asunder. Etotoovešenaō hohonaeva, they l. between layers of stone; etotooveš, it (or.) lies superposed, in layers (as stones); etotoovemačš, it (or.) lies folded, forming layers; naēszeš, I talk lying (position); nazetaneneš, I am busy while lying, in a lying position; nahāpenoeš, I sew lying; namxistoneš, I write lying; momoxeman eheš-eš zistōenās hesc, one lies, nestles comfortably in his mother's arms. The suff. -eš (or.) and -eha (in.) cannot always be translated by "lying" but also by "is" when the object does not naturally occupy a standing or sitting position, has no self support, as: aestomamesestoto etōešen, the potatoes are (l.) cold; maxemenoz etōehansz, the apples are (l.) cold; eszen etaxečš taxemesestovā, the coat is (lies) on the table; mxistō etaxēveha honooneva, the book is (lies) on the floor; zistaōeš, where it (or.) lit; zistōeha, where it (in., arrow) lit; naōnocha, I put it in a level, even position; eonoešen, they (or.) l. even; eonoe-hansz, they (in.) l. even; natotoešena, I l. awake; hohona āe našeešetovo, I l. close to the rock, stone; nataxešeešeta, I l. on, upon it; zeoxcsēšenaz, where one lies; zeēvšenassč, the ones lying; naeamax, I l. on my side; naeamaveanax, I eat lying on my side; naveamo, I l. with one; nanistax, I l. in wait; naorzenoto, I l. in wait to slay him; ekākoemstaoešēš, one lies crouching ready to leap; see under "fall" where the forms ending in -eš have the meaning of "flat".

nanistaxetov, I am waiting for you

inf. - oncham - we under
find, wait for, watch for
on the alert, look out for

maxanizeshaz in avertentle
caused my self to lie

ENGLISH-CHEYENNE DICTIO

hold him for a liar; nanizesta, I deem it a l.; do
q.v. nizehe ohetanoxa, lying reflection, aestome ohe

life, ametanenistoz, physical l.; eametanenistove, it is ^{well} l.; naheametanenistove, I have l.; vostanehevostoz, ^{let's} l.

lifeless, zsaametanenettan, that which does not live;

lifeless, zsaametanenettan, that which does not live
zsaameetanenstovettan, that which has no
life, is inanimate. *exot an exot* The influences, winds

654
 The influences, wins
 affects, impresses
 one by his person
 in the passiv: be... by one
 he maint aims one's
 - omoketovo

ENGLISH-CHEYENNE DICTIONARY

LIFT

LIGHT

lift, nahenehan, I l., hold up; nahenehana, I l., up; nahe-
 nehana, I l. it up; nahenehavanaevao, I l. up my
 hands; nahenehavanaevano, I l. up one's hands; nahene-
 havaeo, I l. up my head; henehavaeoxx, l. thou up thy
 head; navonoana, I l., raise it up; navonoano (or. of
 preceding); navonoaao, I l. up my head (tilting, toward
 the sky); navhoneno, I l. one up, carrying in arms; ehó-
 zevhoneneoneve, it cannot be lifted (as something too
 heavy); naanhônana, I l. it down; naanhônano (or.); na-
 heamenana, I l. it above; naheamenano (or.); naéšesz, I
 l., raise; naéšeszzenoz, I l., raise them (in.); naéšho
 hohonaao, l l., raise the stones (or.); zepaveéšesz-
 sész, the ones (in.) you can well raise, l.; zepaveéše-
 ehész, the ones (in.) that can be lifted easily; zepa-
 veéšeshsô, the ones (or.) easy to be lifted, of easy
 weight (as stones); see head. Henehaheo, lifter (as
 for stove lids, etc.); ehenehaheoneve, it is a, lifter;
 henehaheoneva, with a lifter. *enamôo, he l. something to strike*
 ligament, hessesoz, ligaments, of body; nihessesonanoz,
 our ligaments, sinews (represented by vines in
 fig. language or religious rites); see sinew. — *Amantoo, l. with*
 light v. nazeoha vohoksenanistoz, I l. the lamp; *one flesh also part-*
 zezeohom, l who l. it; zeoxz, l. it (thou)! Zeom, l. it *ion of mem.*
 (you). Navohôono, l l. one (or.), furnish one with l.; *de forming*
 évónetto, it is l., ref. to natural l. as antonym to *this mode*
 darkness; esaavónettan, it is not l.: evohokas and *branch of*
 evohoas, it lights (artificial), shines, flames; navo- *fibres*
 hoksenàn, I l. a lamp; evohôota, it lights, shines (as a
 flame); esaavohôtahan, it does not l., shine; evoho-
 asēsena, it (or.) lights, shines, said of moon and
 stars; also evohokasēsena, it lights; esaavohokasēse-
 nahe, it does not l., shine (or., ref. only to celestial
 bodies); navohoasena, I l. it, make it shine; evohokas-
 etto or evohoasetto, it gives l. (artificial), said of a
 torch, lamp, etc.; esaapavevohoksettan, it does not give
 good l.; évónhan, one gives l.; in order to be able to
 see well in stepping out of a lightened place into
 the darkness outside, the Ch. would either shut the
 eyes or cover themselves with a blanket immediately
 before pushing the door open, thus accustoming the
 eyesight to darkness; évónhan would be said of one do-
 ing so; vónhanistoz, the giving, making, natural l., also
 the name for window; navónam, my l. (natural); nahevón-
 am, I have l.; nahevónamenoz, he is my l. (in the fig.,
 as when sp. of God): it must be borne in mind that
 rad. -vón- ref. to natural and not to artificial l.;
 ehôeta, it is a flash of l.; hōetâtoz, flash of l. (also
 ref. to the "stars" one sees when struck a blow); inf.
 nanivse- = l., transparent; nanivsetto, glass, bottle;
 enanivsevōme, it is transparent water; eotananimives, it
 is l., pellucid, limpid, pervious to l., also said of

vón nevatamano, vón nevatamane
 vónhastoz, l. (state)

natovete menosoz nazketa
 it lifts, vanish, my heart

Maheo evónetōevē, — evónitōevēstave, — evónitōevēstanov
 " emkarónitōevēstanov
 God is light.

LIGHT

ENGLISH-CHEYENNE DICTIONARY

LIGHTNING

evónitōevēstave, he walks, go with a l. lantern, flashlight.
 clear nights; eotavónetto, it is l. (also moonlight, when said at night); chotoxkoenō, it is starlight; ehénevatovā, it scatters, diffuses, radiates l.; nahóc-šemo, I l. pipe or cigar, by approaching to l.

light, v. (to descend, alight); naoveōēš, I l. and settle

down; zeto veces naneōēšetova, this bird lights upon me; also naneōēšetōe; eōēš, one (or.) lights; eōēš hozzezeva, one lights, alights on a tree; eōēha, it lights; eōstao, it alights, remaining suspended (as on houses, trees, etc.); eséao, it lights on the water; eseōēš, one lights on the water; zistaōēš, as one

lights, alights; zistaōēha, as it lights. See alight, fly.

light, adj. evēpanano, it is l., not heavy; evēpananeta, one (or.) is l.; zevēpananeta, the l. one (or.);

zevēpanano, the l. one (in.); navēpanaovo, I make it to be l. for one (or.); navēpanaox, I have a l. burden, eas-

ied of my burden, pack; navēpanana, I make it l.; vēpa-

nanenistoz, the making l.; navēpanaesān, I lay burden weight aside (ref. to that which is pulled, drawn, drag-

ged); navēpanāomoxta, I feel l., relieved; rad. -vēp- = hollow, empty; inf. -héana- = l., easy, not hard, not dif-

ficult; eheanatto, it is l., easy; eheanataeneoneve, it opens easily; see easy; inf. -hece- = lightly, quiet-

ly; vhanetoneta, l., petty, least, of little consequence; vhanetoneta hays, petty fault; enotovae, one is l.,

frivolous, godless, unconcerned; notovavostaneo, l. mind-

ed people; enotovavostaneheve, one is a l. minded per-

son; esaapopastohē, he takes it lightly, is unconcerned

about it, does not care; zsaapopastōsz, the one who

takes it l. light, n. zevónetto, the l. (natural); vónhanistoz, the l.

lightening, window; vohōotātoz, l., shine; vóneva-

tamahestoz, state of l., glory; Maheo evónevatamahe, God

is l., in a state of l. (natural l.). evónesāneta, he is l.

lighten, navónhan, I l., make light (as by opening the

shutters of a room); nahotxheneenomevo, I l., en-

lighten one (or.), reveal unto him; niahane zehotxhe-

neenomōs, this is he who lightened, enlightened me; see

lightning. Navēpanana, I l. it, make it of less weight;

navēpananomovo, I l. his (in.). lightness, vēpananetātoz, l. (of weight); vēpanāomoxtas-

toz, l. (of feeling); vēpanaoxistoz, l. of bur-

den, pack; heanatto, with l., easiness; notovastoz, l.

frivolity; sapopastomohestoz, l., levity; zeheševēpana-

no, its l.; zeheševēpananeta, one's l. (in weight); mo-

moxeman, with l., easiness, cozily, with no efforts or

exertion, at a will, with a wish.

lightning. ehōeta, it is l., flashes; hōetātoz, l., flash

(all kinds); nonoma hesthōetātoz, the thun-

der's light, flash; ehōezē, it is l. (many flashes);

entahene-hōezē, it flashes from a distance.

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light, vas'noe, I make l. for me, and give us. Old Expt. very good but not very
mirnoe, God give. us l. and please us. Old Expt. very good but not very
good. vas'noe, I make l. for me; vas'noe, he l. us.

lie, *namaeistauomaeina*, I lie without rest; *namaeapavomaeina* "with fire"; *eeenaeasax* he li. with arms outstretched (Kat); *etapenast* (liat on belly); *etpante-eeenaeasax* he lies on his back w/ R arm outstretched (liat on belly); *etpante-naera teistora*, etc.; *ehareeenaaga-to* mention him on back with outstretched arms, prodded. *eeceevina* and meake, he lies on a corner, crotch, curled up. *eeceevina* then combined

q. layer. In Chey. suff. -teka(in.) - cieme(on) from
ich - ciere and -(e)iena implies the manner, way
which something is placed or situated. From this
-cieme comes the much used prefix - ese - or heie -
it has the same meaning in sense of line direct.

purunt, ext int, area of an action or object
 cōhetiatan, I lay the matter in my mind = think
 cromaocha, it is good ground (ref to its whole
 lay out): eakōmocha, it is a lay of small body
 water = pond: enācha, it is the lay out (spread, area)
 going: enācitorcha, - of death: euhōcheratanuaocha
 glory. Thus suff. cha and ei denote, an extent, spread
 a state condition) chistanorcha; choaxtovecha etc. etc.
 itacha, its reach, spread, area etc. - see on back of page 636
 in layer is implied suff. - uoche = contracted to-achin
 - aēēme, implies "covered with" see cover: enoma-
 ei, has ink layer = scales; egaerācha, it has shining
 layer, scale cover. It is a shining layer

[illegible]

Light. vōnerhān, Light (pronounced) evōnerhāneho, he is The Light;
evōnerhānehavaov, he makes, make ho L. evonetōese, he will
is Light: evonetōevatare, he is L. (existing). vōnetōevitaomen
makeo emha-vōnerhānehe } God i. L. evonetōevitauov
~~vōnetōese~~

Lay-layer-lay-out, spread, place of, reach, area, extent
 all these terms are exp. in Ojib. by suff-cha and
 -eē (see preceding page), nouns made of such
 are kōkōnaie-^{pevomaōeē}-^{hoaxtoeē}-
 nāeē-^{ametaueitoveē} etc. Which can be
 verbalized as: ^{chohōnaeēeē}, it is an area, place
 spread of stones; ^{errāeēeē}, - a place of death,
^{choaxtoeēeē}, it is the spread of space
 (Himmelsraum), ^{eametaueitoveēeē}, a
 place, spread of life etc. etc.

Gift. nakeuchähaz - I t. it (with a throw) nakeuchähani
 natāxorotahano, I t. ^{Conf.} one (place) to another
 { natāhāmīnana, I t. upward (setting it there)
 { natahamaēnana " "
 natanhoena, I t. it down
 nakeamaotomero, I t. me up to for another
 { nakeamaoho, I t. I raise him up.
 { naromooōlo " "
 see raise inf. - Voro-

See raise inf. - Vono -
 nahe amena aox kae ena tovi, I l. up. my hands in prayer
 nahe ame - amōse (na) - kae ena, " (palm upward
 box cet anona - he amena aox giv toz - He lifting up of hand
 with a holy mind. nahe ame o e dōnax) box qz, I l. the ay
 nae ama - vouenē hāz I l. it sideways (a. an ar
 or bam mvr, in order to strike, I hear it sideways

enxhesthoe-rokioezē - coming out from
 evōoezē, it is l. (continuous); ehoezeoz, it is l. (one flash); nonoma hesthoezeozistoz, the thunder's l.; evōoestāta, it gives an instant flash, l.; also evohō-ōstāta, it gives an instantaneous flash, shine (as in clear evenings, from a distant thunderstorm).

like, v. nahoahē, I l. to have, desire, covet; nahohānoz, I

l. to have, want them (in.); nahohānoz, I l. to have,

want one (or.); nihohātovaz, I l. to have, want thee;

zehohātto, I who wants to have it (or him); nahohāz-

tsan, I l. to have, want, require, am desirous, covetous

of; nahohāztovo, I have a liking, desire for one; naho-

azesta, I l. to have (mental); nahoamazhesta, I l., de-

sire to get; nahethoahē, it is my liking, wanting, de-

sire; nanethoahē, that is my liking; nazethoahē, this

is my liking; nanethoaztomovo, I l., desire it of one;

nanethoaztomon, it is liked, wanted, requested, desired

of me; enahan zehethohās (or zehethoahes), this is

what one likes, wants; hena zehohātto, what is it that

thou likest to have, wantest? Nasaahoahe, I do not l.

want it; esaahethohātōhan, it is not liked, wanted;

esaahethohātōhe, one is not liked, wanted; the rad.

-hoahē- denotes a strong liking, desire to have, want

ing, a caring for, coveting, also implies lust (the last

especially in the worst sense when preceded by inf.

-havsev-); nasaahohānoz, I do l., care for one; nisaa-

hohānohen, we do not care for him, do not want him; na-

hoahēvo or nahohāvo, I l., care for one's.... (in.); na-

hoahēvo hevoxca, I l., want one's hat; nahoahēvonotto

hesthoze, I want, l. to have one's horse; nivēhohāvo ze-

aeno zehēvhistanonetto, do not want, desire to have

thy neighbor's property; hohastoz, liking to have, want

(not ref. to poverty), desire; havsev hohastoz, evil lik-

ing, lust, q. v. Napevazesta, I l. it, approve of it, deem

it good; napevatamo, I l., approve of one, deem him

good; namehorta, I l., love it; etaheomechortanoz ma-

kātansz, one likes, loves money over much; namehoto, I

l., love one; nasaapevaztohe, I do not l. it, disapprove

of it, do not deem it good; nasaapevatamohe, I do not

l. one; esaapevatamehan, it is not liked, approved, deem-

ed good; esaapevatamehe, one (or.) is not liked, ap-

proved; nasaamehoxtohe, I do not l., love it; nasaame-

hotohe, I l., love one (or.) not; Maheo esaahethoahē

zexhaomenez, God does not l. to have us suffer; Maheo

esaapevaztohe havs, God does not l., approve of the

evil; nahoahē havs zeoxsaapevaztohetto, I desire the

evil tho I l. it not, altho I deem it not good; hohacz-

tozavazistoz, the liking of one (obj.); pevaztastoz, the

liking, deeming good; emāpevatame, it (or one) is lik-

ed, approved by all; emāhohātōe, it (or one) is liked,

desired, wanted by all; emāmehoe, one is liked, loved by

all; emāmehotā, one is liked, loved by all of them. The

the likeness of form is expressed by suff. -vevōz, -evēvōz as *hozevōvōz*,
 the likeness of a servant, servantlike: *gāzevōvōz*, -- of a Camb.,
 Camb. like, as if it were a servant, a Camb. wife, true
 suff. -noxz, and ~~vevōz~~ takes further suff. -vōz in words like
toataa navetanoxz evēvōz. difficult like

LIKE ENGLISH-CHEYENNE DICTIONARY LIKEWISE as if

māsemetanoxzevōz, *anguishlike*, *becenoxz* *easylike*, with ease

younger Ch. generation, influenced by the Eng. language
 is using -hoabe and -pevazesta more and more indis-
 criminate. *navetanēharitātovo* I am l.him, in the same state, person

like, adj. and adv. expressed with inf. -sē = same, alike,
 q.v.; *nasēšenemo*, I am l.him (in face, appearance);
nasēhestamo, I am l.him (in condition, state, stature);
tass, l., as if; *tasse vezen*, just l., just as if, exactly
 similar too; *het'sé*, l. this (in.)? *Hen'sé*, l. that
 (in.)? *Enhesso*, it is l. that; *ezhesso*, it is l. this; *na*
mato eēmaenhesso, and all the l.; *na eēmaenhestav*, and
 the l. kind; *mānhessonoz*, l. all (the rest); *mānhessonoz*
meševotto etōmēšenaō hesc heāzeneva, like all the ba-
 bies, as it is with babies sleeping in mother's arms;
na zēvemaenhesso, and all that is l.; *na zēvemaenhes-*
tass, and all that are l. (or.); sometimes suff. -ea
 (also -eha) is added to nouns to denote "similarity
 to"; usually this suff. -ea requires inf. -heše- in the
 modifying verb: *henitō*, door; *henitōnea*, l. a door, door
 like; *henitōnea ehešenhesso*, l. a door it is; *makāta*,
 money, metal; *makātaea ehešenono*, it is l., looks l. mon-
 ey; *maemakātaea ehešenōheo*, they (or.) are (shine) l.
 gold; *tāpenonea eheševon*, it sounds l. a trumpet; *hoo-*
sea ehešemortavo, it is black l. coal.

likelihood, rendered with inf. -nonaxstov; *zenonaxstove-*
aseoxz, there is l. of his going away; *emen-*
naxstovhoeoxz, there is a l. of his arriving.

likely, expressed by inf. -nonaxe-, -nonaxstov- = probab-
 ly, l., in all probability; *nazenonaxe vōmo*, I am l.
 to see one; when l. has the sense of "possibly" it can
 be expressed with "heva" preceding the verbal form in
 the negative m.; *heva mhāo enoceneotahané*, l. the house
 has only one room; when "mo" of the hypothetic m. is
 used in connection with "me" as verbal inf. it denotes
 "not l.", *mo emehoeoxzé*, he l. will not arrive; when the
 "me" is not infixed the meaning is "l., no doubt"; *mo*
estāevhané, it was l., no doubt it was night; *txo*, used
 detachedly and -trose as inf. (also *taxhoss*) = l.,
 liable, apt to. *hāma*, likely (wondering)

liken, *navezhovaovsan*, I l. represent (intrans.); *nave-*
zhovaovo, I l. one unto....; *naveševzhovaovsz*, I l.,
 represent it with; *naveševzhovaovonotto hohonao*, l.
 l., represent one with a stone; see compare, represent.
likeness, *seešenemazistoz*, l. of face; *sēhestātoz*, l. of
 stature; *tāohemestoz*, l., parable; *natāohemenot-*
to, I use one for a l.; *amxēšenātoz*, l., picture of the
 face, see picture; *vezhovaovazistoz*, l., representation,
 see liken; *Maheo zehestavoss ninešemanhanhēmā*, we are
 created after God's l., stature, makeup, lit. as it is
 of God his being (stature) are we made.

likewise, *homona*, l., in like manner; *homōxz* and *hamōxz*,
 l., for instance; *hōehāetto*, l. even, not better;

set onōstō, effigy, simulacrum, *see* *significal*
 an old form is made by suff. -o to the ending -ha, as in
 words like *henitōneha*, 658 *het aneha*, door like, *mar-like*.
 The suff. -o indicates a likeness in a concrete object (sometimes with
het anehao (N) = simulacrum, effigy for man: *vost anehao*
nahonēhao, eff. for god: it l. in an object, not self.

see under
 shape, p. 958-9
nahetovō, I am
 like
 see as he is
nahetovō - I
 am l. him
 analogies,
 in matter of
 material
 shape, body
 a leg, a hand
zehetovō - I
 belong to him
 his person
 see person

see pattern
etōmēšenaō
 men the very likeness
 of

-nīshapo-
 very likewise

ref. to a spread out line, row
 emd ubso-oneoēco, they stand spread out in a line—
 exanēpone ēōeo, " " in a (column)

Ref. - monhou -
 in one row
 one ē - in line horizontal
 or q.

one - ref. to l. when it is a concrete object or body, any long and round object
 eēkatooneoxeo
 this is written
 in a short l. or
 body of word or
 words
 chaetoneoxeo
 they are written
 in long words
 eēkatooneoxeo
 this is written

one - ref. to l. when it is a concrete object or body, any long and round object
 eēkatooneoxeo
 this is written
 in a short l. or
 body of word or
 words

one - ref. to l. when it is a concrete object or body, any long and round object
 eēkatooneoxeo
 this is written
 in a short l. or
 body of word or
 words
 chaetoneoxeo
 they are written
 in long words
 eēkatooneoxeo
 this is written

one - ref. to l. when it is a concrete object or body, any long and round object
 eēkatooneoxeo
 this is written
 in a short l. or
 body of word or
 words
 chaetoneoxeo
 they are written
 in long words
 eēkatooneoxeo
 this is written

ENGLISH-CHEYENNE DICTIONARY
 LINEAGE
 sit in l., row; niamoneohemā, we stand in l. or row; eo-
 nistākoneōeo, they form a circle, a circular l.; etāx-
 taohoneōeo, they (or.) stand in a circular l., a
 circle; see encircle, surround; niamoneoetovon, we
 stand in l. before one; niamoneetovon, we sit in l., row
 before him; niamoneēšenamā, we lie in l., row; eamoneo-
 tansz, they (in.) set in l.; ēšexhoneōeo, they (or.)
 are formed in l.; ehooneoxeo, they come loaded (in
 l.); zeamoneēssō hohonaē coninxōeo, the l. of stones
 is disarranged (stands disarranged); inf. -nōov- =one
 after another, connected to a body, added to, succes-
 sion; nōovetto, in succession, l. (detached); inf. -nōo-
 vone- =in l., one after another; enōovoneeo, they (or.)
 stand, l. up in procession; enōovoneametōenāzeo, they
 are in l. holding each other; ninōovoneōhemā, we stand
 in l.; nanōovoneōetō, I tie them (or.) in l., one after
 another; enōovoneeoazeo, they (or.) walk in l.; enōo-
 voneanaō, they fall one after another (as a l.); enōo-
 voneanahamāzeo, they throw themselves down, one after
 another (in l.); zehestxnovavoneōevoss, many rows,
 lines of them (or.); enōovonetahoeo, they ride in l.;
 esētostovoneoxzeo, they (or.) go in l., column; esētos-
 tovtahoeo, they ride in a l., column; inf. -nōon- =re-
 lated to a l.; nōonetto (detached), in connection, re-
 lation (coordinative); nanōonena, I relate, connect,
 join, coordinate it; see rank, row. Enokovavoneoxzeo,
 also -voneoxzeo, they are following each other in a
 l.; enohonovavoneoxzeo, they walk five in a l.; ehane-
 nōovoneōxeo, they walk one behind the other. Nōovone-
 nistoz, l., file, row; amoneōhestoz, the standing in l.,
 row (fronting); óosanistoz, cloth l.; nononō, fishline;
 zetanolamestotoz, lines, reins (for horses); epopooneō-
 eo, they stand in l. with spaces in between the lines
 or between the single ones in the l.; epopooneoxxeo,
 it is spaced between written lines; also eāconcoxe-
 oe; eēoneoxxeo, it is written with spaces (openings)
 in the l. (between words); see write; eēoneōeo, they
 (or.) stand in l. with openings between; evoxkaēsetto,
 conduplicate l.; ehaztovēsevoxkaēsetto nixa, it is a
 revolute l.; ehaztovēsevoxkaēsetto noka, it is an in-
 volute l.; emomaanēsetto eevhamamovaēsetto, it is a
 plaited l.; esto choxt'taēsetto, obvolute l.; etotoo-
 vēsetto sitov ehesztahavetto, imbricated l.; ehaztove-
 tōēsetto sitov ehesztahavetto, equitant l. See illus-
 tration in Standard Dictionary under "convolute": ēs-
 etto is suff. for l., ridge.

lineage, enxhestonoetō pavhetano, one is of good l., des-
 cends from good men; napeveēseeseoneve, I am of
 good l., raising; zenxešetooonehestatto, where I line
 from, my l., pedigree; zenxešetooonehestas, one's l.;
 zenxešetooonehestavoss, their l., where they line from;
 see descend.

set of
 page of preceding
 page.

When little refers to an amount in parts (distributive) inf. - txkou - is used in sense of few: etxkouha, it is l. = few; etxkouha - e cause, he sows little (few) plants.

LITTER

ENGLISH-CHEYENNE DICTIONARY

LITTLE

Such terms would only be used by men initiated to certain rites, as in the Arrow ceremony where fig. language is used to a great extent, much of it is being unintelligible to the non initiated. Nanaxtomon, I l. sharply.

litter, napèpena, I l., strew it; epepeha, it is littered, strewn; honooneva epepeesen monsee, beans l. the floor; etotahopepeha, it is littered, in disorder: totahopepehastoz, l., n., disorder; pepehastoz, l., disorder; mxištōnoez epepehansz honooneva, papers are littered on the floor.

little, inf. - zce- = l., small; ezceo, it is l.; ezceta, one (or.) is l.; zezceo, the l. one (in.); zezceosz, the l. ones (in.); zetozceosz, the single l. ones (in.); zezcetaz, the l. one (or.); zetozcetassō, the single l. ones (or.); nazceana, I make it l., smaller; ezekstabe, one (or.) is l. tall, = short; ezecehōsta, it hangs l. high, = low; ezekstonehe, one has a short body (little long); ezceeneota, it is a small room; ezocetō, it is l. (not) deep (of empty holes, wells, etc.); ezocetam, it is l. deep, shallow (of bodies of water); taxce, l., not much; taxce ehāmoxta, one is somewhat, a l. sick; taxce nameta, one gave me a l.; some older women will say "zaxce" for taxce, it is obvious that "zce" is the shortening of zaxce; zetaxcetaz, the small one (or.) practically the same as zezcetaz; zehaaxcetaz, the very smallest, youngest; nātona zehaaxcetaz, my youngest daughter; zetocāessō, the l. young ones (or.) in years; ezceoz meo, the road is small, narrow; letter "c" as pronounced in Ch. (similar to "-teous" in "plenteous") changes to a "k" sound before "o" and "a", however with a few exceptions (like voxca, mocan, etc.). Both "k" and "c" denote "rounded end, not ending in a sharp edge, short of full size, smaller, not quite, etc.". Veho, chief; vehoc, l. chief; vèhoces, l. white man; vèhoa, white woman; vèhoka, l. white woman; ohe, river; ohec, l. river; ehotomoena, it is full; eokotomoena, it is l. full, not quite full; emoxtav, it is black; emoktav, it is l. black (light black or bluish); emao, it is red; emak, it is light red; maxemakāt, a large piece of money, a dollar; macemakāt, small, l. piece of money, a penny; mhāo, house; mašk, l., small house; mista, owl; mistac, l. owl; honoon, floor; honok-on, l. floor, rug; am, fat, oil (large amount); amsc, lard, oil (small amount); vita, fat; vizc (shortened from vitaxc), small piece or small quantity of fat; mota, large knife; mozc, smaller knife (shortened from motaxc); ehāmoecha, it is a large body of water; eakōmo-cha, it is a pond. Eahanaxceo, it is extremely small, l., minute (Ger. winzig); mo ahanaxceohan, is it so very small? Also: it likely is very l., small, insignifi-

LIZARD



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cap. -ox ref. to bearing down upon (shoulder) see bear, burden
 " -nbotā, -vevbotā, = to pack upon
 " -oena ref. to load in a container

esoneve, it is a l.; the Ch. claim that lizards kill snakes by running very swiftly along the back of the latter, from tip of tail to the head, repeating this several times. Marhātāoeson, great l., found in the mountains and considered poisonous; "eoxceaeozet'san, they attack", say the Ch. Haestorxan, horned toad.

lo, otā, lo, behold; ootō, lo! (retrospectively).

load, v. navevhōnaovo or navevhōtaovo (said of pack horses, dogs), I make one to be loaded; zevehhoona-osansz, the one who loads, packs; zevehhoonaōsz, the one loaded, packed (said of horses but also used fig.); choox, one comes, arrives loaded (packing), usually said when packing game home; ehooneoxeo also ehooneoxestov, they come in line loaded, packing; emeestox, one comes up (into view) loaded. Rad. -ox ref. to a l. on shoulders; enševorseōenov, they (or.) stand loaded with it; ehānaox, one is heavily loaded; evēpanaox, one is lightly loaded; naohāox, I drop my l.; naénox, I am unloaded, disburdened; nanēreoxz, I go, walk with a l., pack; naénōreoxz, I stop walking with a l., pack; nanortanoz maīsz, I am loaded with, pack wood; zeehā-naevosoīzevz, the one loaded (dragging a pack); zeehānaevosoīzevessō, (pl. of preceding); nahānaevosoī, I am loaded, dragging a pack; nahānaevosoīxta, I am loaded with it (when dragging a pack); navevox, I am loaded; see bear, carry, burden. Such terms can also be used fig. Nahovxtoena, I l., pile up inside; see haul; nahovxtoenanoz heceoseonoz, I haul a load of posts; etaxceone, it is little loaded, has a small l.; napavhaonaosan, I l. well (on a wagon, etc.), [not to confound with: navēpanaesān, I lay aside weight, easy the l.]; nahaonaosan, I l. (a wagon); naetoena maātano, I l. the gun; ēšetoene maātano, the gun is loaded; zeetoeha maātano, a loaded gun. *see unload*

load, n. haonaosanistoz, l., the loading on a wagon; hooneo, the l. (in a wagon); pavhooneo, good l.; zecehooneo, a small l.; also zetaxceonea, a small l.; zepevaonea, a good l.; vevhōn, vevhōnoz (pl.), l., pack (as loaded on a horse or travois); evēvhōneve, it is a l., a pack; vevhōnaosanistoz and vevhōtaosanistoz, the loading, packing on horse, dog or travois; vevhōnaovazistoz and vevhōtaovazistoz, the l. on one; vevorestoz, l., pack (on shoulders); henoxestoz, the having a l.; hooxestoz, the packing home a l.; meestoxestoz, the coming into view with a l.; nševorsehōhestoz, the standing with a l.; hānaoxestoz, heavy l.; vēpanāoxestoz, easy l.; ohāoxestoz, the dropping of a l.; ohāoxestoz, heavy l.; ēnoxestoz, the ending, stopping of a l.; noxeoxzistoz, the going, walking with a l., pack; ehānaevosoīzevestoz, the being with a dragging l., pack; ehānaevosoīxestoz, a dragging l.; see burden.

Nahōxena
 I l. myself with
 it, shoulder
 see "take up"

natahāna
 I put it on
 natahāna
 I l. put it on
 (and it's a shoulder)

put in, inserted
 nahovxto
 enxan
 pile inside

loadstone, see lodestone.

loaf, nasz kôkonhōo, a l. of bread, lit. one "of" bread.

loan, nazeevaeohō, I l. to one; nahôoenosého, I l. lend to

one; see lend. Zeevaeohazistoz, l.; ezeevaeo-

hazistove, it is a l. *našenitamitahat, he is clean, ešenitamitahat, he is not clean*

loathe, našenezesta, I l., abhor it; našenitamō, I l. one; *he is loath-*

some

natotazesta, I l. it, have contempt for it; natota-

tamo (or.); *(ehexometae, one is unclean, abhorrent, not sure)*

loathsome: hexometae, the unclean, loathsome one; see

shameful, despiteful, contemptible; ešenitam, it is

loathsome; našenitamazesta, I l. one, deem him l.,

loathsome, filthy, q. v.; *epeextanevane, he l. food, epeextanevata, he - take it*

loathing, šenitaztastoz, the l.; šenitamazistoz, the l.

one (obj.); totaztastoz, l., abhorrence, contempt.

loathsome, see loathe. *šenitamō ēseome, that which is l.*

lobe, kākōstātōz, l. of ear.

lobster, etoto, etoton (pl.).

locate, namxtaeoto, I l. one, mark his place; namxtaeoxta,

I l. its place; namxtaeovo, I l. for one; see

camp, place. *namxta, lost its location, misplaced it, cannot locate it.*

locative, seems to be expressed by "ē" which has the

meaning of "on, at, in, taking place, etc.", as:

enhē, one is at a place; ešenhēs, stand where thou

art; nataxesē, I sit on (upon) something; vehoneom,

chief's lodge; vehoneomē, at the chief's place; eseom,

hill, divide; eseomē, at the divide; ohe, river; ohē, at

the river; načnana, I place it, set it down; zexēvens,

where one has his whereabouts; zexvēs, where one is

located, has his tent; načvečsz, I am engaged in talk-

ing. Suff. -evā, -ovā are also locative forms but as in

Latin it is blended with ablative; taxemesestoz,

table; taxemesestovā, on, at by the table; hohona, stone;

hohonaeva, on, by, at, with the stone; mǎp, water; mǎpeva,

in, by, thru the water; another l. rad. is -o- incorpo-

rated in verbs and nouns (see reflective m. in Ch.

gr.); nasaavēxtohenō, I did not see it (there, at that

place, then, at that time); emseō, here he eats! Ehetō-

mō, then he is true! Meoō, road, at the road; nancozze-

vo, I go where he lives; nahoe, I am here.

lock, v. nahekonxpoōn, I l., shut, close with an instru-

ment: nahekonxpooha henitō, I l. the door (rad. nxp-

=to close an opening, aperture); nahekonxpoōno, I l. one

up; ehekonxpoohe, it is locked, or one is locked up;

nanxpoanen, I l., shut, close, q. v.; nanxpoana, I l., shut

it; zetohetaenxpoeoneve, all the locks, all that bars,

shuts; nasaaētō zetohetaenxpoeoneve, I fear not all

the locks.

lock, n. nxpoaneo, l., shutter, bar; hekonxpōo, hekonxpō-

onoz (pl.), l.; ehekonxpōoneve, it is a l.; heto he-

konxpōo ehotoanatataeneoneve, this l. opens hard.

Nisotoenomohestoz, l. of two strands of hair; *see hair*

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are l.(as ropes); naéoneéso, I cut its (or., rope, snakes) length; naéoneexá, I cut its (in.) length, (of l., round object); in the verbs of cutting suff. -éso (or.) and -éxa (in.) ref.to cutting off part of the length; see cut. Ezekstonehe, one has a little l. (=short) body; ehestahe, ehaestahe, one (or.) is l., tall (of stature); see tall; ehāstáe, she has l.hair; evonestáe, one has exceeding l. hair; eceso, it is of little length, short; in Ch. "e" ref. to line, length; evoneeso, it is lost in length, excessively l.; navis-toz chaestoe, my dress is l.(inf. -tose- denotes "l., prolonged, protracted, elongated, lengthened"); toseaxta, l.footed, elongated feet; toseoxta, l.legged; tosemeáz, elongated beard; tosēsšiztoz, protracted, l.speech; totos, l.ago (old word); tozеха, l.before; totanoom or tozanoom, in the time period before, in the l.ago; mo-zezan, not l., a short while ago; zēseeszehe, l.coat; toseēszehe, elongated coat; tosāzistoz, the prolonging; ehaexov, it is a l.time; ekasexov, it is little l.(=short) time; haexoveva, in, for a l. time; suff.-eš (or.) and -ehā (in.) denotes a horizontal, passive condition, state; see lie. Nista (also inf.), from before, former, l.before; nistavetto, beforehand; toneš, at which point of time, distance, length? Inf. -toneeš- = that l.(usually of time); also used in a question, nitoneešehoe, how l.a time didst thou stay? Nitoneešehoemā, we stayed that length of time; etoneešhāmoxta, one was sick that l.; etoneešhoeoxzé, how far has one come? Etoneešeamoētastové, how far has the performance, ceremony proceeded? Etoneešeamoētastovez' zexhoeoxz, the performance had proceeded that far, had gone on that l.when he arrived; inf.-tonee- has similar meaning to -toneeš-, only that suff.-eš ref.to the whole stretch; nitoneehoe, at which point (sc.of a length or distance) art thou? Inf. -heeš- =as l.as; zehēšetanenetto, as l.as I live; pref.zetoheš- =from the time, moment, that l.; zetoešhestaoz, from his birth on; zenstoheš- =from then on until now, that l.; inf. -tāeše- =until completed, that l.; natāešēmese, until I shall have eaten, that l.; zetāeševostanehevetto, until I have completed my life, that l.; inf.-oxtohe- or -oxtoheše- also -oxtoēše- =as l., thru the whole time or distance; this inf.is mostly used in subordinate forms; zeoxtohetaomao, thru the whole, all over the country (the length and width of it); zeoxtohešemeaneve, thru the length (the whole) of the summer; zeoxtohešēšzistovez' enšeamhehetovanov, he was unruly, uproarious during the whole length of the speech. Naha-estano, I lengthen it (or., as clothes); nahaexovana, I make it l.(time), to last a l.time; ehathāeseneva, it (or.) has l.sleeves; ehāesenaeva, it has a l.sleeve;

*zeoxtoheš-
as long as
implying a whole
taking a whole
course, for*

then look refers to whole face (see face) suff. - cue is und
naamomattaeueoto 10, I P. at him with rage

LONGANIMITY

enihaxor-heekoutaha: bear up, with
strong heart
do not weary of heart
Tonekone: cenovitahatog
adding out under
look hands/ps.
no vocative

ehāehoe, one stays l.; nahoeno, I patch, by adding,
lengthening; nahaeno, I make l. (by sewing); nahaenot
navōstoz, I make my dress l. Following are pr. names in
connection with l.: all the names concerning "nose"
have the rad. -ēs = nosed, lit. drawn in length; Zeesēs,
L. nose; Tosemeāz, L. beard; Zeestāe, L. hair (Custer);
Sitoxcevoeseesta, L. earring; Seozehataesaxta, L. footed-
ghost; Toszestona, L. heel; Zeestonehe, L. body; Zeesoho-
mo, L. siour.

op, see art
rough
ing suffering

longanimity, ōenovoēhestoz, l., long suffering; see suf-
fer; ōenovaetztovazistoz, l. toward one.

chizevovax-
zevaxeta,
l. with
longing

longevity, haeš-ametanenistoz, long life.
longing, noxzevatanoxtoz; noxzevatamazistoz, l. for one;
noxzenanonavstahātoz, l. of heart; nahenoxzeva-
tanoxtove, I have a l.; noxzevatanoxtoz esaa-anōvat-
tan, the l. does not subside. [edness; see sec. expectation]

long-sighted, ehaōsan, one is l.; haōsanistoz, l. -sight-
longtail, etosevas, one is longtailed; see tail.

look, v. is characterized by letter "ō" implying sight,
see. Nazetōo, I l. (into one direction); ze-

nav have-

tōxz, l. (thou) there! Zetōom, l. ye there! Niszetōxz, l. (thou) here, (toward the speaker)! Niszetōom, l. ye here!

camonōo-
I see merely

Nazetōmo, I l. at one; nazetōxta, I l. at it; nahetōo, I l. at one; nazetōotan, I want to l. at; nahekōo, I l., peep in; na-

l. m. gazing
(withing)

hōō, I l. out (outside); nanimaōezetōo, I l. all around,
sweep the horizon; natatazetōo, I l. around; maeto na-

also denotes
scrutinize
detect.

hetōo, I l. ahead; naeatōo and naeamōo, I l. upward; na-

naomes-
Ksee, the l.
betw. his
finger, also

ahōo, I l. downward; nameonōo, I l., see dimly; nahoo-

from a high
point

tōo, I l. back; nahootōeoz, I turn and l. back, same as
preceding only taking a short time; ezetōeō, one

he looks with
hands
before eyes

stands looking; eēatōeō, one stands looking upward; na-

nšeneoveō, I am standing and looking; nanepōo, I crane
the neck to l.; Nepōovōs, Lookout-Peak, Ch. name of one

of one

of the Wichita mountains; ninepōomā, we l. over some
thing and down, over and beyond an obstruction; naohā-

ehoxar-
Zeseonao

ōo, I l. with intensity, surprise; naohaōmo, I l. at one
with surprise or intensity; nansakōo, I l. fixedly

he looks with
hands
before eyes

gaze; nansakōmo, I gaze at one; nanhaōo, I catch with
l., catch sight of; nanhaōmo, I catch sight of one; na-

tōhōo, I stoop and l.; nanaxkōo, I l. sharply, have a
sharp sight; naevxtovōo, I l. around, I see in a vision;

nahestatōo, I am within sight of; ehešksenōo, one looks
askant; nahossetovō, I l. down, when walking; ezetonhōo,

one sits and looks: eanonhōo, one sits and looks down
(as from a hill); zeanonhōsz, the one sitting and

looking down from some eminence; emaomevoorta, it
looks hoarfrosted, frozen; nahotōo, I have l., sight; na-

netōeš, I l. that way, have that appearance; epevenōe,
one looks well, good; suff. -nōhe (or.) and -nono (in.)

denotes "as whole, all together"; epevenono, it looks
well; ehoxenōhe, one looks clean; ehoxenono, it looks

ēstāo or ēstāo, he has looked all around
all over see "right"

see also suff. -nōs p. 1040b, bottom

clean; emomoxenōhe, one looks desirable; emomoxenono, it looks desirable; natōnešenōhe, I l. exactly like; etōnešenono, it looks exactly like; ehāenōheo, they (or.) l. many, are numerous; ehāenonoensz, they (in.) l. many, are numerous; nszhāenōhemā, we shall be many (in looks, sight); naōāsevenōsan, I make it l. shiny; naōāsevenōēho, I cause one to l. shiny; naōāsevenōesz, I cause it to l. shiny; ehoestavenono, it looks fiery; evohomenōheo, they (or.) l. white, they are all (each one) white; evohomenonoensz, they (in.) are all (each one) white, they all l. white; eotatavenonoensz, they (in.) all l. blue, are all blue; naōmsee, I l. at myself, as before a mirror, standing and turning to l. at one's self; naonemōo, I l. after (around an object, as a tipi, house); naonemōmo, I l. after one (or.); natōhomevo, I l. into one's face; naāmōmāz, I l. at myself (in the mirror); evovēpotōene, one's eyes l. sunk, he has sunk eyes; nanoniotōen, I l. tear or dust stained around the eyes; evēpōen, one looks hollow (in face); also evēpōēno [confound not with evēpōēvaene = one has been skinned]. Eohāotōene, one looks frightened; exahēcōhāetōene, one looks scared rigid; suff. -ēnov denotes an adj. form of l., "has, possesses the l. of, has power to see", similar to the Ger. Sehkraft or Sehvermögen; epevōēnov, there is a good l. to one (or. or in.), he or it can see well, Ger. ... hat eine gute Sehkraft; esaapevōēnovhan, it cannot see well; napevōēnovheme, we can see well; esaavotōēnovhan, it cannot be looked at, is dazzling; esaavotōēnové, he cannot be looked upon; amōmāzītōvea ehoxvōēnov, it has the l. of a mirror (ref. to the dazzling appearance); suff. -atamahe (or.) and -atamano (in.) ref. to general l., aspect, appearance; ehotoanatamano, it has a dreadful, hard appearance, aspect; epevatamano, it looks good, nice (of weather, vista, etc.); epevatamanoó, it is beautiful green (sp. of the vegetation); suff. -vome ref. to the l. of liquids; epavōme, it looks good; ehoxeōme, it looks clean; enanivsevōme, it looks limpid, pellucid; emoxtavōme, it looks black; mām, red liquid or water; cheovōme, it looks yellow; eosovōme, it looks dirty; ehoxenōhe, one (or.) looks clean; ehoxenono vē, the tipi looks clean; ehoxeōen, one has a clear l. sight; emahaxceman, he makes himself l. an old man (pretends to be); nataxanēno hohona, I l. at the stone, keep it (or.) in sight, as to guide myself by. See eye, see, sight; eēatōovxešena, he is written, painted looking upward. Nanōhov zezetōotto, I who am looking; zeto zenākōossō, those who are sharp looking. Nanoxzevōsan, I l. after, seek by looking; nanoxzevōmo, I l. after one, seek him by looking; nanoxzevōxta, I l. after it; zenoxzevōsansz, the one who looks, seeks; na-

(written vertically on left margin)
nao
eot
vovano,
he thinks l;
disconnectedly:
eoto^vota, acts l.
without caution
it has also sense
of shaky, not firm;
-evoko seems to indicate "loose"
denoting "not held in check, free to wander"

(written horizontally at top)
ENGLISH-CHEYENNE DICTIONARY by the word loose

(written vertically on right margin)
ēīxamā
cōexamae
hoatato, i
belied lone
flow over him
ēīxamā
Loose, not
be loose minded from
hoata

(written vertically on far right margin)
adrest
A thing moved
is contrasted
with fastened
loosed, etc.

(written diagonally across bottom)
671
eorēporūas
the ground is looz.
eraac̄hat oī-e
seporūne he
can't again
let loose (ref. to
jaws or teeth)
a building
natek'etabana
some means
eiseozere, he is
eiseohava, he stands

(written vertically on far left margin)
see p. 74 b
many of the
scholarship
p. 8
its margin
ridic
el se, disengag
unlike vovao
and his points
to loose
e h e h
under little
hove
scattered
me mostly
wind etc.)
are
are
away
+ show
+ am
+ am
+ ant eto.
napooneahaz
I hear myself

nao to vovano, I think l; disconnectedly: eoto^vota, acts l. without caution it has also sense of shaky, not firm;

-evoko seems to indicate "loose" denoting "not held in check, free to wander"

mata-poevokuo mtehuham I know he home, loose: evokoae, he is l. un-

LOOK stable, irresolute etc.: evokoaha, i blown, turned to and fro

eotovaioz, l. untied, vacillating from water after; eotovnac - from heat - t h s t d f i r e

vehosen, I am looking at; navehommo, I am looking at one; navehotxta, I am looking at it; nanoxtovomatovo, I look, zetootoxtoz, the looking (Ger. der Blick); vehosapis-toz, the looking at; nimaozetootoxtoz, the looking around; vehomazistox, the looking at one; noxevesani-stox, the looking for, seeking by looking; zeheshenost, the l., appearance of one (or.); zeheshenono, the l., appearance of it; see sight; ohootenenestox, frightened l.; hotdestox, l., sight, q.v.

looker, zezetotsz, the l., one who looks; zevahsansz and vehosanehe, l., onlooker; zevahsanessot, the onlookers.

loom, rendered by inf.-mee-, me- and sometimes -meheto l., come into view; emcheotatatavatto, it looms up blue (said of hills or mountains looming above the horizon); emeevomhtsta voe, the cloud looms up (above the horizon); emeeone is standing, looming, appearing in view; see appear; inf. -mam=bulky; emamota, it looms bulky, big (as a large trunk or box on the prairie), lit. it sets bulky, large. Hovae zeveSHOTOPStotononestove, something to weave with, a l.

loop, noasetdevoneaneo, l.; no-=whereby + -asetde=tied away, suff. -voneano ref. to rope; nanoasetdevoneano, I make a l.; noasetdevoneaneoneva, with, in a l. enoasetdevoneaneoneve, it is a loop.

loose, expressed by rad. -še- or -šes- in the sense of not fastened, disengaged, apart; esesehosta, it is l., from hanging to; našeseoe, I get l., disengaged; našexax, I struggle l.; našexanen, I l., loosen, q.v.; naševatamo, I let go concerning one, am merciful to him; eseseýdenotáz, one struggles to get l. by wallowing; eseseozez' hevitanqv, one's tongue is loosened, l.; eseseoz, one is l., awakens; eotašitamake, one is l. slovenly. Esévonetetto, it hangs l., as cloth, canvas; evovépoenetto, it is l. (sp. of tent cloth, loosely stretched); naseya my hair is l., not tied; inf. -ótov= l., shaky, as a post, a tooth; natovaoz, I loosen it, make it shaky; eótovez, it is l., shaky; eótova, it is made l. by water; nanitaena, I l. it, also nanitana, when the action occurs with single motion or exertion; nanitaena, I l. it, with several motions; nanitaeno-ham, I unhitch the horse (implying several motions or detailed action); rad. -nita- ref. to "take out from in, within"; eniseoz, it comes l., off (from within); inf. -poe=-off, tearing, breaking l., snapping; nasaapoezettheo, they (or.) do not break, let l. from me; esaapoezechan, it does not come off, break l.; nahévo-kno, I let, turn him l. (as a horse). Inf. -onea-, also -oneha=-untie; coneatovohez, the shoe string becomes l., untied; see untie; evohovonaoz, it becomes l., apart

LORD

5 1/2
Jemakem - henitäämestovsi, " divine L. 4 m
nahenitäämestovsi, I deem one to be
Lord, made to some one

see rider

under + op
page

[illegible]

... with some motion ...
 ... with a clear theme; eukhotomano
 ... up toward speaker, a storm cloud, ...
 ... shall come up red ...
 ... has
 ... like a great body of water,
 ... shall be shining and transparent
 ... clear ...
 ... aspect
 ... fine, well, beautiful, good. (impl. active meaning)
 ... a fearsome aspect, q.v. ... still
 ... he look at himself over in
 ... the mirror
 ... looks kind, condescend. at me; take kind notice
 ... look at me, l. disdainingly at me.
 ... as it still l. that ...
 ... back to face
 ... it l. on disorder; e'ta-esa-ia. now ...
 ... l. in finished ...
 ... a going, walking with a l. appearance,
 ... the one, been walking
 ... he l. appears a person.
 ... I l. in my form, body.
 ... he saw my form ...
 ... : v'hoeno zek'epeven'ioeta
 ... how good l. : He town how good it l.
 ... how good a person l.
 ... l. good, well (ref. to face, contains s)
 ... l. fierce, raging: enomataeneotovo,
 ... l. fierce at me. This suff - ene, -eueo ref. to appearance
 ... countenance, face: ka-axaeneotovo, l. with friendly
 ... pleasantness upon him, enomata-taovene, he has
 ... frown on this face: enomata-taoveneotovo, l.
 ... one with frowning fierce face.
 ... l. denotes appearance in words, texture, suff - toes i
 ... see under weave: et'o'moo, he l. steadfastly, fixedly.
 ... l. sought after (because so) enox, o'v'e'ozet the
 ...

NOTE. see p. 674 top.
 namehoxtom, l. my relation; namehoxtor exa, - I l. grandchild;
 namehoxtor exa, I l. my husband; namehoxtor exa, I l. wife; namehoxtor
 exa, I l. son (namehoxtor exa, namehoxtor exa, I l. a, a brother)
 namehoxtor exa, l. his pet animal, usually, horse)
 namehoxtor exa, l. my husband: emehosemabactama, is lover of money
 emehosepera, lover of gold; emehosekaxera, l. evil
 mehoxtor exa and mehoxtor exa, l. for husband; namehoxtor exa, l. of God, name-
 hoxtor exa, l. of people (philanthropist); namehoxtor exa, l. of the world,
 bou-mahonahama; namehoxtor exa-histanama, l. of the world,
 = frivolity

lot, hiabasco, dice, implying the shaking in a container
d'hoabasco, "võ mênhozonauistoz, mênhozonauistoz } lot to choose by.

emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent

ENGLISH-CHEYENNE DICTIONARY

lordliness, nitātamahestoz; vehonatamahestoz, l. kingli-
ness; vehone-nitātamahestoz, l. majesty.
lordly, evehonatamahe, one is l. kingly, has the appear-
ance of a chief; enitātamahe, one is l., has the
appearance of, or is held as a master; see proud.
lordship, nitāvhoemanistoz, l. jurisdiction, full
authority, dominion.
lore, hōtakeo, l. story, q. v.
lose, rad.-vone- denotes "slip, off"; navoneosan, I l. of conducting
(intrans.); navoneoeto, I l. one; navoneoesz, also
navoneōsz, I l. it; navonea meo, I l. the road (where it
is); navoneovo, I have lost where he is; navonac, I am
lost (state); navonaovo, I make one be lost (state
of); navoneoz, I am lost; navoneohetovo, I l. one quick-
ly, make him disappear quickly; navonaosemo, I disturb
one in his talking, lit. make him lost by talking; also
navonevaosemo; navonevahasen, I disturb by noise,
sound; navonevahamo, I disturb one by making noise,
sound; evonāta, it is lost, destroyed by fire; navone-
noiz, I destroy it; evonenōheo, they (or.) are lost in
number, are innumerable; evonōetam, it is beyond depth,
lost in depth; evonhetotan, one is lost in happiness,
is happy beyond expression; evonszeha, one is deliri-
ous, is lost in the head; navonevoneoesz, I l. it by
letting go, slip, forgetting; navonaszēho, I cause one
to be lost, led off, oblivious of, to neglect; navonetan,
I forget, l. mentally; nahōnsan, I l. drop (as of things
lost from pockets or from a pack, etc.); nahōnesz, I
drop it; nahōného, I drop, l. it (or., as a robe when
driving); nitaoxhōnszé, lest thou l., drop it; zevone-
ozz, the lost one; zevoneozessō, the lost ones; zevone-
ōsz, the one who has been lost; zevoneohessō (pl.);
zevoneohe, that which is lost; zevoneōszetto, that
which I lost; navonetanota, it has slipped my mind; vo-
neozistoz, the being lost; navonšena, I am lost, erring,
loss, zehetāevoneōszetto, my l., all that which I lost.
lost, see lose; zevonšenassō, the l., erring ones; evon-
hestanoveo, they are l. people.
loud, emarehahe, one has a l. voice; emarehahēhezovo, he
calls or tells one with l. voice; see voice; cohēe-
von, it is a l. noise, sound. See noise, sound. Ehāonova,
one is l., clamorous, talkative; ehesshāonovatovo, they
are l., clamor concerning him (this however does not

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emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent

emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
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emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent
emashōmea, d. it, adv, sent, mnd. emashō-mēshōt, d. l. sent

This is autonym to hōneco = wear, have on, see under "pile"
zēpava zēnehaboneomā uacihahoneiz, The good
I had (more) I lost

namehoxtovoshe, l. children
 namehoxtovito 20 l. see p. 672
 also namehoxtovito, l. my progeny
 emehosheika, l. mother
 kão, Neg. l.

emehoshe, l. father
 emehosheito, Neg. l. father
 emehosheika, l. older brother
 emehoshevasen, l. younger
 namehoxtovoshe, l. my friend (woman)
 -vesheika, " " " "

LOUDNESS ENGLISH-CHEYENNE DICTIONARY

emehosheika, l. husband; emehosheika, l. wife; namehoxtovito, l. ref. to sound of the voice but to the amount of talk-off (friend, ing). Maxhebestovã corceesz, he does speak with a l. relation voice; mahaesz, speak l.! Ehãenov, one is l., noisy; nahãesta, I am l., ref. to voice; see noise. [noise.]
 loudness, maxhebestov, l. of voice; hãestãtoz, l.; see
 lovable, emehosheika, one is l., kind; mehoxtastov, lovable-
 ness, kindness.

love, v., namehosan, I l.; namehorta, I l. it; namehoto, I l. one (or.); namehotan, I am loved; emehoe, one is loved; zemehoesz, the loved one; zemehoesz, (pl.); etãetan, he loves the girl; emeoetan, he loves, woos; zemehosansz, the one who loves; zemehosanesz (pl.); zemehoxtom, that which I l.; zeto zemehoton, the ones I l.; namehosenetovo, I show l. to one; emehoseneve, one is loving, is a lover.

love, n., mehosanistov, the loving; mehoxtastov, l., kind-
 ness; mehotazistov, the loving one (obj.); mehosoe, l., lover; emehoseneve, it is l., or one is a lover.
 lover, nameo, my l.; hemeon, one's l.; nahemeonenoz, he is my l.

loving, emehosheika, one is l., affectionate; mehoxtastov, lovingkindness; emehosheika, the l. one; zemehox-
 low etohota and ezecestov, it is l. (above ground), of something stable; etohoe and ezecestov, one sets it low; etohosta and ezecestov, it is l., lit. hangs low; little high; ezeceovavoven, one has a l. forehead; pono, l., below (sp. of rivers; Fr. en aval), empty, dry; ohed, eponoez, the river is getting l. dry; vaxsepono, low-
 est point; hesozeva, lower part, next to the ground (also butt end); nazhesozeva, my lower parts, extremities, feet, also said of garments; eahansenova, one is l., villain; naheceesz, I speak l., quietly; eanooas or eanooas, it burns l., lower; emomoxae, one is l., humble; emomoxetto, it is lowly; emomoxetaneve, he is a l., humble man; ehavsevetan, eanovetan, one feels l. spirit-
 ed, sad; see dejected, vaxsepono, lowest; vaxseanostov, most
 lower, eanovatto, it gets less (sp. of liquids, also pain); eanooas or eanooas, it burns l.; eanavome, it is l. in worth, cheaper; naanovana, I l. it, let it down; naanovano (or.); namomoxaovo, I l. one, make him lowly; natoohana, I l. it, make it l.; natoohesz, I l. it, make it hang low.

lowliness, momoxastov, l.; momoxatamahestov, state of, lowly, emomoxa, one is l.; namomoxazesta, I deem it l.; namomoxatamo, I deem one l.; emomoxenono, it looks l., desirable [rad. -momox- (probably related to momo = slave) = plead earnestly, implore, supplicate; the lower one does supplicate, hence the meaning of -momoxenono, it looks desirable]; emomoxenone, one looks desirable; emomoxamanhãz, he makes himself l.; zemomox-

see inferior, inf. -boron - low 674 low grade, standard
 ebotoomomoxeze, he is neglected, of low birth (of a child)
 ebotoor heitãan evehotoomomoxta, feels low humiliated because
 etoo - hãphoosomãz, makes himself
 lower from exalted

naheceesz, I speak l., quietly
 eahansenova, one is l., villain
 eanooas, it burns l., lower
 emomoxae, one is l., humble
 emomoxetto, it is lowly
 emomoxetaneve, he is a l., humble man
 ehavsevetan, eanovetan, one feels l. spirit-
 ed, sad
 eanovatto, it gets less
 eanooas or eanooas, it burns l.
 eanavome, it is l. in worth, cheaper
 naanovana, I l. it, let it down
 naanovano (or.)
 namomoxaovo, I l. one, make him lowly
 natoohana, I l. it, make it l.
 natoohesz, I l. it, make it hang low
 namomoxazesta, I deem it l.
 namomoxatamo, I deem one l.
 emomoxenono, it looks l., desirable
 emomoxenone, one looks desirable
 emomoxamanhãz, he makes himself l.
 zemomox-

namehoxtovoshe, l. children
 namehoxtovito 20 l. see p. 672
 also namehoxtovito, l. my progeny
 emehosheika, l. mother
 kão, Neg. l.
 emehoshe, l. father
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 emehosheika, l. older brother
 emehoshevasen, l. younger
 namehoxtovoshe, l. my friend (woman)
 -vesheika, " " " "

hävsevhohätsenistoz zehetastomohetto notavalintanovä, the
worldly lusts; -hetastomohetto, fondness for lust, pleasurable desires
or maxzrevetastomohetto, zeheszhetoxtthbactovetto, the e.
pl. of the flesh, carnal living

LOYAL

ENGLISH-CHEYENNE DICTIONARY

LYING

ass^o, the l. ones; eahansenovae, one is l., mean, villain, wicked.

loyal, see faithful. *inf. - 'ose - true, sincere, right, see infixe.*
lubricate, see oil. *see greed. Hemaakatametastov, desire for money, zemoxoxto hemaakatametastov, zemoxoxto hot oedumhato-mevogetanox- to be greedy*
lukewarm, ehoskom, it is l. (liquid); nahoskomäha, I make it l., warming it to lukewarmness; nahoskomhë-

nena, I make it l., by pouring several times; nahoskomotoxta, I make it l., by blowing; nahoskomomoe, I make it l., by dipping (as with a spoon, to cool off). Map, zehoskom, l. water; zehoskomähe, that which is made l.; ehoskomeoz, it gets l. *itay ever vähe (of cold boiling) epaakata, subside in heat; chopphata, fail to be warm.*
lull, emoxtonaa hovëno, there is a l. of the wind; nava-

vaosemo, I l. one to sleep; -vava = to swing + -osemo = by sound of voice. *inf. - mome - den. in lumps, bunches; -momeo - lullaby, vavaostomaniz; evavaostoman, one sings a l. lumpy, I round lumber, šistato; same term as for boards and pine tree. emomhëhata, šistatoevstoon, it is built of l.; nahoskom, I haul l. boards here. it is lumpy (as a lump of oak, natural luminous, see bright, shine. also to b. 679 a, mean, mottled and 6726*
lump, mhäñaoxz, l., part of; emhahaoxzeve, it is a l. *also said chunk; inf. - pa - = knoll, something against the body of any solid surface; epacarta, he has a l., a protuberance on the body of a foot; epanstaneva, one has a l., protuberance on the knee; epaonen, one has a l. on the jaw; ešxova voxpo-maz, a lump of salt; voxomaoxz, l. of salt; ešxovavece-map, a l. of sugar. zehhata: zemahata, all that set, a lump of it*

lung, mazheponoz, lungs; nazeponoz, my lungs; nazhepone-
va, in my l. (sg. or pl.). *napanana, when placing a lump of fat of day at tip of with (and laugh)*
lure, see attract, draw.
lurk, naëvenoxzenoto, I l., lie in wait for one (to slay him); naoomënoxzenoto, I l., am on the constant watch to slay him; ëvenoxzenotsanistoz, the lurking; ëvenoxzenotazistoz, the lurking for one; zeëvenoxzenotsansz, the one who lurks.

lust, nahoahë, I l., have a liking for; nahohätano, I l. (in mind); nahohänoz, I l. for one (or.); see like; ehavsevhoahë, one has evil l.; hävsevhoätsenistoz, evil lusting; hävsevhoastoz, evil l.; hohävomoxtas-toz, the feeling lusting, desirous; zehethohastovetto-mähesta, the l., desire of the heart; zetohetähestohastovetto mavōxōz, the l. of the flesh; nasaahethohähe, I have no l., desire for it. *canonai - loatōdānōn, they, not from canon, but from loatōdānōn, they*
lustre, see shine, furbish.
lustful, etahavsevhoätseneheve, one is l., lewd.

luxurious, expressed by inf. -mxastov- = touching, covering all; emxastovsan, one dresses luxuriously; emxastovemese, one eats l.; emxastoveoz, it is l.; mxastovastoz, luxury; mxastoveozistoz, luxuriousness; *see frivolous*
lying, ëvenizestoz, the practice of telling lies; ëveha, it is l. (position); see lie.

lusty in sense of stout, burly 675
is rendered by, esakocesähe

bā-noxkatamahästōz
"de lux"
bā-toißenoxkatamahästōz
wantonness

lynx, morkav, l.; emorkave, it is a l.

together, laterally, later
refers to expanse, spread out
before, fore, lay open
 M = centrifugal, lateral, expand
 area, surface etc.

Sound of "m" in Ch. has the etymological value of "side, from side to side, cover, surface, meet, over, etc." machine, there is no word in Ch. for m.; hāpenoestoz,

sewing m., lit. the sewing; oerovātoz, mowing m.,

lit. the mowing; ōeneo, threshing m., thresher.

mackintosh, esoxoeszehen, slippery coat; see rain, rubber coat.

mad, enonotovstaha, one is m. (hydrophobia); nonotovstahavhonehe, m. wolf; hotam nonotovstahavhonehe, m. dog,

lit. dog m. wolf. The Ch. attribute hydrophobia to

wolves and believe that only thru them the dogs be-

come rabid; nonotovstahavhonestoz, madness, hydropho-

bia; nonotovstātan, madman, man with the rabies; nono-

tov, fast hurried + -staha = of heart, hearted + -hone

= wolf. Axhonehe, Madwolf, pr. name. Emomātaeo, one gets

m., angry, violent; see anger, wrath. Emashanē, one is

m., crazy, demented, unreasonable. This term has a wide

meaning, from common dullness to craziness. Evonszaha,

one is m., delirious, has lost his head; nanehoetovato-

vo, I am m. at one. [m., make him angry.

madden, see anger; namomātaēho, I m. him; nahāstahaovo, I

made, emane, it is m.; esaamanehan. it is not m.; see

make. For things designed, put together, built, m.

of, the Ch. uses suff. -evstoon or -evstōn; ekamxevsto-

on, it is m. of wood; ehohonaevstoon, it is m. of stone;

emoeevstoon, it is m. of straw or grass; emakātaevsto-

on, it is m. of iron; emxistōnevstōn, it is m. of paper;

see make. *zeh et de ieme-memollo, How who has made*

madhouse, mashaneemhāo; emashaneemhāoneve, it is a m.

madness, nonotovstahātoz, lit. hurriedness of heart; mo-

mātaeo, sudden anger, m.; see anger; mas-

hanehestoz, m., craziness.

magazine, see store.

magenta, see color.

Magi, ovanhe, M., prophet, q.v.

magic, expressed by inf. -ova- which denotes "super-

human, miraculous, supernatural, enchanting"; na-

ovavoēta, I do wonders, act with m.; ovaoneavo, m. drum;

naovavoēho, I bewitch one; naovavoész, I bewitch it;

naovavosoe, I dance the m. dance; naovavetan, I want to

bewitch; naovavae, I am enchanted, bewitched; naovar,

I am enchanted, have a dream; ovaxestoz, dream, the be-

ing enchanted; ovaxeszehen, dream or m., enchanted

coat; ovaxenooxz, dream, enchanted song; see song; eo-

vavostaneheve, he has a m., enchanted life; ovavoanis-

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ova-*ovavōta*, he

is an m. sorcerer, he

as a conjurer

feels like magic

by a magic arrow

one by magic, occult power

enriched, I am

enriched, I am

enriched, I am

enriched, I am

naoanheam, my p. beoanheamev, their prophet

via-marhotoz, magic things, curious arts
ova-matāeisonoz, magic outfit - *para adivinheira*
aux bûcheuse-ovavoēta, he is busy doing magic.

MAGICAL

ENGLISH-CHEYENNE DICTIONARY

MAGNITUDE

destome-ovauhe and aestome-ovavoētātan false prophet
toz, enchanted, m. utterance; ovavoētastoz, act of m.; *of Revelation*
ovavosoestoz, m. dance; ovavostan, m. person; ovarestoz,
dream enchantment; ovavetanoxtoz, disposition to m.;
zeovavoēhata, the one who enchants thee; zeto hetaneo
zeovavosoessō, these men dancing the m. dance; mreo-
zistoz, m. lantern; see picture: *covaveton, he meets by m., ovavito,*
magical, see magic. *magic structure made object. covavetoona, it*

magician, ovanhe, m., prophet; eovanheeve, he is a m., pro-
phet, fortune teller; ovanhevēhoa, fortune tell-
er white woman; ovahetan, a m., magical man; ovavoētā-
tan, a m., magical performer, miracle doer.

magnanimity, hotoastoz.

magnanimous, ehotoae, one is m.; *see genus ditananistz*
nahotoaeztovo, I behave magnanimously toward
one.

magnetic, see attract, draw, lodestone; ehesseanosanet-]

magnetism, hesseanosanistoz, power of attraction; see
attract, draw.

magnification, pevatananoostazistoz, the magnifying one
(obj.); epevatamanooztazistove, it is a m.;
mahaatananoostazistoz, m., the declaring great, large;
see exalt.

magnificence, pevatananohestoz, m., splendor (said of the
appearance, aspect of things); pevatanamahes-
to, m., grandeur, majesty (said of persons); mahaatama-
nohestoz, m., vastness, greatness in appearance (said of
general aspect of things); mahaatanamahestoz, m., grand-
eur, of imposing greatness, vastness.

magnificent, epevatamano, it is m.; epevatamanoó, it is
m. (sp. of vegetation); epevatamahe, one is
m., majestic, splendid, imposing; emahaatanamano, it is m.,
of grand appearance; emahaatanamanoó, it is m. (as a
great display of vegetation); emahaatanamahe, one is of
m. greatness (sp. of persons, mountains, etc.); zetohe-
tāepevatamano, all that which is m.; zepevatamanoesz,
or zepevatamanōsz, the m. things; zepevatamahessō, the
m. ones (or.); zemahaatanamano, that which is great, vast,
m.; zemahaatanamahessō, the m., grand ones (or.); epeva-
tamaešstoon, it is built magnificently; epevatamaešs-
ton, he builds, designs magnificently. Inf. -peva- de-
notes good, fine, beautiful; inf.-maha- ref. to large-
ness, extensiveness.

magnify, napevatamanoozo, I m., exalt one's goodness,
beauty; napevatamanooxta (in.); namahaatanamanoo-
to, I m., exalt one's greatness; namahaatanamanooxta
(in.); when m. implies "exaggerate" inf. -heom- =over
much, can be used; cheomhotoanazesta, I m., exaggerate
the difficulties (in estimating); naheomhotoanatanama-
nooxta, I m., exaggerate its difficulties (in declar-
ing). See exalt. *namaxepevhōemo, namaxepevhōstonoheta*
magnitude, mahaatananohestoz, m., vastness in appearance;

nanos-hae-vehomatama netastog m. in person
na-nanos-hae- " " nooto raise him
ENGLISH-CHEYENNE DICTIONARY

ENGLISH-CHEYENNE DICTIONARY

see bottom of p. 314, also "auth"

-man denotes "m. as a whole, create"; suff. -manston denotes "m., set, put together, erect, build, construct"; evostanehevestoman, he makes live, saves; eametanene-man, he makes alive; -man as suff. also means "to pretend"; ehāmoxtamān, one pretends to be sick; see pretend. Nanēhov zemanszetto, I who m. it; zemanszz, the one who makes it; namāného, I m. one (or. as clothes, etc.); Maheo nimanhaen, God made us; namanhan, I am made; emane(he), one is made; esaamanehan, it is not made; esaamanehe, one (or.) is not made; zēmanhas, the one who made me; namanhaovo, I m. one to be; emanhaoe, one is made to be; esaamanhaōhan, it is not made, created; manhaoxtoz, the making, creating; hohonaēo zehešsaaēšēmanhaoehevoss, before the mountains were created; zēnrihessemanhaotto, where I am made from, my parentage, origin of being made; suff. -ston denotes "to m., set together, construct, build, design"; namanston, I m., build; napavemanston, I build well; namanstoon, I m., set it together; namanstoovo, I m., construct for one; epavemanstoona, it is well made, constructed; epevston, he builds, constructs well; epevstoona, it is well built; napevstoonaox or napevstōnaox, I m. it to be well built; namāstoonaovo, I m. it to be for one (or.); Maheo eonitavstoonaox mavōrōz, God made the body (flesh) to be different, of different kinds; naoxstoonaox, I blunder in making, putting it together; nanešstoonān, I am thus made, formed; navonāraevston, I m. idols, charms; navonāraevstoovo, I m. idols for one; emaheonešston, he builds sacredly; eohātamaešston, he builds, creates, puts together with power; zehetāestoon, all its parts, that which is, its makeup; etomstoon, it is made, built erect (like a wall); etaxstoon, it is made, put on the surface (plated); nataxstoonaox, I plate it, line it, overlay it; etotaxstoon, it is superposed, overlaid (several layers), made so; nanetaeston, I m., set together accordingly; emaheonešstoonaovāz, he makes unto himself a god; zehēšēmanstonstove, the making, construction of; ekamxevston, he makes it of wood; emakātaevston, he makes it of iron, metal; emxistōnevston, it is made of paper; emoeevston, it is made of grass; emoeevston, he builds, makes with grass; easthon, he begins to m., erect; ehoeton, he makes an Arrow ceremony; ehoetonstove, it is an Arrow ceremony, (ref. to whatever is set together in the rites); enšēnavston, one is at it making, constructing; eēnston, he finishes the making, the rites, ceremony; toneš etose-énstonstové, when will it be ended, made, finished? These terms are also used in ceremonial language, for in all Ch. religious rites there is a construction in the line of an altar, arbor, special lodge, etc.; enaton, one is butchering, making a kill and dismember-

nanos hae - vehomatama neta^{staz}, m. in person ^{stat}
 na - nanos - hae - " noto ^{mize} hime
 ENGLISH-CHEYENNE DICTIONARY ^{majestuous} ^{WAKE}

ENGLISH-CHEYENNE DICTIONARY

-Dena = hold in the fire
is expressed maintain
by ver. suffix -o, -ox
a. amutanoko naez, it
is him alive I m. thi

Zehovee - maje
mō māra
tamaonon
the uiaj oia
in sainet
maje

and to exp. mos
overwhelmingly us
large, numerous m.
majority, as xes
enacted, (o
on his, make
the m. is Dec
against it
enam. xan

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see bottom of p. 314, also "outfit"

ca. 1000 - mit d. ammet itz

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—made of hasuff. —ev'oahe
 suff. —evetoon = made, built, created J. suff. —V'oahe = made J, a
 chauxev'oahe, made J wood; chauxevetoon, built J wood
 exorov'oahe, —J shell; evahā'ev'oahe, J metal, phonetic
 ev'oahe *stem etc.* *see under "horn" bottom p. 54*
 ENGLISH-CHEYENNE DICTIONARY

MAKE

This -o' refers to stock etc.
of, then this place afterward
-o' refers also to stem, stock, stalk, gran, even handle, in so far that the handle is the "stem" of a pan, pot etc.
see suff. -o' on p. 1126 c near bottom
 ing [Ch. used to butcher by severing bunches of muscles from their natural positions, and the bones at the articulations, the cutting up of the meat taking place afterward]. Zetzetsz, the one who makes, builds thus; zenezstoonehā, that which is thus made (of things immovable, without support, or horizontal, in position); ehōmston, one makes a protection (by stretching robes or sheets upright and tying them to poles fixed in the ground). The ending in -tō and -torq comes from the same root and ref. to vessels made, worked out; see kitchen utensils. Suff. —an denotes "adding by making" in the sense of the Eng. suff. —en in the words like "hard-en" = m. harder; "length-en" = m. longer, etc. Hekon = hard, solid; nahekone-manesz, I make it hard; nahekonan, I harden; zce = small, little; nazcemanesz, I make it small; nazceana, I m. it smaller; nahaestana, I m. it longer, lengthen it; nahaexovana, I m. it longer (time); nazeksana, I m. it shorter (time); naheomekstana, I m. too small; nakaoma-ena, I m. it short (sp. of land, field); namahaetovana, I m. it capacious, enlarge it; namāseana, I m. it narrow; nakākoana or nakxkoana, I m. it thin (solid substance); namāpevōmana, I m. it thin (liquid); natonovana, I m. it thick, thicken it (solid substance); nahaonovana, I m. it thick, dense; namahaana, I m. it large; naonistacemanesz, I m. it circular; naonistākoana, I m. circular; naonistakomaena, I m. a circle of ground; naakana, I m. it round, ball like; naeotoemanesz, I m. it deep; naeotoena, I deepen it; nahoreemanesz, I m. it clean, smooth; nahoreana, I clean, smooth it; nahanōmana, I m. it mushy; naheseetan, I m., prepare medicine; natoosan, I m., tie a knot; naaenona, I darken it; naaenonemanesz, I m. it dark; namoxtavana, I blacken it, m. it black; nanimaasetana, I m. it move in a circle. Nihovaemanhazé, what doest thou m. of thyself, what kind of man art thou? Evhanenhesseman, he makes believe, he pretends; esaatonitoksohan, it makes no difference, matters not; nahoe-man, I m. a law; hoemanistoz, the making of a law, also law itself. The different causative suff. —sého, —ého, —aho and —oho (see causative m. in Ch. gr.) have the meaning of "m., effect, execute, perform, work out, etc." Suff. —sého (also —osého and —esého) denotes "cause, m. one"; nanaozesého, I cause, m. him sleep; nahāstabaosého, I m. one angry, cause him anger; ehookosesz, he causes, makes it rain; suff. —ého (or.), —ész (in.) denotes "cause, effect to one (by a process or length of action)": napevoého, I effect good to one, treat him well; nahēmoxtaého, I cause, effect sickness to one, m. him sick; suff. —aho (rare) and —oho have the same meaning as —ého only that it ref. to the action as one (without process); nanaho, I effect killing to one, I

m.him dead, kill him; navoešetano, I m. one glad, m.him rejoice (Ger. erfreue ihn). All the preceding causative forms are extensively used and one must be careful not to confound them. Navešemanész, I m. it with; navešemanszenoz, I m. it with them (in.); namanševaena, I m. it automatically, suff. -vaen denotes "automatic, mechanical, involuntary, spontaneous, instinctive, unbidden". Namanstatanota, I desire to m. it; namansztomevo, I m. his, for him; namanstomotâ, I m. for one (in his place); namanstôotâ, I m. for one (his benefit, to bestow upon one); nazeceohosz, I m. it low (something hanging); natoohana, I m. it lower; natoohosz, I m. it lower (something hanging); natohomaena, I m. it lower (ground); nahâehosz, I m. it high (hanging); nahâehosemanész, I m. it to hang high; naneševesého, I m. one do it; nahozeohého, I m. one work; nahozeoho, I m. him work, give him work; nahozeootoman, I m., give work; naame-taneneoho, I m. him live; eametaneeootoman Maheo, God makes live, gives life; chetorkonevston, he makes cups, vessels; emotarkan or emotkan, one makes knives; ekô-konhōonan, he makes bread; ekokōaseonan, he makes watches; emhāonan, he makes houses; nahoxovoonan, I m. bridges; ehentōnan, he makes doors; emxistōnan or emxistōnanevstonan, he makes books; navonāraan, I m. idols; napevanen, I m. well, repair; nameonan, I m. a road; nameonaoto and nameonaovo, I m. a road for one; suff. -aoto is transitive while -aovo is intransitive; it is often impossible to give the equivalent of the suff. -aoto in Eng.; above term "nameonaoto" would be: I "betrail" one; ehotoananāz, he makes it hard for himself; navēpanana, I m. it light (in weight); nahoto-anavoého, I m. difficulties unto one; etotazeniš, one makes faces, grimaces; zehešemans, the way one is made; zehešemanē, the way it is made; zehešemanstoon, the way it is made, set together; zehešstoonanez, the way we are made, constructed; manstō, that which is made, the work, creation, workmanship; manstōn (pl. or.); manstōn-oz (pl. in.); emanstōneheve, it is a "m.", work, ref. to the object made; Maheo hemanstō, God's work (tangible, visible); see work; zetohetāemanstōneheve coxceedvhaoninšeoxyz, all that has been made deteriorates, disintegrates.

make-believe, evhanenhesseman, he makes-believe; vhan-nhessemanistoz, m., n.; evhamenhessemanistove, it is a m.

maker, zemaemansstomansz and maemansstomanehe, the Maker, Creator of all; manstonehe, the m., constructor, builder; emanstoneheve, he is a m.; ametaneootomanehe, life m.; mhāonanehe, house m., builder; mxistōnanehe, book m. (also mxistōnanevstonehe); kamxevstonehe, wood m., worker, carpenter; motxkanehe, knife m.; hetorkonev-

stonehe, vessels m.; kokôaseonanehe, watch m.; kôkonhônanehe, bread m.; baker; pavstonehe, good m., builder; natonehe, butcher; ninêhov zehemanstonehetto heama na hoe, thou Maker of heaven and earth!

make-up, zehešstooneha, its m., construction (ref. to its position, condition); zehešstoona, its m. (quality of); zehešstoonaôs, one's m.; nanešstoonaon, this is my m., I am designed, constructed that way; zetohetâestoon, every part of its m., construction; epevstoona zehetâestoon, it is well made in all its m.; ezheštoon, its m. is in this manner (pointing); eneštoon, its m. is so, that way; heto hâpenoestoz zeheštoon nasaahe-neenômohe, I do not know the m. of this sewing machine.

making, manistoz, the m.; manstonestoz, the m., building, constructing; haeroveva eneameane, it has been in m. for a long time; manhaoxtoz, the m., creating; manhâzistoz, the making of one (obj.); pavemanstones-toz, the well m.; onitavstonestoz, the different m., constructions; heovasz hešestonestoz, all sorts of m., building; hêmstonestoz, the m. of a protection (for wind by means of robes or sheets); the protection itself would be called the same, but the concrete name would be hêmstô; vonhâraanenistoz, the m. of idols, also vonâraevstonestoz, the m., construction of idols; toms-toonestoz, the m., building of a wall; zeametomstoon, a continuous wall; kamxevstonestoz, the m., building of wood, carpentry; makâtaevstonestoz, the m., working out of iron; mhâonanistoz, house building; hoetonestoz, Arrow m., ceremony; astonestoz, the beginning of rites; ênstonestoz, the finishing of ceremonies; natonestoz, butchering; hekonanistoz or hekonanenistoz, the m. hard, hardening; hekonanazistoz, the hardening of one (obj.); most of the terms given under "make" can be substantivized as shown by above examples.

mal-, as Eng. prefix is rendered by inf. -havsev(e)- in Ch.; nahavsevoého, I maltreat one; havsevoéazistoz, the maltreatment of one (obj.); havsevevonhoaoazistoz, malinfluence; havsevhoxomazistoz, malnutrition; havsevestonestoz, malconstruction. [tastoz, m., sickness. malady, hasevomortastoz, bad feeling (physical); hâmoxt-malaria, natôsevomortastoz, m., chilling sickness; enat-sevomoxta, he has m.; zenatôsevomortasz, the one having m., chills; nanatôsevomoxta, I have m.]

malcontent, adj., ehavsevetan, one is m.; havsevetanox-toz, m., n.; evenomoxta, one feels m., sour, surly; venomoxtastoz, the being m., feeling sour.

male, hetaneham (of animals); ehetaneham, he is m.; zehetanehamsz, the m. one; hetan = man, m., is used to designate the m. of animals which have no name to specify the m.; hetanekokôax, m. chicken; hetanemaxen.

m.turkey; hetanehomü, m.beaver; etc. *Hetaneco* (W) *symbol of male*
malediction, morzenamosanistoz, m., execration: namoxze- *man, also*
 namo, I execrate, curse one (Ger. verwünschen). *ambrose of*
malefactor, havsevoëtätan, m.; ehavsevoëtätaneve, one is *the sun.*
 a m.; zehavsevoëtätanevsz, the one who is a *(puerum)*
 m.; havsevoëtahee, malefactress. *(mutter, to give)*

malice, nseztastoz, m., hatred; nsetamazistoz, m. towards
 one; omoseztovazistoz, m., malevolence; omosezta-
 noxtoz, m. in mind, disposition; omoseztahàtoz, m. in
 heart; nansetamo, I hate one; nansezesta, I bear m.,
 have hatred; naomosemo, I speak of one with m.; naomo-
 setan, I harbor m.; naomosetanotovo, I harbor m. against
 one; naomoseztovo, I act with m. towards one; the Ch.
 me ning (of preceding terms) is not as strong as the
 Eng. malice, but more like "ill will". See offend.

malicious, see malice.

malign, nahavsevemo, I tell that one is bad; eaestom-ha-
 vsevemo, he maligns one (falsely); nahavsev-
 hosemo, I m., defame one; nahavsevemomaxemo, I m., accuse
 one with evil intent; natotonsetamo, I m., hate one
 (bent to harm him). Natotonseztahèoneve, I am m., ma-
 lignant, manifest extreme malevolence. *(see p. 688c.)*

malignancy, totonseztastoz, disposition to hate and
 harm; totonsetamazistoz, m. towards one; hav-
 sevemazistoz, m. (in words, defaming); ahansenovàtoz, m.,
 viciousness, virulence; ahanseztastoz, extreme enmity,
 malevolence, m.

malignant, eahansenova, one is m., vicious; ehavsevetoto-
 xsetaneva, one is m., defaming (as characteris-
 tic); eahansesta, one is m., malevolent, full of hat-
 red; see malign.

malignity, see malignancy.

malleolus, see ankle.

malodorous, ehavsevemeoz, it is m.; see smell; havseve-
 meeozistoz, malodorousness.

malpractise, havsevendestoz, bad doctoring.

maltreat, nahavsevoëho, I m., treat one evilly; nahoxomo-
 ametovo, I m., abuse one; havsevoëhazistoz,
 the maltreating of one (obj.); hoxomoametovazistoz,
 maltreatment. *see illtreat* [deified].

Mammon, haṣvāvan, M., Dives, Riches (personified but not)

mammoth, adj., rendered by inf. -mam- = very bulky, with

large sides, gigantic; emamemhàoneve, it is a m.,
 immense house; emamemanoñ maxevostano, they made a
 m., immense statue (person); emametā, one is of m., im-
 mense size; emamemeaéo, he (in the tale of the
 Blackelk) raises his m. head; hovàn zemametaz navōmo, I
 see an animal of m. size; emameneota, it has a m. room.

man, hetan, m., male; ehetaneve, he is a m.; ehetaneveoz,
 he becomes, turns into a m.; hetanèsz, ye men! Zehe-
 tanevsz, the one being a m.; zehetanevessò (pl.); na-

anivèho
m. one

Wambien repr. man, male: also sun symbol = hetanachas

*hetan: comes from hetá' (appendix pendant)
 zextetá'ev, that he has an appendix, male organ is a man
 -histanóe (q. histanóo - human beings, man
 hōvoehistanóo - the whole world
 ref. to people (also creatures)
 havevhestanóo - in the sinful world.*

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hetanevetan, I want to be a m.; nahetanevetanotovo, I want him to be a m.; ehetanezhesso, it is m. like; max-hetan, big m.; ehetanevōeme, he is counted as a man; nahetanevōemo, I count him as a m.; nazhetaneme, my m.; heszhetaneme, one's m.; nazhetaneman, our m.; this term does not mean husband, altho it could be used that way as in Eng. Nistreo, my men (co-warriors); estreo, thy men; hevestreo, his men; nistrehaneo, our (excl.) men; estrehaneo, our (incl.) men; estrevō, your men; hevestrevō, their men; nihevestxenoneo, they are our men (co-warriors); nahevestxenoz, he is my co-warrior; zehevestxezē, the ones being our men; zehevestxessē, the ones being your men. Pavhetan, good m.; havsevetan, bad m.; havevōētātan, evil doer m. Oftentimes the "he-" in hetan becomes aphetized by contraction with preceding vowel "o" or "a"; navōmo hetan in rapid speech becomes navōmōtan, I see a m.; havsevoēta = evil doer; havsevoēta hetan, evil doer man, becomes havsevo-ētātan; -hetan, -hetaneo (pl.), or simply -tan, is used as suff. in many names of bands, organisations and tribes; Hotamhetaneo, Dogmen; Vorksehetaneo, Foxmen; Eseōmhetaneo, Hillmen; Evataneo, Furmen; Moxtavataneo, Blackmen (Utes); Moxtavātātaneo, Blackfooted men (Blackfeet); Moxtaveomehetaneo, Blacklodge men (band); Mozonhetaneo, Flint men (band); Oetaneo, Crowmen (Crows); Hestohetaneo, Atsina; Kākoeszehahetaneo, Thin-headed men (Flatheads); Otāshetaneo, Pierced nose men (Nez Percés); Mevataneo (Mandans); Vanohetaneo, Sage-men (Northern Arapahoe); for further names see under "tribe, organisation". Zeshetan, Zeshetaneo (pl.), a Ch. m.; Hetanevohetan, an Arapahoe m.; Ohoomohetan, a Sioux m. Following are pr. (personal) names combined with "m.": Maxhetan, Bigm.; Macēta, Little m.; Nākohetan, Bearm.; Honehetan, Wolfm.; Hāstātan, Tallm. Hestaneo = men, in the general sense of the word, including men and women; pavstaneo, good m., people; havsevstaneo, bad m., people; chestanoveo, they are men, a people, live as a people; hestanov, world of men, people; hestanovestoz, men (in general) as a collectivity; nazhetanestoz, my men, band of men to which I belong; nazhestanestoz and nazhestanovestoz, my nation, people; nhestaneamo, my fellow men (Ger. Mitmenschen); hestaneamo, thy fellow men; hevhestaneamo, one's fellow men; hestaneamaneo, our (incl.) fellow men; nhestanehasz, ye fellow men! Nahevhestaneon and nahevhestaneam, I have a fellow man; nahevhestaneoneno, he is my fellow man, or, nahesvhestaneamenoz; zehevhestaneonezē, the ones being our fellow men; see fellow. Mahacis, mahacseo (pl.), old m.; emahaciseve, he is an old m.; kasovā, kasovāeo (pl.), young m.; ekasovāeheve, he is a young m.; zeno-hēvsz, married m.; naetan, naetaneo or nao (pl.), medi-

MANAGE *letter e* ENGLISH-CHEYENNE DICTIONARY

MANIFESTATION

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see p 48 under appear also near bottom of page 672a: ^{aka} ephānochāzēhō, he
manifest himself risen: Makeo nizerohō ēvō maenōchāzētōn, God shall
manifest his glory to us. nizerohō ēvō maenōchaen, shall glorify us.

MANTLE

see hosts in Cheyenne
 hōs-hiatāuō
 myriad, hosts of people
 multitude
 nata-ta

MANUFACTURE

ENGLISH-CHEYENNE DICTIONARY

of their doing. See coat, cloak, robe.
 manufacture, see make.

manure, oxáhosz, m. (pl.); naešhosoha or naohosoha, I m. ^{many} it; naešhénéázenoz oxáhosz, I spread m. ^{for many = during the course of many} many, haesto and hāsto: ehaestreo, they (or.) are m.; ehaestansz, they (in.) are m.; nihaestxhemá, we are m. of us; zehaestressō, the m. (or.); zehaestaesz, the m. (in.); haestoha, m. times; haestoha ēševōme, he has been seen m. times; nahaestoetan, I want to be m., increase in number; nahaestoetanotanoz makātansz, I want m. monies, or much money; nahaestoemanesz, I make it m., increase it in number; ehaestxnovāo, there are m. of them (collective meaning); ehaestxnovatto, it is m. of them (in., collective meaning) or, ehaestnovansz; ehāstōham, one has m. horses; ehaestxnōēn, she has m. children; ehaestnoan, he speaks m., much; haestoanistoz, long stress on words; ehaestoeoxta, one has m. legs, is m. legged; ehaestoeoz, it shows m., becomes m.; zehēšhaes txez, since we are m.; zehēšhaestress, since you are m.; zehēšhaestrevoss, since they are m.; zehēšhaesta-vosz, as they (in.) are m.; haestrestoz, the m., great number; ehaestoeva, he has m. wives; nahaestoemakātae-ma, I have many monies, lit. I am much moneyed; ehaest-xenov, there is m. of them; the above examples show that -haest- is used as inf. to mean a great number; rad.-ha- = much, very, intense, great, high + esto- which denotes "a set of"; this rad. is found extensively used to form substantives ending in -estoz. Ohamesto, m. more, much more; this is also used as inf. and means "with great preference"; etonestoha, how m. of them (as a set)? Etoxtoha, how m. of them (in., ref. to the different ones)? tonesto and tonestoha, any set, any number, as many, whatever; tonestoha zehozeohesz, whatever he works; nanistoeme, we are that m.; ninistnoeme, you are that m. (as a set); enistoeo, they are that m.; nanistxheme, the m. of us; enistreo, the m. of them (or.); enistansz, they (in.) are that m.; nanistoēnahō, I kill that m., the set of them; nanistoēnotō, I slay that m., the set of them; etonstnōēn, how m. children has she? Etonestoōham, how m. horses has he? Etoxtnōē, how m. relations has he? Toxtō, how m.? Etoxtxevo, how m. of them (or.)? Etoxtansz or etoxtanevosz, how m. of them (in.)? Inf.-hestoxto- = as m. of, as; zehestoxtoheenszevoss; as m. as have the same language; zehestoxtoheenszessō enhestoxtomomenoēo, as m. as have the same language, that m. group together; etaomōstreo, they count m., are m.; nihaenōhemá, we are m.; ehaenōheo, they (or.) are m.; ehaenono, it is m., much (in number); ehaenonoensz, they (in.) are m.; the rad.-nō- ref. to "sight, in sight, visible" and has also a distributive meaning; emaxha-enōheo, they are very m.; evonenōheo, they are myriads

marine: mhaomochaneheva zeheso zereáz, what is, goes with, in the sea
 mariner: semonketaneo zimbaomodaz, the ship man on the sea

(lost in count); nstaneš-ehōenōhemā, we shall look to be m., shall increase to m.; Oxaenōsz, Many, pr. name; see increase, multitude; zeorešēnōhevoss, thru the m. of them (or.), altho they be m.; haenōhestoz, the m. n., multitude; haesto vostaneo ešhocorzeo, m. people have arrived; ehāhetanevoneo, they are m. people, a great crowd; haestoha naešeēsztovo, I have spoken to him m. times; haestoha tāheoneva, m. miles; haestnovatto eorchozechestove, work is done in m. ways; haestnovatto eorconitavhozechestove, work is done in m. different ways; haestnovahozechestoz, multifold or varied work; nohase tonestrevo, how m. (or.) have not....! Nohasō-tonšēnōhevo, same as preceding; nohasetonestahan, how m., much has not....! [earth, land is drawn upon.]

map, mxistōneheva zistaxeameha hoe, paper on which the map, rendered by inf. -totonš-; natotonševe, I do m.,

enonecha
 enoneč
 see definite, in
 plain
 zehesoxatāz
 kopona
 smooth

spoil; natotonitana, I m., spoil it (by hand); natotonitoého, I m. it (or., as dry goods, etc.), spoil, ruin it; natotonitoész, I m., spoil it, effect harm, do damage to it; see damage, harm, hurt; etotonšēoz napevetanoxtoz, my pleasure is marred; see malignant. enoneč, it is m. marble, nitáhaseo, m. (to play with); nitáhaseonoz (pl.); enitáhaseoneve, it is a m.

march, naamēn, I m., walk; eam'nestove, it is a marching; eamenōovoneenistov, they m. in order, line; nazezen, I m. tither; see walk. [ing].

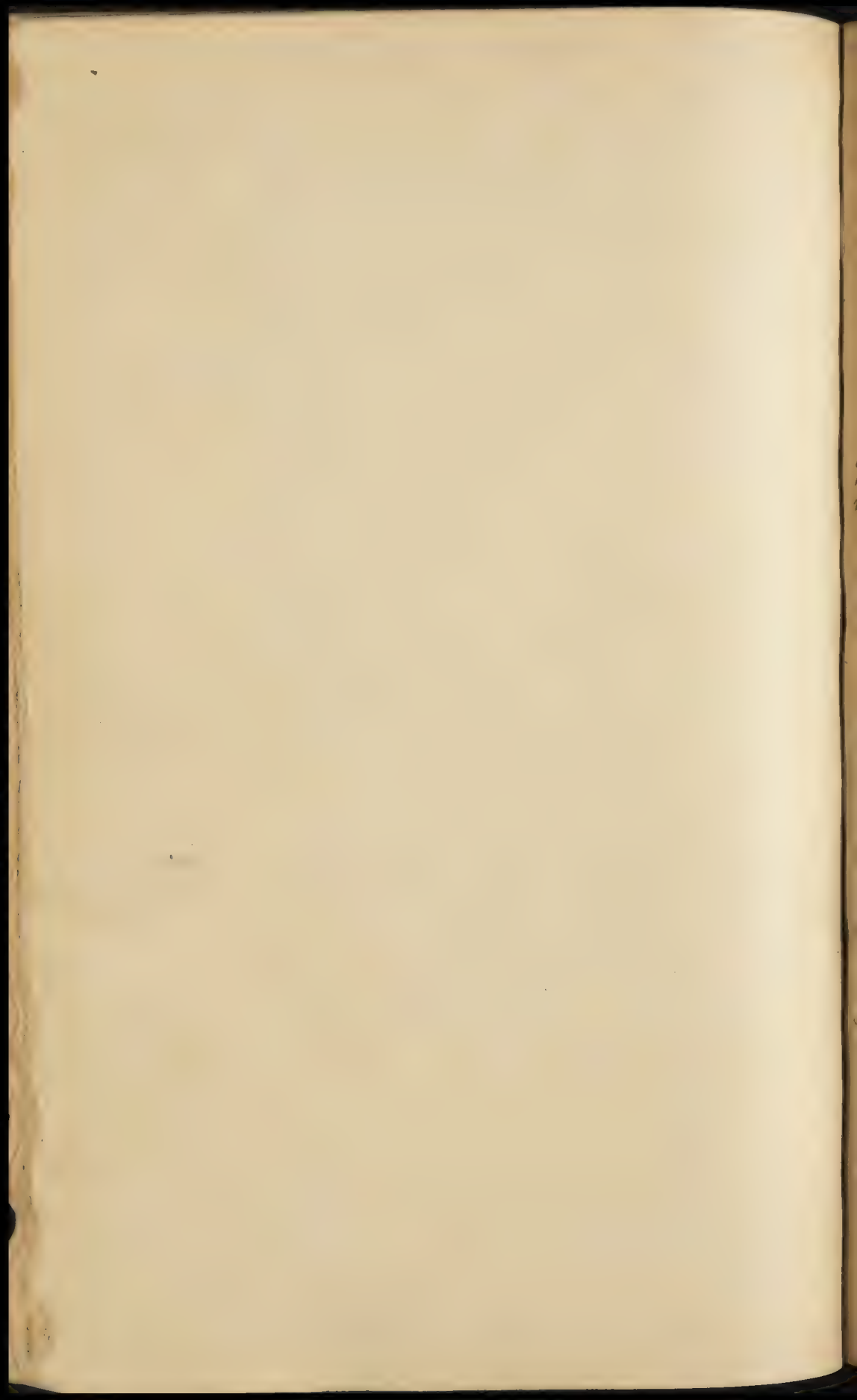
March, ponomāsene, drying up moon (after spring thaw-) mare, hecham; see horse.

marine

mark, naneevatsan, I m., direct, give or take bearings (intrans.); naneevazész, I m., distinguish it; naneevazého, I m. one; zeneevatsansz, the one who marks; eneevatseona, it is a m., sign (ref. to quality); eneevatseoneve, it is a m., ref. to characteristic; zeneevatseoneve, that which is marked, is a sign; neevatsanehe, the marker; eneevatto, it marks, gives sign, bearing, makes known by; neevatseo, the m., sign; neevatsanistoz, the marking; inf. -nceva- = by m., direct by sign; eneevaseš, he is known by his lying (position); nanevavrea, I m. it (by writing); naneevazetará, I m. it by cutting a notch; naneevatseonana, I set it, make it as a m., sign; see sign; mxeenosestoz, m. in ceremonials; namxtaeovo, I m. a place where one is to be; namxtaea, I m. the place for it; namxtacota, I locate one; namxtaeoxta, I locate it; mxtaēva, m., sign where camp was; mxtayota, place where camp was; namxtaenan, our m., the m. where our camp was; namxana, I m., touch it; hotá, hotáeno (pl.), m., track; amoeneo-hotáeno, wagon marks, tracks; nahessheneenovo hesthotáeneva, I know one by his marks, tracks; amoxzestoz, m., imprint; heamoxzetto, his m., imprint; see track. Following terms are used in arrow shooting: mazceva nakahaéo, I come

inf. -thečp-
 put up to the
 mark, degree
 require, need
 fail

em = mark of
 in case of repro-
 sent - symbol
 relig. annulet
 being on fore-
 head (middle
 close to hair)
 naēme
 I have a mark
 etc. tohor = around
 what sign of allegian-
 servitude to, bracelet
 (tied to)
 nábevoron



near the m.; nahèpónò hêpeš, I hit above the m.; nahè-
ponò, I hit beyond the m.; nanetóno, I hit (land the
arrow) on this side of the m.; eama eōeha, it hits,
alights at the side of the m. Ehoxtaève, it is a birth
m., spot (colored); natoxzcoēš, I have scratch marks.

marked, eneevae, one is m., famed, known; eneevaevé, by

what is he distinguished, what kind of person is
he? Emxane, ēšemxane, it is m., signed.

market, see trade. *see on top of page 823 (place)* mōhē-hēs-
heoxtoxtōv =

markingly, otamenōs, paying close attention.

maroon, zeoxkasetto, m. (color, q.v.). *zootōma, is m. by water*

marriage, vistōmāzistoz, the m., marrying; vēhoevistōmā-

zistoz, the marrying white fashion; nameaeomo,

one m. (one I give one in m.; epocevexa, he gives one (son or daugh-

ter) in m., without feast; mxistō zeveševēhoevistōma-

zistove, m. license; nahozetxeva, I work for a wife (be-

fore m.); nanōhozeohe, I work (after m., for father-in-

law; etanhās, she gives (girl) to him (at m.); eoho-

tan, he gives for present (at m.); enōahaen, she cooks

for the wedding feast: *enōahalevo, she cook for one's wedding feast*

married, zenōhēvsz, m. man; zemonhēvsz, young m. woman;

eheszheem, he is m., has a wife; ehēnyam, she is

m., has a husband. *evēnove, it is m.; evēnothōme.*

marrow, vén; nazeven, my m.; nszevenan, our m.; ehoseven, *concepiseve-*

one has lean m., is emaciated; nanoheškona, I *strange*

break the m. bone (to render the fat). *excevece, to eat from the*

marry, navistōmo, I m. one; zevistōmo, the one I married; *m. they*

zevistōmsz, the married one (either man or wife); *such, eat*

natosheszheemo, I will m. (male sp.); natoshēhyam, I *not reason*

will m. (female sp.); zevistōmazessō, the married ones; *na ē mōhe*

zenohēvsz, the married man; zemonhēvsz, the young mar-

ried woman; see husband, wife: *emesaa-hestōc-vistōmōh, not a*

marsh, eszene, m., swamp; zeenezenevomaō, marshy ground;

[naeszeena, I sink it; see sink]. *na ohātamanōz est a, 9*

marvel, naotōsetan, I m., am astonished; naotōstazesta, I *deem it*

m. at it; naotōstatamo, I m. at one; otōsetanoxtoz,

m. in mind; otōstatamanoestoz, m., general marvelous as-

pect; otōstaztastoz, the marvelling and otōstatamahes-

toz, m., wonder (objective); see astonish, surprise.

marvelous, rendered by inf.-otōs- which denotes "amaz-

ing, m., astonishing"; eotōshoneon, he is mar-

velously, strangely clad; naotōstovaxena, I have a m.

dream; eotōstatamano, it is a m., strange sight; eotōs-

tatamahe, one is m., wonderful; eotōseēsz, he speaks m.,

wonderfully, strangely; otōshōtaheo, m. story; otōsevos-

tan, a m. person; eotōsevoēta, one acts marvelously,

wonderfully; niotōsevoēhaen Mahco, God has done m.

things unto us; eotōseoz, it (or one) becomes m.; naotō-

semanesz, I make it m.; eotōsevestoona, it is made

marvelously, wonderfully; eotōshestanov, it is a m.

world; zeotōshesso, that which is m.

zeotōstōta

The word "mista" implies sudden appearing and disappearance, ghost, phantom, vanish, fade away (ehomista - he v. fade away, escape). implies, 'startling, causing' hence namistanoobamo, I startle his sleep - mistanoob, he has a night mare

MASCULINE

ENGLISH-CHEYENNE DICTIONARY

MASTER

masculine, zehetanevsz, that which is male (of persons); zehetanehamsz, that which is male (of animals); ehetanvetto, it is m.

mash, napenôn, I m.: napenoha, I m. it; napenôno hohona, I m. a stone; zepenônšz, the one who mashes; zepenohe, that which is mashed; napêeoseševaeno and napêeoseoxevaeno, I m. one's finger (involuntarily); napênohomovo nemoešq, I m. one's finger (with intention), also napêosecho; napêszeaovo, I m., crush his head; napêszeano, I m. one's head (instr.); napêszeaevaeno, I m. one's head (involuntary or automatically); zepênohessô aestomamesestoto, mashed potatoes; see crush; penônehe, masher.

mask, mistaenotreo, the masked warriors, a recent important organization of young men who m. themselves for social amusement. Mista = owl, ghost; mistaemeq, mistaemekonoz (pl.), m. mistaevemstotq. [toz, masonry.

mason, hohonaevstonehe, stone builder; hohonaevstones - masquerade - mass, rad.-ma-, -mha-, -mä-, -máso denote "m., as a whole, collection into close, confined relation", see narrow. Zemhaômoeha, the m. of the waters, ocean; maexansz, the m. of the eyes, all, the whole of the eyes; emaseoceoz, it is massed, crowding, leaving narrow room; emaseoceneota, it is a massed, cramped, crowded room; emásohoeorzeo, they (or.) arrive in m.; emásoaxameoz, she bursts out in tears; inf.-mase- and -mat- imply that the whole, entire collection or object is exhausted; namhaesta, I swallow it, the whole of it, in m., leaving nothing; inf.-name- = bulky, immense, mamoth, q. v. Emátanevoneo, they are a m. of people; emásohaetanevoneo, they m. together (people); see crowd; emásohomêorzeo, they (or.) m. together; emásohâenêheo, there is a m. of them (or.); honoxesta, the m., greater portion; see major, majority. mhaaorx, m. body, q. v.

massacre, nimasenotoneo, we m. them, slay them (or.) in mass; emasenoheo, they are massacred; masenotazistoz, m.; emasenotazistoveneo, it was a m.

massive, rendered by inf.-name-, see mamoth, bulky; emomameoxta, he has m. legs; mamhohona, a m. rock; emamhenitêneheve, it is a m., ponderous door.

mass-meeting, masomohêoxzistoz; see mass.

master, nitâe; enitâeve, he is a m., leader, ruler; enitâe, one is m., rules (state); enitâenane, one is set as m.; enitâvêeme, one is counted, considered m.; nanitâam, my m., leader, ruler, lord; ninitâaman, our (incl.) m.; nahenitâam, I have a m.; nahenitâamenoz, he is my m.; zehenitâamsz, the one having a m. (objective); zehenitâamestovsz, the one who is a m. to somebody; zehenitâametêsz, the one who is m. to him; zehenitâamezê, our masters, the ones being our masters, rulers; rad.-hoze- = serve, help, and following combinations ref. to m.: nanêhov zehesthozeonetto, I who

nasaatonie exaotoke, I cannot master it

*inf. - k'p'xova- have a servant (implying "who am a m."); zehestozeo-
netonetto, I who am one's servant (implying "having a
m."); zehesthozeonetōesē, you who have them for mas-
ters (lit. you who are their servants); zehesthozeona-
mess, you who have servants, who are masters; naexao-
san, I m., overpower; nšhoestoz esaatonšeexaôhan, the
fever cannot be mastered, overcome; naexaovō, I m.,
overpower, overcome them (or.); nanitáeta, I m.
it; nanitáetovo, I m. one; nanitáetsan, I do m.
(intran.); see lord, ruler; zenitáeto xristonembhōon,
the m., principal of the school; nitapeveamátovonco
zenitáetōezē, let us obey our masters, leaders; eveho-
neve, he is a chief, m.; enitánešeoona, one is a m., ex-
pert (in doing things); nha zsaatonšenitáetovázēs
tāma emesaanitáetovoheo zenitaeziss, the one who can-
not m. himself cannot m. others. Zeaenasz, my m., the one
owning me; naheaeneoneno, I am his m.; naheaeneoneto-
va, I am his property.*

*inf. - k'p'xova- have a servant (implying "who am a m."); zehestozeo-
netonetto, I who am one's servant (implying "having a
m."); zehesthozeonetōesē, you who have them for mas-
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ters (lit. you who are their servants); zehesthozeona-
mess, you who have servants, who are masters; naexao-
san, I m., overpower; nšhoestoz esaatonšeexaôhan, the
fever cannot be mastered, overcome; naexaovō, I m.,
overpower, overcome them (or.); nanitáeta, I m.
it; nanitáetovo, I m. one; nanitáetsan, I do m.
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neve, he is a chief, m.; enitánešeoona, one is a m., ex-
pert (in doing things); nha zsaatonšenitáetovázēs
tāma emesaanitáetovoheo zenitaeziss, the one who can-
not m. himself cannot m. others. Zeaenasz, my m., the one
owning me; naheaeneoneno, I am his m.; naheaeneoneto-
va, I am his property.*

*inf. - k'p'xova- have a servant (implying "who am a m."); zehestozeo-
netonetto, I who am one's servant (implying "having a
m."); zehesthozeonetōesē, you who have them for mas-
ters (lit. you who are their servants); zehesthozeona-
mess, you who have servants, who are masters; naexao-
san, I m., overpower; nšhoestoz esaatonšeexaôhan, the
fever cannot be mastered, overcome; naexaovō, I m.,
overpower, overcome them (or.); nanitáeta, I m.
it; nanitáetovo, I m. one; nanitáetsan, I do m.
(intran.); see lord, ruler; zenitáeto xristonembhōon,
the m., principal of the school; nitapeveamátovonco
zenitáetōezē, let us obey our masters, leaders; eveho-
neve, he is a chief, m.; enitánešeoona, one is a m., ex-
pert (in doing things); nha zsaatonšenitáetovázēs
tāma emesaanitáetovoheo zenitaeziss, the one who can-
not m. himself cannot m. others. Zeaenasz, my m., the one
owning me; naheaeneoneno, I am his m.; naheaeneoneto-
va, I am his property.*

masterful, enitáeoneve, one is m.; eexaosaneoneve, one] masterless, esaanitáetoche, one is not mastered; esaahenitāamē, one is m., has no m.; esaa-aenovoize-
névé, one is m., is not property, subject.
masterpiece, nitávhoezhestoz: *nitáevstō; enitáevstōcheve, it is a*
mastership, nitástoz, m., dominion. *masterpiece; nitáevstōcheve, it is a*
mastery, nitáetsanistoz; exaosanistoz, m. (in overcoming) *masterpiece; nitáevstōcheve, it is a*
masticate, naenean and naeana, I m., eat; see eat; eanā-
toz, mastication. *masterpiece; nitáevstōcheve, it is a*
mat, see entangle, matted; neaxtaxestoz, m., foot wiper.
match, esēhestao, they (or.) m., are alike, the same; esē-
hessonsz, they (in.) are alike, m.; esēhexovstao, *match, esēhestao, they (or.) m., are alike, the same; esē-*
they (or.) m., of the same degree; see alike, same, *match, esēhestao, they (or.) m., are alike, the same; esē-*
kind; inf. -tāestov- =to equalize, m.; see equalize, *match, esēhestao, they (or.) m., are alike, the same; esē-*
fit. Zešeseo, Zešeseonoz (pl.), m. (to start fire *match, esēhestao, they (or.) m., are alike, the same; esē-*
with); ezešeseonan, he makes matches; ezešeseoneve, *match, esēhestao, they (or.) m., are alike, the same; esē-*
it is a m.; ezešeseonevensz, thy are matches; zešea- *match, esēhestao, they (or.) m., are alike, the same; esē-*
seoneva, with a m. Sēhestatoz, m. in stature; sēhexovs- *match, esēhestao, they (or.) m., are alike, the same; esē-*
tatoz, m. in degree, condition: *match, esēhestao, they (or.) m., are alike, the same; esē-*
matchless, esaatāestovooehan, it is m., not equalled by; *match, esēhestao, they (or.) m., are alike, the same; esē-*
esaatāestovooche, one is m.; esaatonšsēhero- *match, esēhestao, they (or.) m., are alike, the same; esē-*
vatamehan, it is m., incomparable; esaatonšsēhexovata- *match, esēhestao, they (or.) m., are alike, the same; esē-*
mehe, one is m.; hepevatamanoestoz esaatonšepāhexova- *match, esēhestao, they (or.) m., are alike, the same; esē-*
tamehan, its beauty is m., has no parallell. *match, esēhestao, they (or.) m., are alike, the same; esē-*
match-maker, hešaxtare, m., go-between; etaešeartax, she *match, esēhestao, they (or.) m., are alike, the same; esē-*
is a m.; zešeseonanehe, m.; see match. *match, esēhestao, they (or.) m., are alike, the same; esē-*
mate, zeveoxzemo or zevhestamo, my m., the one with whom *match, esēhestao, they (or.) m., are alike, the same; esē-*
I am; zeveoxzemata, zevhestamata, thy m.; see com- *match, esēhestao, they (or.) m., are alike, the same; esē-*
panion.
material, hovae, the thing, m.; hovae zevešemane nasaaheneenohe, I do not know the m., thing with which *match, esēhestao, they (or.) m., are alike, the same; esē-*
it is made; ehaestnovatto zistotoxeme, there is much *match, esēhestao, they (or.) m., are alike, the same; esē-*
(m.) to discuss about; hovae zevešemamstonstove, m. to *match, esēhestao, they (or.) m., are alike, the same; esē-*
matter *match, esēhestao, they (or.) m., are alike, the same; esē-*

match, esēhestao, they (or.) m., are alike, the same; esē-

henova zekoxcenit'ānan? What, why should it m. so much (sic) "it does not."

MATERNITY

ENGLISH-CHEYENNE DICTIONARY

MAYBE

build with. *hova* zetohet aerie mauveona'he - The things it's made
maternity, hoscheštōz. *hova* zetohet aerie mauveona'he - The things it's made
matrimony, vistōmazistōz; see marriage. *hova* zetohet aerie mauveona'he - The things it's made

matted, see entangle; eatokonsz, they (in.) are m.,
tangled, jumbled; eatoszeha, one has a m. head,
tangled; emomeexa and emomeovess, one has m. hair; ze-
momeexasz and zemomeovesz, the one with m., tangled
hair; see tangle.

matter, v., etoneozé, what is the m.? Esaatoneozehan, it
matters not, does not materialize; esaatonsohan,
it does not m., it is immaterial; etonetokos, it mat-
ters; esaatonetoksohan, it matters not, is of no use;

inf.-kanom- has a meaning similar to "matters not, of
no concern or importance"; nakanomemahaciseheve, it
matters not that I be an old man; ekanomeész, his
speaking matters not; nikanomeésztovo, it matters not
that thou speakest to him; ēvekanomēszeha, let him
speak, it matters not. *hova* zetohet aerie mauveona'he - The things it's made

matter, n., hova, m., thing, substance; esaahovaevhan, it
is no m., nothing, has no substance, no material-
ization; ehovaev, it is a m., a thing, a substance;
maz, m., pus; emazeve, it is m., mattering, festering; oa-
tōs, adv. phrase = m. of course.

mattress, tonovhonokon, thick (bed) floor; honoon =
floor; honokon, little, smaller floor, rug, bed
quilt; etonovhonokoneve, it is a m.

mature, eexāta, it is m., also eexāta; ēšexātansz menoz,
the berries are m., ripe, q.v.; eexāta, it is m., ripe, q.v.

mauve, zencamaneoxkoxtav; see color. *hova* zetohet aerie mauveona'he - The things it's made

maxilla, maztoon, jaw bone; hesztoon, his m.
may, rendered by inf.-me-; nameneoxz, I m. go; namstane-
oxz, I might have gone; nametaneoxz, I m., would

go (future); pref. eme- = that might, should, and is used
with the sub.c.j.; ēnāe emeametanenez, he died that we
might live; nameta zetaneneo emevešhozeohetto, he gave
me a tool that I might work with; inf.-menonax- = m.
possibly, probably; namenonaxevo, I m. possibly see
him; namstanonaxevo, I might possibly have seen him;
nametanonaxevo, I m. (future) possibly see him; name-
saaneoxzé, I m. not go; namesaatonšeneoxzé, I m. not be
able to go; namsaaneoxzé, I might, would not have gone;
nametasaaneoxzé heva saahamoxtaheō, I might, should,
would (future) not go, were he not sick; nimeaseoxzhe-
me, you m. go, you are free, allowed to go, you should,
ought to go. The above will show that -me- is used
for "m., might, can, should, would".

May, poetaešehe, moon of the shedding (possibly also "of
the blossoming" [epošettons, they {in.} open in
bloom]). This name does not cover exactly the month
of M., but implies last part of April.

maybe, heaā, perhaps, possibly, probably; heahama, likely,

m. (wondering, conjecturing); na mo hea, or likely m.
maze, see disorder, entangle.

me, is expressed: I. By verbal suff. -e when the subj. is 2nd. pers. sg.; navōmo, I see one; nivōme, thou seest me; nimehoxe, thou lovest me; niēsztove, thou speakest to me. II. By suff. -eme, when the subj. is 2nd. pers. pl.; nivōmeme, you (pl.) see me; nimehoxeme, you (pl.) love me; niēsztoveme, you (pl.) speak to me. III. By suff. -a when the subj. is 3rd. pers. sg.; navōma, one sees me; namehota, one loves me; naēsztova, one speaks to me. IV. By suff. -ae or -ā when the subj. is 3rd. pers. pl.; navōmae or navōmā, they (or.) see me; namehotā, they love me; naēsztovā or naēsztōe, they speak to me. When to the above suffixes a further obj. is added it (this new obj.) is expressed by: 1. -noz (sg. or. and also pl. in.) when the subj. is sg.; nimezenoz maxemenoz, thou givest me apples; nimezenoz zeto eszechen (or.), thou givest me this coat; nametaenoz, he gives me them (in.); nametaenoz, he gives me one (or.); 2. by suff. -notto (pl. or.) when the subj. is sg.; nametaenotto, he gives them (or.) to me; niešēmezenotto, thou hast given them (or.) to me; 3. by suff. -nov (sg. in.) and -novoz (pl. in.) when the subj. is pl.; nimezenov, you (pl.) give it to me; nimezenovoz, you (pl.) give them (in.) to me; nametāenov, they give it to me; nametāenovoz, they give them (in.) to me; 4. by suff. -novō (sg. or.) and -novō (pl. or.) when the subj. is pl.; nimezenovō eszechen, you (pl.) give me a coat; nimezenovō mohēnoham, you (pl.) give me horses; nametāenovō, they give one to me; nametāenovō, they give them (or.) to m. See Ch. gr. for more explanations.

meager, hovēno, m., scanty; see lean.

meal, māmenepenōo, corn-m.; emāmenepenōoneve, it is corn-m.; māmenepenōoneva, with, in corn-m.; penōonea, m. like; epenōonezhesso, it is mealy; mesestoz, m. (food); naha nioxcemesemā noka ešēva, we eat three meals a day, lit. three times a day; namesemaovo, I make a m. for one; ehōxtanova, he brings a rest of the m., repast home; hestōxtanovātoz, one's rest of a m., repast; amōxtanovātoz, the rest of a m. brot home. This ref. not to a rest of the entire m., but to the uneaten portion of one's m. Ch. (women especially) when invited to a good repast like to bring home some portion of their food for children, sick or older people. Hoxcevochona or axaxc, mealing stone; this last term is of Sota origin and only known by few.

mean, v., nanhesta, I m. it, mention it; nanheto, I m., mention him; etonšetovatto, what does it m., purport, for what purpose is it? Zehešetovatto nasaaheneenohe, I do not know what it means, its significance; nioxhevē, what doest thou m., say? Eoxhevō, what does he m.,

means: eh ācova, he has m. i. wealthy; eh ovxova, he is without means, in need poor, penurious

suffix -hešetova denotes import, purport, purpose, implication. *What it imp. to get*

MEAN

ENGLISH-CHEYENNE DICTIONARY

nahešetova
I mean, think that
zehešetovag vastov
What I think that
I m.
zehešetovavette
What I m.
purports, see
purport, purpose

naveš-ama
I am m. by it.
lit. can but
naveš-ama
I am m. by it
" " " "

zehešeno
it, his
means, had
means: wicked
ness: *zehešetova*
ehācova
ehācova
of, to mean
had, wicked,
foul, worked
means: *tošev*
tošev, any
tošev, any
means, way
not doing
not doing
not doing
in any means
see *conspicuous*
inf. -*me*
draws to other
in irregular
fold

geoxchešev *ni tošev* *et ovatto*
Say? Heto *nahešetova*, I m., opine this; inf. -*heseto*
va- and -*hešetova* - =for the purpose, aim; *hena zehes-*
tovamane heto mhāo, what is the meaning of this house
being built, for what purpose is this house built? *He-*
na zehesetovaneoxzess, what is your meaning, intention
for going there? *Enahan zehesetanotto*, that is what I
m., opine; *zehešetanotōez*, what he means for us; *Maheo*
ninešetanotōen ememehotāzez, God means (for us) that
we should love each other. *Nahetom*, it is so, I m. it;
see meaning.

mean, adj., *etahehetovanov*, he is m., unruly; *eahansenova*
one is m., a villain, wicked; *emomoxa*, one is m., low-
ly; *ehaesenova*, one is m., wicked, bad; *esaakooxtahe*, one
is m., selfish; *evenaheškos* or *evenhaškos*, one is m.,
sordid, stingy; *emāscemstaha*, one is m., narrow, cramped-
hearted; inf. -*toto* - =malignant, with meanness, intending
to harm, spoil; see spoil. Inf. -*tonš* - =means, manner,
way, agency; *etonšemese*, how does he eat? *Nitonšhene-*
na, by which means doest thou know it? *Etonšeanao*, how
did he fall? *Etonšhāmortāoz nasaaheneenomovohe*, how he
became sick I do not know; *nasaatonšeneoxzé*, I cannot,
have no means to go there; inf. -*veše* - =by means of,
with, wherewith, medium; *heto navešhāmoxta*, I am sick by
means of this; *ameškoneva navešemese*, I eat with, by
means of a spoon; *heto maataevexansz naveševōsanenoz*
by means of these glasses I see, I see with the glass-
es (spectacles); *naveševoešetanonoz* (or -*nonotto*), I
rejoice with one (in having him) =he is the means of
my rejoicing; *heto zēmezetto navešepvetano*, I am glad
thru this which thou gavest me =thy giving me this is
the means of my gladness. Inf. -*hoko* - =by any means,
way, absolutely, must; *nataškoneoxz*, I go by any means,
must go; *natacšhokovōmo*, I must see one; *nasaahokov-*
mohe, I did not see him in any way. *Ehaōva*, he has
means, is rich; *nanexovae*, I have the means, can afford;
nanexovae emehoxtovatto zeto mohēnoham, I have the
means to buy this horse; *nanexovaeta*, I have the means
for it, can cope with it.

meander, inf. -*momaan* - =plaited; *emomaanēsetto*, it is a
plaited, serpentine, sinuous line; *emomaanceoz*
meo, the road is meandering, going to and fro like a
plaited line (horizontal); *sitoxceo emomaaneeš*, the
rope lies meandering, forming a plaited line; *emomaa-*
neoxz, he goes meandering; *emomaanēn*, he walks meander-
ing; *emomaanēsta*, it floats, moves meandering (suspend-
ed or floating); *momaaneoxzistoz*, the meandering (in
going); *heto ohe eohāmomaaneoz*, this river meanders
very much; *Makanē*, Meandering, pr. name of a woman; see
move (to and fro), sway, from one side to the other.

meaning, *zehešetovatto*, its m., object, purport, end; *hena*
zehesetovaneoxzess, what is the m., object of

mean means in sense of, as about, medium, out, in, around
-*tonš*-

*crephsetovatto, empty of m. meaningless
zetarēk zetarephsetovamoe, shall come to naught*

MEANESS

ENGLISH-CHEYENNE DICTIONARY

MEASURE

your going there? Etonšetovatto, what m. has it, what can it mean? Etonšetovahe, of what m., significance can he be? Nitosemēstomevazenov zehešetovaes (or -vahes), I am going to explain to you his m., object, significance; zehešetovatōez heto naheneenanon, we know what m. this has for us; enešetovana, he sets it for a purpose, m. object; heto mhāo enešetovamane emeoxchaōnan-ov hotoma, this house was built for the purpose of worship; *cheietovae, is a m., a purpose, import; cheietovae, is a*

meaness, ahansenovātoz, m., wickedness; hehetovanovyhes-toz, m., the being unruly, uproarious; momoxastoz, m., lowliness; venhaškosetoz, m., stinginess, sordidness; saakooxtahetoz, m., selfishness; māscemstahātoz, m., narrow heartedness; totonševestoz, m., the spoiling, ruining, malignancy in doing.

meanwhile, expressed by pref. zetāš- =during the lapse of; zetāšhovanēs nahozeohe, while he is gone I work; zetāšemesēs nitaēveēsohemā let us converse together while he is eating, lit. in the meantime of his eating let us have a talk; tae, until, m.; ortāetto, thru, until, in the m.; see during, while. *extent (sup. 608e)*

measles, oseozistoz; oseoz, one has the m.; see pox.

measure, v., rad.-tā- =amount, size, set; natāevanen (in-

trans.), I m. (by hand or arm); natāevana, I m. it

(by hand); natāevano (or.); natāevān (intrans.), I m. *I m. de*

(instr.); natāevāno, I m. one (or.); natāevaha, I m. it; *depth*

natāōha, I m. it (instr., something immovable); zehetā-

oēho nanitāōēha, in the m. I treat him he treats me;

nahōzetāōha, I cannot m. it; natāevavoēnōšan, I m. (ca-

capacity, contents); natāevavoeneha, I m. it (also natāeva-

voenoxz; natāevavoēno, I m. it (or. as a sack); natāeva-

voenoxto mevo, I m. for, unto one; zeveštāevavoēnosanet-

to zetaevhavešetāevavoenoxto monētto, with the m. (hav-

ing hold, as bushel m.) thou measurest, it shall be mea-

sured unto thee; enetotāōene, it measures, contains that

much; esētotāōenensz, they (in.) m., contain the same

amount; natāevātāno, I m. one's foot; natotāevān, I m. in

portion; natāevahemo heeszehen, I m. (instr.) his coat;

natāevahomovo, I m. it his (instr.); natāevanamo heeszeh-

en, I m. one's coat (by hand); natāevanomovo hevorca, I

m. one's hat; natāōhomovo, I m. it his (something immov-

able); natāōhometan, I m. in mind (Ger. ermessen); inf.

-ēštā- =full m., amount, size; esaaēštāheneenōhan, it is

not known to the full m.; esaaonetāōhan, it is not

the full m.; etāōmosan, he measures, surveys (in-

trans.); naēšetāōmon hoe, land has been measured, sur-

veyed, allotted to me; cšetotāōmoenov hoe, land has

been allotted (measured) to each one of them; inf.

-totā- =to each one so much, or each one of the por-

tions of a whole; inf.-tāeva(ve)- =by m., portion, al-

lotment; natāevavemetanenanon, we are given it by m.,

natāevanen, I m. by hand

natāevahen 695 "instr.

natāeva oxsan with foot

*see blank
page 704a*

*natotāeva-
nomoxoxz
m. unto each
of them, appropriate
natāōhemu-
tan, m.
in that.*

*natāevāōe
king to measure
by m. (self) by
the door (means of it)*

*natāeva-
vōetamo
I m. de
depth*

*ca-naōce-
vōenox-
sanetovo
give me
he wrong
cheating
amount
in m. of
capacity*

Consider

MEASURE

ENGLISH-CHEYENNE DICTIONARY

MEASUREMENT

"size". on "size" on p. 476 a: its measure, size is rendered by
 measurement, táevahostoz, the measuring; zehexovetzo, its

m., size; zehexovetaetas, one's m., size; the
 suffix, as zeh-nu-eta-ta-tas, (or, his size in feet measure)
 { zeh-ne-eh-ta, its height
 " nos - its breadth
 " - ne-so, its length

vātātoz, foot m.; tāohemetanoxtoz, m., apprehension (Ger. das Ermessen); tāomosanistoz or tāomohestoz, m., survey; tāevānenistoz, m. by hands; see measure.
measurer, tāevaheo, m., ruler; tāoheo, m., also mile, measure; tāonevēho, whiteman m., surveyor; also tā-
 omosanehe, the apportioner, allotter.

measuring, tāevānenistoz, the m. (by hands); tāevahestoz, the m. (with instr.); tāohestoz, the m. (when obj. is not moveable, cannot be held); tāomosanistoz, the m., apportioning, surveying; tāevavhoemanistoz, the m. by law, regulation; tāevavovistomosanistoz, graded instruction; tāevavoēnosanistoz, the m. (of capacity); tāohemestoz, the m. (in words, example, likeness, parable); see measure, measurement.

meat, hoēvōxz, m. (large amount); hoēvokōz, m., small amount; honovok, m. (ref. to best parts for frying or roasting); ehonovokkoneve, it is m. (for frying or roasting); hoēvokzeva, with, in m.; nathoēvokkotam, my m. [navōxōz, my flesh]; nathonovokkonam, my m. (for frying); hesthoēvokkotam, one's m. (which he eats); nsthoēvokkotam, our m.; nsthoēvokkotamevo, your m.; hesthoēvokkotamevo, their m.; nahesthoēvokkotam, I have m.; esevon nimehavešhesthoēvokkotamenon, the buffalo was our m., food; hoēvokkotam, m., food; nahoahē hoēvokkōz, I like to have m.; naanēn, I cut the m., butcher (ref. to the dissecting part); naoesova, I cut up m. (in sheet like pieces to hang up for drying); naetoenoxz hoēvokkōz hēnovā, I put the m. into the sack; nanito-voxz hoēvokz, I take out the m.; [suff. -oxz (in.) and -oto (or.) are used for anything put in, taken, etc., from a hold (as boxes, receptacles, guns, etc.)]; vēpe-maxeva naēstoenoxz hoēvokkōz, I put the m. into the box; nahooesz hoēvokkōz, I boil m.; omotō, omotōnoz, boiled m.; eomotooneheve, it is boiled m.; nahēcōha hoēvokkōz, I cook m. soft; nahonoxta hoēvokkōz, I broil, bake, roast m.; hoonō, broiled m.; honovok, m. for broiling; naestovhaen, I put m. on to boil; napāvthonoxta hoēvokkōz, I broil m. on ashes (hot); nasēoxthonoxta hoēvokkōz, I toast, roast m. holding it before or over the fire; the word hoēvokkōz can be left out in above expressions and the verb written in its intransitive form, as: nahonon, napāvthonon, nasēoxthonon; naevoneahonon, I broil, by swaying the m. suspended from a tripod or something similar (spit-roasting); namazez hoēvokkōz, I dry m.; namazemo, nāha honovok, I smoke m.; zemazemonāta honovok, smoked m.; naes'onaz hoēvokkōz, I dry m.; evxkonoz, dried, preserved m.; nahoox, I pack m. home (game); ehooxestov, it is an arriving with loaded (packed) m., game; ehooxestove, they arrive in line with packed m., game; nameneo, I provide one with m.; napeena hoēvokkōz, I grind m.; hoēvokkōz zeoxce-

vešee, m. grinder. Following are parts of a butchered animal (like buffalo, cattle, deer, sheep); it must be kept in mind that the Ch. does not butcher like his white brother and so the names of different pieces of m. do not correspond with our names. The Ch. used to dissect the animal, not cutting the muscles transversally but severing them in their natural parts: heoxz, its neck; hestazeo, its shoulder blade; henaeva, its shoulder (meat); henaevaioxz, its shoulder m. with bones; haešksaes, m. of foreleg; hotàn, side m., behind shoulder; hemònekov, part of chuck and middle rib, on the upper part, reaching to the sirloin piece; hesovakov, sirloin piece; honovonoz, m. part of tenderloin, kept for broiling; hešeonòneva, breast piece; vortas, flank; hesemaneva, thick flank; hešèp, its rump; hèpsz, ribs; heton, piece of mouse buttock; henomoz, hind quarter m.; henom, inner side of thigh m.; hececenom, piece next to sirloin, towards the hind leg, tenderloin; henstaneva, soup m. (leg above knee); heseva, sinewy part of leg; heszeò, hind part or bull joint; henstan, piece of front leg (above knee); hestona, ridge piece (on back); heen, brisket and thin flank; hešeoò, m. and bones of rump; vò, hump part (as in buffalos); aetòvotòz, m. under rump; hetonš, insides; venooxz, tripe; hepeemon, its first stomach; hestxoanoz, its spleen; hée, liver; heszhetato, its kidneys; hesta, heart; heponoz, its lungs; heveconišsz, its entrails; hestàtoz, its colon; hevaonš, rectum.

mechanical, expressed by suff. -vaen, in the sense of automatically, involuntarily, spontaneously; see verb of -vaen in Ch.gr.

meddle, nahemeemoésan, I m. (intrans.); nahemeemoého, I m., with, disturb one; nahemeemoész, I m. with it; ehemeemoéta, he is a meddler; zehemeemoésanz, the one who meddles with; nahemeemoestoman, I make, cause a m.; nahemeemoestomovo, I m. with his (in.); nahemeemoéhamo, I m. with his (or.); see disturb.

meddler, hemeemoésanehe; zehemeemoétsaz, the one who meddles; ehemeemoésaneheve, he is a m. *chototovaóho*
meddlesome, ehemeemoésaneoneve, one is a m. one, ehemeemoétaoneve, one is a m. one. *chototovaóho*

meddling, hemeemoésanistoz, the m.; hemeemoétastoz, act

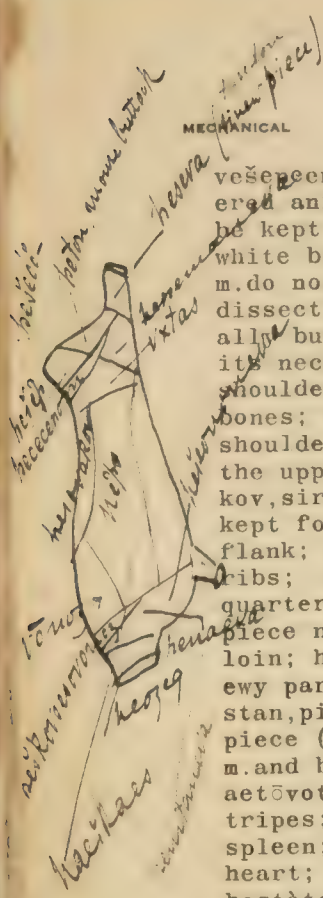
mediate, is expressed by rad. *omét-* which denotes "intervening agency, serving as or being a means or medium"; naomotâ, I assist, help one, intervene for him; nahaôn, I pray; nahaônnavomotâ, I m., intervene for one in prayer; naésztomotâ, I m., intercede for one in speaking, I speak for one. See mediative m. (substitutive) in Ch.gr. The intrans. form of -omotâ is -omot'san; the stative is -omotxeva; ehaônnavomotxeve, he mediates in prayer (predicative); ehaônnavomotxevehe-

jesitove-nheevomotxeve, the one standing between (middle)
esitove-mamovomotxeve " " "

esetovè, stands in middle

esetovèò'et'san

esetovèevomot'san, setovèevomotxeve



hotx overmotxane, hotx overmotxeva.
~~Hotx overmotxeva, a middle substitute~~

ve, he is one interceding, an intercessor. The suff. -omotsan, -omotsen, -omotâ and -omotxeva, can be added to any verb in order to express "intervention, intercession, m. agency between, assistance, medium and for". mediation, omotsanistoz, the mediating; see medium; omotxevâtoz, m., used mostly as substantive suff. to verbs of mediating.

omotx eva tan *all these terms actually mean "to assist"*
 mediator, omotsanehe or zeomotsansz, the ones who mediate; oomotxevahe and zeomotxevaz, m.; Maheo ni-*assist* metaenon nasz Maxeomotxevahe, God gave us a great m.; *means of* hoxovhoonanehe, m., bridge maker, the one who bridges over; hoxovevomotxevahe, m., similar to pontifex. Haônavamotxevahe, m., intercessor in prayer; mēstomotxevahe, m. in explaining; meavomotxevahe, m. in giving.

see
Thamian
see p. 874a
 medicine, hesēoxz, m., drug (from heseoh = root); hesēoxz or hesēoxz = parts of root or roots. This term does not imply the sense of mysterious, it ref. simply to m.; chesēoxzeve, it is m.; vēhohesēoxz, white man's m., drug; vokomhesēoxz, quinine; voomhesēoxz, white m., found near water, used for sores; hēyaesēoxz, cough m.; xoemazenazistoz, eye m., salve; eschesēoxz, eye m. (to inject); hesēoxz zevešhahenohestove, rubbing m., liniment; hesēoxz zevešenšeraxistove, gargling m.; hesēoxz zevešoom'nistove, cathartic m. Following are Ch. names of medicinal herbs, for which we hope to give the botanical terms in a special appendix on fauna and flora. Moxšen, moxšensz, is a common term given to aromatic herbs especially of the genus Mentha. Emoxxseeve, it is an aromatic herb; ononevonsce-moxšen, marmot aromatic herb; mochemoxšen grows on mountains and mampemoxšen near water, both are aromatic herbs; veoxcemoxšen, pungent aromatic herb; nākoemoxšen, bear aromatic herb; meemeaton, juniper leaves or sprays; meškahesz, moss (?); seozemhān, "ghost" melon (cucurbitaceous plant with prostrate stems and small round fruit the size of an apple); maxesēoxz, big root m.; mozenist, used for head ache; hetonehesēoxz, bark m. (inside bark); hoxemchesēoxz, bitter m. used for snake bite; mohēnohamesēoxz, used for horses; mozeonsz, m. used to activate flow of mammary glands; mātamhae, m. used to produce secretion of the salivary glands (by sucking it); mahesēoxz, m. used in dysentery; veoxchesēoxz, aromatic plant with bitter taste, used for insect bites; šišinovozhesēoxz, veoxchesēoxz, hoxemchesēoxz and some others are combined for snake bites; heemotomazistoz, herb used for perfume and m.; hetamistoto, plant whose leaves and berries cause sneezing; hōaseon, species of cedar (used in incense); vehooxz, medicinal herb dried and braided and used as incense; hekonemoxtaen, edible root also used in infusions; moxtaen is the wild turnip; hestamōkan, a m.

herb used by the "Contrary" band ("hoxnókavo eoxchox-nokavhaeneo", the reverse ones cook, boil it in the "contrary" way; see reverse, contrary), it is put in the boiling soup or water with which the "reversed" dancers asperse their naked bodies with apparent immunity; otatavhesēoxz, copperas; hohonaemaz, lit. stone excrement, a gelatine substance oozing from rocks in the mountains; vanovàn, powerful herb, producing bleeding of nose, used in the Mashoom (lodge of the Contrary ones) and growing in the Colorado mountains. Some herbs and berries are used as ingredients with other medicines; such are: menoz, wild, choke cherries; exovavosz, m. plant (root is called heacess); nàkoe-staazemenoz (elderberries?); macemenoz, red berries (different kinds of berries are called by this name, both in Montana and Oklahoma); henen, seed pods of the wild rose; homen, bark (inside) of elm tree used for medicinal tea; vesceehemeno hesozeva, mulberry root (close to the ground); naevosz, m. herbs (used in ablutions).- Nahesēotan, I prepare m.; namhaesta hesēoxz, I swallow m.; cpevseoma, it is efficacious (as m.); nazhesēom, my m. (treatment with drugs); heszhesēom, one's m.; nazhesēotam, my m. (a special root or drug); heszhesēotam, one's m., drug. Vešhēseo, m. bag; maheonevešhēseo, mysterious, sacred m. bag; nisimēnevehaneo, m. bag (occult), bag in which the demon or m. power giving spirit is kept; navešhēseo, my m. bag; nivešhēseonan-oz, our m. bags; hevešhēseonevoz, their m. bags; maheono-soestoz, m., sacred dance; ovavosohestoz, m., magic dance; ovaoneavo, m., magic drum; maheoneoneavo, m., sacred drum; nao and naetaneo, m. men (Ind. doctors); naevēho, white doctor; see doctor. Ononeovātaneo, organization of m., magic men, now extinct; see demon. Naenooxz, naenootoz (pl.), m. song (sung while treating the patient); maheonenooxz, maheonenootoz (pl.), m., sacred, mysterious song; zemaheonevsz, m., sacred man.

meditate, naēvetanona, I am meditating; nanoxtovetanona, I m., plan in the mind; namomaxometanona, I am meditating, musing; natoxetanona, I m., dwell upon, keep in touch with the mind; naēvetanona emecheševetto, I m. upon what I should do; naēveōhetan, I am meditating, considering, judging in mind; naēvetoxetanotomovo hešzistoz, I m. upon his word, keep one's word in mind; zeēvetanonaz, the one who meditates. *naēve - nanaz; I am peacefully meditating.*
meditation, toxetanonàtoz, momaxometanoxtoz and momaxo-metanonàtoz, m.

medium, see mediate; setov, m., middle.

meek, enonizeomae, one is m.; zenonizeomasz, the m. one; nanonizeomaetzovo, I behave meekly towards one; nanonizeomaetovo, I am m. towards one; see tame; inf. -nonizeom- = meekly, with meekness; eonanaxaesta, one is

ENGLISH-CHEYENNE DICTIONARY

MELON

m., peaceable; chekota, one is m., quiet, unassuming.
 meekly, see meek.
 meekness, nonizeomhastoz; nonizeomaetovazistoz, m. toward
 one; nonizeometanoxtoz, m. in mind, disposition;
 oanaxaestatoz, m., peacefulness; hekotastoz, m., quiet-
 ness.

meet, nahoechosan, I m. (intrans.), come to; nahoehoto, I m.
 one (coming to a person coming from an opposite
 direction); nahdehoxta, I m. it; nataomaovo, I m. one (at
 right angle), head one off, pass before him; naameox-
 zetovo, I m. with one (coming up to one); naameoxzeta
 (in.); natōeovo, I m. one (where he is), also collide;
 nahetōeovo, I m., come against one (as an enemy); nahe-
 tōeoaovo, I m. one (by rushing at him); nanhaēovo, I m.,
 collide with one; maatameo hemekonevoz etōeoaovāzet-
 tonsz, the locomotives collided; natōea, I m., collide
 with it, press under foot; namamovō, I m. together with
 them (unite); namamovhotāzheme, we m., come close, unite
 together; emamovonsz, they (in.) m., unite together;
 emamoveozensz, they (in.) m. together; meo ehoxseoz,
 the road meets, joins, q.v.; meo zenxhoxseoz, where the
 roads met (before, further back); zexhoxseoz meo, where
 the road meets, joins; zistahoxseoz meo, where the road
 meets, joins (ahead); zēmamoveoz, where it meets, comes
 together; ohe zēmamovoom, where the river meets (lit.
 mouth together with), said when the place of conflu-
 ence is farther up, from where the speaker stands; see
 mouth. Namamovanō, I make them (in.) m., I join them
 together; namamovananoz, I make them (in.) m., bring them
 together; emamovaneo, they are met, united; emamovmoe-
 ha, it meets together (a body of water); emohōoxzeo, they
 m., gather together; see gather, together; emātatame, it
 is m., fair, acceptable; namātatamo, I deem one m., ac-
 ceptable; namātatano, I make one m., acceptable; esaa-
 votaehan, it is not m., not becoming; esaa votahe, one is
 not m., becoming; nametōtō, I m. (before him), in battle

meeting, mohēoxzistoz, a m., gathering; etosemohēoxzisto-
 ve, there will be a m.; esaamohēoxzistovhan,
 there is no m.; ēšēnemohēoxzistove, the m. is ended;
 emonemohēoxzistove, the m. is just opened; see gather
 together; mohēoxzembhāo or ēszembhāo, m. house; mamovazi-
 stoz, the m., uniting; tōeovazistoz, the m., opposing,
 colliding; see meet.

melancholic, see depressed, sad.

mellow, etahekasetto, it is m.; chekatamano, it is m.,

soft (sp. of weather condition, as in spring).

melodious, epevenonenov, it is m.: see sing.

melody, expressed by suff. -nonistoz; see sing, song.

melon, mhan (has a pl. meaning); emhāneveo, they (or.)

are melons; heovcmhān, yellow m., musk m.; nxo-

inf. -saamomenov - =

defructing mel. forbidding
 saamomenovomox + astoz

nahôpôha, I m. by heat: chôpôhe, it is melted (by heat: nahôpôhova I am melting (doing it with heat): hôpôhovátoz the melting fact: hôpôhovákaameis one from.

nakestâenor - I am a m. a br. belong to

nakestâenovoevo = I have (or make) them as m. branches
nakestâenovevo = I gather them, or grow them as m. branches

ENGLISH-CHEYENNE DICTIONARY

MENTION HAVEN.

meveo, another name for m., water m.; seozemhân, a kind of wild m. found in Oklahoma, with spherical fruit the size of an apple, but not edible; namevo mân, I eat m.; eosezemaheovstav, m. color; see color.

melt, rad. -hòp- ref. to melting; chôpeoz, it is melting, perspiring; chôpetto hestast, the snow melts; ematxpevôva, it melts, dissolves by means of water (as sugar in cold or hot water); epoeôstâta, it melts off (from heat); choxpeôstâta, it melts (by heat); nahôpea, nahôpeosan, I m., relent; see dissolve, spare; namatxpevôvana, I m., dissolve it in water; chooneoz, it is slowly melting away, said of snow when thawing; evhâta amsc, the lard melts; nahôpész, I m. it; nahôpého (or.).

member, navestax, I am a m. (ref. to warrior bands); nistxexo, my co-members; estxexo thy co-m.; hevestxexo one's co-members; choxszen, one is m., joins; see admit, join; navessetan, I want one to be with (a m.); masz zehetâeoxsetto, one of my members, parts of my body; ninistxnoemâzhemâ, we are members, are all one together; ehaestoetovahe or ehaestoenahe, one has many members (Ger. Familienglieder).

memento, hovae zevehessemeetanoxtove, something by which remembrance is effected, also memorial; see memory. [keeping in mind.

memorize, nahessheneenova tôetanoxtovâ, I m., know by memory, tôetanoxzeva, meetanoxxeva; the first ref. to

keeping in mind, while the second ref. to remembering; tosetôetan, m., Ger. Gedächtnis (subjective); meetan, m., remembrance (subjective); toovetanoxtov, m., the keeping in mind; natoovetanotovo, I keep one in m.; natoovetanota, I keep it in m.; meetanoxtov, m., the remembering; exavonetanov, he has no m., is forgetful.

menace, see threaten. [shown.

menagerie, hovân zeoxcevestomanevoss, animals that are mend. naevhapevanen, I m., repair, make better; naevhapev-

ana, I m., repair it; naevapevano (or.); naevhapevanomovo, I m., repair his (in.); nazeoto šeon, I m. the cloth; napoen, I m. (by sewing); napoenoto, I m. it (or., by sewing); napoenoxta, I m., patch it; see patch; ehotâva poenohestovâ, she won (the prize) in mending.

mendacious, enizeheoneve, one is m., a liar; see lie.

mendacity, nizeheonevestoz.

mendicant, see beggar, beg.

Mennonite, Maevehô, red-white-people, also = Germans.

menses, nhastonestoz; from -nhasto- = forbidden, tabooed (religiously or ceremonially); see forbid.

mental, expressed with suff. -tan; see mental m. in Ch. gr.

mention, letter "n" when infixed after the pronominal

pref. ref. to that which has been mentioned before; namxeatamo, I m., touch him; mxeatamazistov, m. of one (obj.); nanooxtosesta, I leave it unmentioned, un-

zehesztâetôsz mavetoreva, a m. of the body

nasz zevens-hetâenorbôeme mavetoreva

no-phantom (no = objectivity) He more
right of one, when I merely see him
share-utōm sohestava, by more such
cases, appearance = false app.

ME59

topotamie
tovezeomē

bring him into a bad mess, before
 -anona- =mixed up; eanonane, it is messed, mixed up together, mussy; see mix; zeanonatto, a m., disorder, mix up; eanonoŋeeta, he acts in a disorderly, messed up way; eanonamaneš, he messes, mixes up together, confuses: *ahanotapānistoz, bad m., hopeless, dirty, messy disorder*

message, hošō, m., tidings; nahozeemo, I send a m. to one; *jumble*
 nanxhohozeemo, I have come with a m. for him; na-
 hoestonaovo, I send a m. to one; ehošōneheve, it is a
 m., tidings; also hōtaheo, m., story; hotonazistoz, m.,
 information; see inform.

messenger, zehotonovaz, the informant, m.; hehōtahaneo,
 the m., teller; ehehōtahaneoneve, one is a m.;
 hoze, m., servant; nanxhethozeoneve, I am a m. (from
 one); natahozeto, I use him as a m. *for duty*

Messiah, Maheonxōestaansz, the Anointed-one-of-God.

messmate, zevesseanamazessō, the ones who eat together,
 in company; zeto zevesseanamo, this one is my m.

metal, makūt, a piece of m.; emakātaeve, it is m.; this
 term is also used to designate iron; heovemakūt,
 yellow m., brass; hekonemakūt, strong m., steel; vokome-
 makūt, white m., silver; vehonemakūt or maemakūt, chief
 or red m., gold; hetoxkonemakūt, thin m., tin; emakāta-
 evstoon, it is made of m., iron.

metallic, etoxzeevon, it has a m., clinking sound.

metaphor, the Ch. are fond of metaphors and often used
 to speak of an animal to characterize a per-
 son; this was especially the case in pr. names; see
 name. *metamorphosee see under trans - p.*

mete, see measure.

methinks, see meseems.

method, inf.-senoma- =without m.; esenomahozeohe, one
 works without m.; see capricious, particular;
 inf.-oxcheše- denotes "according to custom, m.". Ze-
 oxcheševovistomosanistove, a m., system of teaching;
 zeoxcheševostanehevstove, the m., system, way, manner of
 living. *toxtomone - without m., see "random". For "random"*

methodical, see particular. *without care, aim, direction in methodical*

Maheonxōestaansz
 Michael
 mica, ova
 also ref. to mid-
 crystal like
 substance, see
 under arrow
 p. 65 d.
 roxpeōvāe
 3oreiēōvāe3
 Mexican, Mešeēsevēho, hairy-nosed-white-man; Meško, M., as
 pr. name; emešeēsevēhoeve, one is a M.; Mešeē-
 sevēhoa, M. woman; zexhestanovevoss Mešeēsevēho, where
 the M. live, the land of the M.

midday, setovešēva; esetovōsena, it is m.; esaaēšsetovō-

senahe it is not m.; etaase-setovōsena, it is to-
 wards m. *inf - tō - in the very middle of, at the moment (ref. to time)*

middle, setov; setovešēva, the m. of the day; zehēšcam's,
 in the m. of forenoon; mxhom's, when it is the m.
 of the afternoon; esetoveve, it is the m.; zesetovev'sz
 hoxzz, the m. tree, the tree forming the m.; setovoom,
 mid-heaven; setoveohe or setovōma, m. of the river; se-
 tovōceme, the m. of the woods; setovemaxeva, the m. of the
 wood; hevenha hoxzz, m., center, marrow of the tree; se-

704 a - see also under dimensions, size
especially 832 p - gen. form.
Measure, v. - natāwāno heixem zehetaz. I m. hi rock, (length)
" " zehetōta-āzenaz, " " (opening)
zehetōta-āzenaz = its mouth, opening, hole, sleeping place, etc etc.
tāwāno zehetāsihoxtas, I m. hi leg (below knee)

tota-āzenas = it is made, given, etc.: *ma-āzena*, etc.
nataēvāno *zehetāēkoxtas*, I m. hi leg (below knee)
 " *zehetāenoma*, " " thigh

{ *Zebratocnaris*, — He thinks. Mine's arm
 { " " " " — " " it has
 { " " " " — " " it has

" Zebitose-naevaz' — the length of one a
 " Zebitose-naevaz' — " " of the same

szekesszékhez' került át, leng. 16/70 woman; dron
a coat, parent, shi

{ gehestactig' heroldat, langt-lyf
- { gehestactig' one's coat, pants, shirt
 + mees / head

" zeketäo zehes "one of head
" its length of

" zeketo'ezoz' hemocau "the length of shoe

nanimaactāevans, 1 m. around one
nanimaactāevahomoro kexheteatator. 1 m. around
his foot (quite)

his foot (rusty)
Kauy exstouche sitaxcera eveie-xanoretā evahen
carpenter with line measure straight

carpenter. with long measure
 41 taxico eipoucaso gercio. x anore. taxico in troy
 the line the stretched. with which the skin is straight
 the line the stretched. with which the skin is straight

istounstovā staveie moktave-tāevaken, or staveie
moctave-tāevaken, with ink br. m. b. a. black

natā vaccaus, I m. huius uel.

More Infixes, following p. 560b
Infixes

Indices

- nep- and -neep- refers to arching, crawling, enepōxta, -cranes
 (He need to use it. ... building a house method

- *senoma* - shiftlessly, thriftless, drifting, lacking method
 - *tché* - and - *tshá*, hold back, refrain, curb (*tshé* ref. to process
 on, - *tshá* - = on a cond., state (e.g. - *tshá*) sheet or printing

on, -tka- = on a cond., state
-nhestar- that kind, be like (referring to) zhestar-printing.
- " "vono, that " (s) object)

— "vuno, that (of object)
jeēmha-e-nheetar, all of that sort, kind
seēmha-e-nheetar, all of the like [mhātasta-nešetanoxtora
seēmha-e-nheetar, all of the like (of object) in p. 4th]

zeēmhaenhestai, all of that sort, kind
zeēremhaenhestai, all of the like [māhata-nešetunokto
-tāta-publicly, tāta-mhāvōeoneve, in public sight [in p. 31
virmöcū. Knowing how

- taxa- publicly, taxa- mha about nature
- naxe- and -nonaxe- = possibly, vermögen, "knowing how"
- ex- possible contingency: similar to old English "ken"

cont. to be able to... see under. 7000

- eževe - with fear, shrinking from
- laadzov - "no fear, boldly: es a eževatonov, they shrink from it"

raadzeve - "no fear, boldly: esaa'zerazomni",
not from it
see next page.

see next page 704b.

with: enomuche- (or enuchche-) komo meo, he, hardened (in bread)
enomomomomeo, it is granulated like, baked: mapiom.
I empty it (or.) artificially. vepōemehā, empty it! ehavomom
it ~~does~~ look spoiled, bad: pen'uhōo esōmatanāve, wheat is still in
the m. (not yet ripe)

Infixes, (continued fr. p. 704a)

This (see back page bottom) -ēzere- not to be con-
fused with -hezera- = in spite, retaliation,
spirit of vengeance.

-eshā-matā- (with suff. o for inor. and -eta for
org.) ref. to very hardened, tough
"hard-boiled, rigid, unyielding, callous etc.

-rhane- merely, transiently: related to the verbal
suffixes -vaeu(o-a) expr. short while, transi-
tory, at present, presently, not abiding, permanent
or actually so, simply, just for the moment.

-ova- magically, miraculously. ovašinatamahestō
miracle of grace, mercy.

-hesta- to reach at, within reach of: become, contracted
in rapid speech as nahietatōxta = nahestx, ōxta

-maxetam- in abundance, fullness (ref. to height)

-maxeotam- in great depth

-po- ref. to open space, Morufare (on surface), the
one "po" is often reduplicated to designate
the "more than one". Kapoenuomero, I make
room, space, i.e. on the ground: esōpoota
esōpoota, there is still room (always ref. to
more or less flat surface.

-nhastom- checking, curbing, control, relax: eevha-nhastoma, most
back to control of his feelings.

-eaa-nhastom- to indulge, get slack, lax

-nitā- in a different way.

-tonse- by means of: nohas tonš hpehestorā, by any
means, way & work.

-momekane- draws, coils together in irregular fold, related.

-momaane- sinuous, serpentine

-eatonetokta- indifferent, careless, eeat outskit agto, he.
cares not about it, deems it indifferent
leaves one unconcerned about it (Continued p. 737b)

*hetovahestoz, as suff. denotes might = "all that is in me"
 sense of power, Vermögen, zeaxtohetahetovivan,
 with all their might...*

tovēson, m. finger; totāsetov, straight thru the m. (in line); nanokaemaena, I fold it in the m.; enokaemaeha, it is folded in the m.; see fold. The sound of "m" often denotes "m."; naamstoe, I "stand in the m." = I sit; etomōxtoe, he sits up (from a lying position); eovšemeoz, he lies down (from sitting position).

midnight, set'tāeva.

midst, expressed by inf.-tōov-; tōovetto, amidst, among, in between; tōovetto zehetaēz, in the m. of us (where we stand).

midsummer, setovemeaneva.

midwife, toenova; etoenovaheve, she is a m. etatoenovaheve.

midwinter, setoveāneva, m., usually means New-year. to set a m.

mien, zeheshiens, as one's countenance is; ehetoaene, he has a happy m., face; see countenance, face, appearance.

might, as imperfect of "may" see may; nexovastoz and tonexovastoz, m. (Ger. Vermögen); hohātamahestoz, m., power (Ger. Gewalt); exoētastoz, m., executive power;

exhaustoz, m., ability; toneōsanistoz, m. to prevail; exo-sanistoz, m. to overcome.

mighty, ehohātamahe, one is m.; ehotoanahe, one is m.,

dreadful; zehohātamano, that which is m. in appearance and being; zehohātamahez, the m. one; hohātāmāzhe-

tan, a m., powerful man; ehohātamaesston Maheo, God creates mightily; ehohāmoxta, one is "m." sick; inf-

-hohā- or -ohā- = very much, intense, m., powerfully

mild, rendered with inf.-nonizeom- = gentle, m., good-natured, tame, kind; enonizeomae, one is m.; enonizeom-

staha, one is m. hearted; enonizeomeōsz, one speaks with mildness, kindness; ehkotae, one is m., quiet; ehketa-

mano, it is m. (of weather); nonizeomhastoz, mildness; hekotastoz, mildness, quietness; see soft;

mile, tāeo and tāoheo; noka etāeoneve, it is one m.; noka esaatāeonevhan, it is not one m.; nixa tāeoneva

ehōseha, it is one m. long, distant; noka tāoheoneva etazōso, it is one m. distant to it; nixa tāoheoneva

ethāeso, it is two miles in length; naha tāoheoneva etāxtanitōmoeha, it is three miles around (a body of water); zehešhota nixa esaatāoheonevhan, it is not two

miles where it is (sets); nixa tāeo ehōsta, it is two miles high; tanšhaesto-ametāoheoneva, four miles; ha-

esto zetašetāoheoneve, for a distance of many miles.

Miles, (General), Nākoeszehena, Bear-coat.

militancy, meoestoz; emeoe, one is militant, waging war.

milk, v., navoetanhanoham, I m. (an animal); zevoetanhanoham-

hamsz, the one who milks; voetanhanohamestoz, the milking; nahevoetanhanoham, I m. her (animal); ēšveo-

tanhane, she is milked: see breast: also page opposite 704 b.

milk, n., matanā [matanan, breasts]; emataneve, it is m.;

mataneva, with, in m.; namatanaeme, my m. (not of own

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esōmatanavōito, still needs

milk, hangs to the breast

esōmatanavōito seomokōme

one counted as such

MILKER *in head* ENGLISH-CHEYENNE DICTIONARY

ENGLISH-CHEYENNE DICTIONARY

body); hematanaeme, one's m.; natanan, my m. (breasts):

hetanan, her m., udder; eponoevetana, she is dry (of
m.); eponoe she has no m.; emepexo she has m.; the

- word map =water which is drunk, hence the application

to the secretion of m.; ehaaneho, she has an abundance of m.; see breast, suck. Seameo, Milky Way; heko-

zeameo, branch of the Milky Way.

milker, zevoetannahansz, also zenevoetannahansz, the m.
mill, peeneoneva navešepeena, I mill it with a m.; eni-

maesevo, it is milling, flows in circle; peenene-
 -ehene = stone also hohonapāneo: epeenene-yohonaeye

it is a m. stone; pēneo, coffee m.; peenenemhão, flour

m., also penhõeinhão, flour house; axaxtoz, old Sota
word ref. to a kind of m. used to grind corn.

milller, vèho zeoxcepeeno penhòo, the white man who

millet, heovemóesz, yellow grass; eheovemóeve, it is m.

million, vonhoestonstov, lost in number; noka vonhoes-
 ----- tonstove one m: the exact term would be: matd-

toha-matòtnó-maxematòtnoe =ten times hundred times

thousand.
millstone. peenevohona.

mimic, see counterfeit, imitate.

----- ceaso, I m. one (or.); navesohaeoxz, I wall

mincing (with short steps). *menoclauxora*
mind v. natoxetan I m. pay close attention to: natoxe

tanotovo, I m. one; natoxetanota, I m. it; naamàta,

m., obey it; naamatovo, 1 m., obey one; nha zetoxetanov
the one who minds; nha zeamatasz, the one who minds

obeys; esaa-amàtahe, one does not m., obey; esaatoxeta

hetan, I m., am on my guard; see beware. *see p. 720*

mind, n., matšetan, matšetanoxzeva, the m.; tozetan, toxe
tanoxzeva, the m. (attentive to something); nòtove

tan, nòtovetanoxzeva, m., that which apprehends, grasp

mentally; nanotovetan, I grasp with the mind, natnax
eoxceevhavešhoeoz natšetanoneva, my evil comes back to

my m.; nanitavetan, I am of different m.; natōetan,
hear in m.; exēetōetanotova hear him in m.; ehaztove

and tan, one is of two minds, double minded; haztovetan, ha

ztovetanoxzeva, double m.; naztovetanoxtoz, double
mindedness: navonetan, I lose in m., forget; nameetan

it comes to my m., I remember; suff.-tan denotes any

the thing "minded", of the m., suñi-zesta -minded, also
called in m.; ešivazesta, one is mercifully minded; ehav

sevetan, one is evil minded or feels bad in m.; napev
azesta I approve of it (in m.); eononisetan, one i

foolish minded; econonovetan, one is of doubtful m.

does not know well; namēhanesevetanota, I was minded
to do it; namēstomevo natšetan, I open my m. to one

not one - never mind if, see $\frac{1}{n}$ it over

... 100 ...

disfranchisement

...with one ...

note one judge

vovònešematšetan, a m. of helpfulness. *etaxetan*
mindful, etoxetan, one is m., thotful; toxetanoxtoz, mind-
 fulness; natoxetanotōen Maheo, God is m. of us; *etoxetan*
 nioxcevistūmaen oha toxetanotovo, he does help us, if
 only we are m. of him; zistōetanotomaz, we being m. of
 it, keeping it in mind; zetoxetanoss, the m. ones; ze-
 toxetanotoss, the ones m. of it; zetoxetanotovóss, the
 ones m. of him; inf.-toxetanona- = mindfully, with thot-
 fulness; natoxetanonavhozeohe, I work with thotful-
 ness; etoxetanonaveōsz, he speaks mindfully.

mindless, esaatoxetanonahe, one is m.; esaahēhetanoxto-
 vé, one is m., thotless.

mine, -v., namenōn, I m.; zemenōnsz, the one who mines; me-
 nōnistoz, the mining; namenoha, I m. it, dig it up;
 namēnoōvsan, I m., dig by means of water; namēnoōvoto, I
 m., dig one up (by pouring water into a burrow to
 force out its occupant); namēnoōvoxz, I m. it (by means
 of water); makāt eoxcemenohē, iron is mined; see dig;
 zemenohēstove makāt, an iron m.

mine, (pronoun), nazhotoz, m., my things; nazeoxz, my pro-
 perty; nazhov, m., what belongs to me; zeaenom, that
 which is m., which I own; zehešheszhovetto, for it is
 m.; naheszhovaováz, I make it to be m.; namāaena, it is
 all m., I own it all; heto mxistonestoz naheszhov, this
 pen is m., I have it for m.; when "m." is used (in
 Eng.) for a substitute for "my" with a noun, as, "his
 friend and m.", the noun must be repeated in Ch., thus:
 heves'en na zeheves'enetto, his friend and my friend;
 when the noun is in it need not be repeated, thus: he-
 mxistō na zeaenom, his book and m., lit. the one I own.

miner, menōnevōho, white man m.; zemenōnsz, the one who
 mines.

mingle, see mix. inf. -nitav- = together with a, one part with of a whole
minify, nazceana, I m. it, make it smaller; *emhanitavē, bec. m. a compound*
 nazekstana, I
 m. it, make it shorter; both terms ref. to real ex-
 tent or size; see slight.

minimize, papass nasaahesseztohe, I m. it, think nothing
 about it; papass nasaahessestamo (or.); nivé-
 ahanaxchesseztanov, do not m. it, think it not so very
 small; ehōveahanaxchesseztomovo heszhekoneozistoz, he
 minimizes one's strength, by mistake.

minimum, hooxzce; zehooxetaxceo, the smallest (in.).

minister, v., navovònešestoman, I am ministering; vovò-
 nešestomane-mātasooma, ministering spirit; na-
 vovònhestatovo, I m., am helpful unto one; nitavovòn-
 hestatovāzhemā, let us m. unto each other! Navovònet-
 hozeohe, I m., work with helpfulness; navovònethozeohe-
 tovo, I m. unto one (Ger. einen verpflegen); inf.-vo-
 vòn-, -vovòneš- = with benevolence, service, helpfulness;
 navovònetoého, I perform a service to one; evovònetoē-
 ta, he is one who ministers, does service; emehavovòne-

*Maheoneomoto-maheoneveit, Ministry of the Lord
emaheoneomoto-maheoneve, he is a m. of the Lord
-thome, has the rank of "*

toéhō zehāomeneziss, he ministered to the afflicted; emómātavočta, he ministers, in ceremonials, religious rites; navovōnetanen, I m., serve, prepare (as Martha was doing for Jesus); zevovōnešestomansz, the one who ministers; nha zevovōnhestatōez, the one who ministers unto us, who helps our condition; zevovōnetoéhaez, the one who ministers unto us, performs a service for us.

minister, n., maheoneēszevōho, sacred-speaking-white-man, m., clergyman, missionary; maheoneēsžhetan, maheoneēsžhetaneo (pl.), m., missionary, clergyman; maheonhetan, sacred man, priest; of the three terms the second one is best adapted; the last is used among the Northern Ch. The better expression is maheonhoze, maheonhozeo (pl.), servant of God or for God; this term is also used for ministering angels, hoze = servant, helper; emaheonhozeoneve, he is a m., a servant, messenger for God; nanxbethozeoneve Maheo etovevo, I am a m., servant of God for your sakes; see messenger.

ministration, vovōnešestomanistoz; vovōnetoéhazistoz, the ministering unto one; vovōnethozeohes-
toz, m., helpful work (Ger. Pflegearbeit); vovōnhesta-
tovazistoz, the ministering, helping one's condition;
vovōnetoētastoz, act of m.

ministry, maheoneēsžhetanevestoz, the being a minister, clergyman; maheoneēsžhetanistoz, m., body of clergymen; maheonhozeonevestoz, m., the being minister; eveāz maheonhozeonevstovā, one is in the m.

mink, xāe, xāeo (pl.) m. [xaon = skunk]; exāeve, it is a m.; voxpexāe, white m.; Xāea, She-m., pr. name.

minor, novs enitāetto, it is m., less important; novs nanitāzesta, I deem it of m. importance; novs epeva, it is of m., inferior quality, less good; esaaēšhaeae, one is a m., not of age; zetocaessō, the minors, small in age; suff.-es and -son designate m., young, when ref. to people and animals; hotam dog, hotames, young dog; eshovsta, it is m., inferior.

minority, txkomxestoz, the m., smallness in number or smaller number; zehešetxkomxevoss, since they are few, in m.

minus, novs or novōs, less than.

minutely, see particular.

miracle, ovavoētastoz; ova- = magic + -oētastoz = act, [performance.]

miraculous, eovavoētastove, it is m., a miracle; inf. -ova- = miraculous, magical; ovašivatamahes-

toz, m. mercy.
mirage, ehemātasoomaeha, it is a reflecting (as a mirror, water, etc.); oxhāehotāsz toxtō hēnehótātovā coxcevme mēp, when it is hot on the prairies, water is seen in the heat wave.

mire, hetanomaoxz, thick mud, soft bluish clay with which the Ind. children fashion animals; ōxenitamomaoxz,

semi-liquid mud, m.; oxenitamomaoxzeše, miry ground, place. *hešeevaxzeše, miry place*
mirror, amōmestoz and amōmazistoz; naamēmāz amōmāzistovā, I m. myself in a m.; see reflect: *exp. under see, p. 945*
mirth, ohazeonevestoz; hetotanevooomenestoz, m., happiness, blissfulness; pavohazistoz, m., good laugh; *was from*
 pevetanohazistoz, m., pleasure; epavohazesohestove, it is a cause of m.; eohazenovatto, it causes m., makes laugh. *bottom*

mirthful, eohazeoneve, he is m., a laughter; eohazenov, one is m., has the faculty to be gay, m., means also: there is a laughing: -hetotan- =happily, mirthfully.

mis-, as Eng. prefix is expressed by Ch. inf. -ox- =wrong; naoxtoan, I mispronounce; naoxtxiston, I miswrite; naoptxea, I miswrite it; naoxsezesta, I misjudge it; naoptstoonaorz, I misfashion, misereet it; naoxhestana, I take it by mistake; naoxsemo, I misallege concerning one, I mention one by mistake; see miss; naoxsetan, I am misled, misguided (in thot); coxseoz, one is misled; inf. -oxs- =else where. [advice; naoxsevatomoe, I m. misadvise, naoxsevam, I m. one; oxsevatohestoz, mis-]

misbehave, ehehetovanov, he misbehaves, is unruly; hehetovahestoz, misbehavior. *3 ehehetovanov, he misbehaves, who*
misbelief, oxsenietamestoz, wrong trust; *3 ehehetovanov, he misbehaves, who* *hevenietames-* *not misbehe..*
 toz, vain, false trust.

misbelieve, nahōveamātove, I m. one, believe in him erroneously; naoxsenietameno, I m., trust in him wrongly; nahōvenietameno, I m. one, trust in him in vain. [tonstoz, miscalculation.]

miscalculate, naoxthoeston, I m., count wrong; oxthoes-] *tozce-hoogintoty (m. article)*
miscal, naoxsevého, I m. one, call him by the wrong name.
miscarriage, nássestoz, m., abortion, q.v.; enássestove,] *it is a m.*
miscarry, see abortion. *Birth*
miscellaneous, anonatto, m., mixedly.
mischance, see misfortune.

mischievous, ehehetovanov, one is m., unruly, troublesome, prankish; *disorderly, refractory, disobedient, unruly*
 zehetovanessē, the m. ones (or.); *mischievous*
 etotonševe, one is m., harming; see spoil; ehāesenov and eohāesenov, one is m., troublesome.

misconceive, naoxsetan, I m., also naoxsehetan; naoxsezesta, I m., misjudge it; oxsetanoxtoz, oxsezastoz, misconception, misjudgement; naoxsetanoho, I cause him to be led astray (to make him m., err, to be misled). *under*
misconduct, enimoōta and enohévoōta, one misconducts, lit. acts aside, sideways (sc. from what is proper); nimoōtastoz and nohévoōtastoz, m., n. *odd "where was put"*

see "mischievous, unruly", ehehetavavān, speaks no solemnly, in misbehavior ehehetavōēta, acts misbehaving. nahēhetavavō, against one nahēhetavōēho, treat one with mischief.

miss, naoháéohetana, I m. fail to understand it; eoháéohetana, m. understand.
naaxstahaz, I m. throw amiss; naohá-átoov, I m. hearing him.

mismanage, esaaonohotake, he is a m. esaaonohotake, he is about
see absent, vacant is not judicious, wise, discreet.

MISKNOW

ENGLISH-CHEYENNE DICTIONARY

MISSION

ztastoz, oxsetamazistoz, misjudgment.
misknow, naononovetan, I m., know imperfectly; naononovo,
I m. him, do not know him well.
mislead, naoxsetanoho, I m. one (fig.); nanimoého and na-
nohéozého, I m., lead one aside; naoxseoz, I am
misled, led astray; nahōvenōsého, I m., deceive, delude
one, cause him to be deluded; oxsetanohazistoz, the
misleading one (obj.); oxseozistoz, the being misled;
hōvenosázistoz, the misleading, delusion; hōvenosohes-
toz, cause of delusion; ehōvenosohetto, it misleads, de-
ludes, deceives; navonšenaovo, I make one to be misled,
to err in the way; evonšenaove, one is misled, made to
err, to go the wrong way, be lost; nahestomenoxseoz, I
m., lead astray.

misnomer, áestomevehestoz, m., false name.
mispronounce, coxtotan, he mispronounces; oxtotanistoz,
mispronunciation.

misrepresent, eáestomhótahan, one misrepresents, tells
falsely; áestomhótahanistoz, misrepresenta-
tion; esaahetomhótahané, he does not tell straight,
true; saahetomhótahanistoz, misrepresentation, the not
telling true; esaatotapavemōstō, he misrepresents,
does not explain all well about it.

misrule, esaapavhoemané, he misrules, makes no good law;
esaapavenitáetsané, he misrules; saapavenitáet-
sanistoz, saapavenitáhestoz, m., the not good ruling;
ehavsevenitáetsan, he misrules, rules badly; havseveni-
táetsanistoz, havsevenitástoz, m., bad rule.

miss, expressed by inf.-é-; naézeovo, I m. one, do not
find, reach where one is; naézea, I m., do not find,
come to it; nasaaézevōxtō, I do m. seeing it; naézevō-
mo, I m. seeing him; naézena, I m., fail to touch it; see
fail. Nahaamooz, navenomooz, I m. it (feeling the loss
or absence); nashovenhaeno, I m., fail to catch him (by
hands); nashovanhaño, I m. catching him (with trap
snare); naohána, I m., drop it; naoháeno, I m., drop
one; naoháea, I m. where it is; naoháeovo, I m., shun,
avoid him; naoháctovo, I m. him (as in shooting); na-
háeta, I m. it; navoneoesz, I m., lose it; see lose; na-
noxzevatamo, I m. one, long for him; nasaaanitaovoheo, I
missed not one (or.), of all; našexoeoháea, I m. it, it
slips me; nanitxneoz, I m., come short, fail; nanitxne-
he, I m., have failings, shortcomings.

missay, naoxsemo, I m., say amiss concerning one; naoxse-
sta, I m. concerning it.

misshapen, etotonesta, he is m., crippled, deformed; zeto-
tonstassō, the m. ones (or.).

missing, ehovanē, he is m.; ehovahan, it is m. (gone, not
present); zehovančessō, the m. ones (or.); zeho-
vahan, the m. one (in.); see gap.

mission, meatovazistoz, the giving, sending. This term has

naixoeohaduo
I m. one in striking
stroke off by, slip by with stroke
see absent 711
naoháštov

not the Christian meaning for which the Ch. has no adequate expression; the word maheonemonhōstomosanis-toz is the next best, meaning: spreading abroad of God's tidings. Zexhessetovameatōs or zehešetovameatōs, the purpose, object of one's m., being sent.

missionary, maheonemonhōstomosanche or maheonemonhōsto-moheo, the one spreading abroad God's tidings; this term has not been used in the past but would be better for m. than maheoneōszhetan; see minister; maheoneōszevēhoa, m. white woman; nha zemeatōsz, a m., the one who is sent; maheoneōszhetan zemeatōsz, a m., minister who is sent.

misstep, naohāone, I make a m.; ohāonestoz, m., n.; hoxto-ētastoz, m., error; na hoxtoēta, I make a m., commit an error; nahooxta, I m., err; hooxtastoz, m., error, see stumble.

mist, zeēšeē, rising vapor, m.; anstaeš, m., light m. trailing in draws or depressions (at twilight); see fog.

mistake, see mis-; inf. -hōv- denotes "mistakenly"; nahōvēšetan, I mistakenly thot, I thot but it was not so; nahōvemeto, I give to him mistakenly, by m.; nahōvencoxz, I went there mistakenly (without avail, by m., under the impression that...., for nothing, in vain); nihōvenietameno, thou doest trust in him mistakenly [hōvenietamistoz, wrong, false trust]. Navoneš, I go by m., err to the wrong place; see err; aheto, amiss; aheto vazistoz, m., fault; nitxnehestoz, m., shortcoming, failure; nitxneozistoz, the making a m., shortcoming, failing; naoxseoz (or naeoxseoz), I am mistaken, muddled; naoxstoonaoxz, I make a m. in building, erecting, fashioning it; zeto eszehen nioxstoonaovo, thou makest a m. in tailoring this coat; nahōvenosēho, I cause one to be mistaken, to blunder, I delude him.

Mister, hoxtā, M., sir! Old term used by men.

mistful, maeno enxpōs, it is m., misty, foggy.

mistress, vehona, m., woman chief.

mistrust, nanišstahātovo, I m. him; nanišstaba, I m.; nišstahātotoz, m.; nasaanietamehenoz, I do not trust him; nasaamesēhaztahe, I m.; nasaamesēhatamohe, I m. one, do not think him open, frank; saamesēhaztastoz, m., the not deeming open, frank.

misty, maeno ehōs, it is m., foggy; eōaneha, it is m. (with fine drizzle); see mistful.

misunderstand, naononovetan, I m., do not know well; naoneevavātomon, I m., do not understand well; naoneevavātovo, I m., do not understand him fully; nahōvēšetan, I misunderstood, thot by mistake; nahōvenhessetamo, I misunderstood him, I thot of him with a wrong impression; nahōvenhessezta, I misunderstood it; eox(se)nistomon, he misunderstood, understood the wrong way; eoxsenešetan, he misunderstands, thinks the other

manipulating - nikan - eukan

na ve i t a e va o s e n e u t t o, he is my m., rule
 see pattern, example
 inf. -tō- (often so binding to, when vowel e follows)
 tō e n e e v a t s a u i t z = model: see copy, pattern, symbol
 also "image" (na tō s)

MOBILE

ENGLISH-CHEYENNE DICTIONARY

MODERATE

(for the dead); nšešenonistoz, the moaning song (for the dead); enistonevāā, the wind is moaning.

mobile, see move.

mobility, momoozistoz; see move.

moccasin, mocan, mocanoz (pl.); namocan, namocanoz (pl.),

my m.; namocananoz, our moccasins; nimocanevoz,

your moccasins; nahemocan, I have a m.; emocaneoz, one is moccasin; see shoe.

mock, natotazetan or natazetan, I m., have contempt for;

see contempt; nanasoého, I m. one (in jest); enasoé-

ta, one is a mocker; inf. -tohoxt- =with mockery, scorn,

jeer; natohtoxtōan, I speak with derision; etohoxtaeone-

eve, one is a mocker; natohtoxtaeztovo, I show mockery,

behave mocking towards one; emesaatohtoxtaeztōe, he

may not be mocked; natohtoxtōého and natotohtoxtōého

(repeatedly), I do m. him, cause one to be mocked; eto-

hoxtōéta, he mocks, acts as a mocker. Zetotazetanotova-

ta, the one who mocks thee; zetohtoxtōéhaez, the one

mocking us, causing us to be mocked; nahestōémo, I m.,

revile one (in words); zehestoémaezē, the ones who re-

ville us; natotonšenheto, I m., scorn one (in talking);

natohosohazetovo, I m. deride one; natohosohazeta

(in.); natohosohaz, I laugh provokingly.

mockable, emetohoxtaeztōe, one may be mocked; emesaato-

hoxtaeztōhan, it is not m., may not be mocked.

mock, zetazetan, the one who mocks; tohoxtaheo, m.;

etohoxtaheoneve, one is a m.; zetohtoxtōansz, the

one who mocks (in utterance); tohosohazeo, m., derider.

mockery, totazetanoxtoz, m., contempt; tazātoz, m., scorn;

tohoxtastoz, m.; tohoxtōéastoz, m. in acts; to-

hoxtōanistoz, m. in words, tohosohazistoz, m., derision;

tohoxtaeztovazistoz, m. towards one; hestoémazistoz, m.,

reviling; totōšemazistoz, m. in the sense of harming,

belittling, spoiling, ruining. *see way*

mocking-bird, haestošemeo, the many-voiced one; ehaes-]

mode, see how, manner, way. [tošemeoneve, it is a m.

model, rad. -ne-, -neš- =according to, after; zehēševosta-

nehevs zevēhōnevz naneševostanehevevo, I

m. my living after the chief's way of living; naneš-

ston, I m. after (in fashioning, constructing, design-

ing); for m. as noun, see example. *see*

moderate, nahaomosemo, I m. him (by talking to him); na-

haomosého, I m., appease one (in acts); omata-

he, one is m., modest, sober, frugal; omata-

vostaneheves-

toz, m., modest living; inf. omata-

=with moderation,

without excess, pretention; inf. -haomos-

=becoming

calm, appeasing; enšemeéé, it moderates, in the lodge

after it had been cold; estōno, estōneoxz, the cold

moderates, subsides [estonooz, it changes to cold];

etapoetonetto, the cold moderates, is subdued; eanōvat-

to, it moderates, goes down (of pain), also it recedes

tāma zehēstāvās
 after their mode, way

na e hāpēho. I came him to m., relent, relent, relent, no. I am
na e hāpēho. I came him to m., relent, relent, relent, no. I am

see lenient, forbearance:

lax slack, relent

moderate *mod. by inf. - nhastom - = lessen the intensity of, curb, check, allay*
diminish, reduce, restrain; keeping, holding under control: nahastomo-
has, I keep myself under control, moderate myself.

MODERATION

ENGLISH-CHEYENNE DICTIONARY

MOLLIFY

(of water); see subdue, subside; eneešeenaešeeoz, the
weather moderates, becomes warmer (from being cold); *in clearing*
nahōpsan, I m., relent, q.v.; inf. - nhastom - = m., slacken *(of clouds)*
to become less intense than it was; epevakamae, one is
m., slow, patient; see slow.

moderation, omatastoz, m., soberness, frugality, self con-
straint; haomosēstomosanistoz, m., the moder-
ating (in words); haomosēhazistoz, the moderating (in
acts); oanaxanestoz, m., calm; tapōēstastoz, m., the sub-
duing; hōpsanistoz, m., relenting; pevakamaestoz, m.,
slowness, patience; momaxometanoxtoz, m., deliberate-
ness; see moderate: *xxx x x x*

modest, eomatahe, one is m., moderate, not presumptuous;
zeomatasz, the m. one; see satisfied; ekōma, one is
m., chaste, virtuous; ekōmehēve, she is a m., chaste wo-
man; eomatavostaneheve, one leads a m. life, not preten-
tious; omatavostan, m., unpretentious person. *tah getrahoto-*

modesty, omatastoz; omatavostanehevestoz, m. in living, *large, big*
custom; see moderation. *show false modesty,*
feign modesty

modicum, hōvən, limited degree, a little.

modification, modify, see change.

modulate, see sing, tune.

modus, expressed by pref. zeoxcheše-; zeoxchešezistove,
m., operandi; zeoxcheševostanehevs-
tove, m., vivendi; see manner, way.

moist, ehekōva, it is m., little wet; ehāvomao, the ground
is very m.; ehekōvenoxz, it becomes m., damp; ehe-
stoneoo, it is m., damp; ehestoneomao, the ground is m.,
has moisture. See damp, wet. [kōvoe, it is moistened.

moisten, nahekōvoxz, I m., wet it; nahekōvoto (or.); ehe-
moisture, hestoneeš, the m., dampness; ehestoneeševe, it

is a place of m., dampness; zsaahestonemaochan,
where it (ground) has no m.; hoe zehestoneatamano,
land of m. *see zehestoneatamanochan, a land of*

molasses, paneaseo, the sticky-drawing, viscid; epanease-
oneve, it is m.; hānom-hepaneaseo, honey; panea-
general drought condi-

seoneva, with m.

mold, see form, frame; eotatavhotxēo, it is moldy, lit. de-
cays green; exavoxpotxaneo, it molds (white mold),]

molder, ematotxexoz, it molds, decays, q.v. [gets musty.

moldy, see mold.

mole, eszema, m. or gopher; zeeoensz-eszema, blind m.,
gopher; the term "eszema" is used to designate
glandular swelling. The Ch. avoid camping on ground
with mole hills, believing it causes scrofula. Hoxta-
vestoz, m., birthmark.

molest, see disturb, harm, meddle.

mollify, nahāomosemo, I m., appease one (by words); nahā-
omosého, I cause one to be mollified, appeased;
ehōpetanooz, he becomes mollified, relenting, lenient;
see appease, soften. *exoomoxta, feels m. satis-*

causes -
make tender,
soften, with
causes tenderness
their hearts are made
m. or to wilt.

also written by a. the verbal suff. -che or ache. as: naxisomachetov,
a moment, a moment, naxisomachetov, he does not allow it to
exist a moment. naxisomachetov, I explain to him in a moment
(in a few words); see under *parist*

MOLTEN

ENGLISH-CHEYENNE DICTIONARY

MONKEY

Moloch see *expl. in* *Stephen, p. 6*
Monox *adapt* *moment* *Monoton* *in large* *inabeo* *Monitor* *God*
molten, chòpea, it is m.; see melt, dissolve; zehòpehe
makät, m. iron.

moment, kasexov, short time; ohākasexov, a very short
time; ohākasexoveva, in a brief m.; momen, for a
m., a while, interval; eoxcemomenhoeston na momen eoxc-

haōna, he would read for a m. and then pray at inter-
vals; zheš, at this m., now; pref. zestš- = presently, at
this m.; zestševchōmemenotto, as thou now seest us;

zeheehōs, the m., time of day; hezezeha, now, at the
present. See instant; hotama, in a m., in no time; eve-
stov'netto, it is but for a m., is fleeting; evhanekas-
exov'netto, it is but for a m., for a short time.

momentarily, nšekasexoveva, for a short time; nšeninove-
xoveva, fr a short while. *suff. -vāeno = mom. a short while*

momentary, eohākasexov'netto, it is m., of very short
duration; vhanestovetto, m., merely fleeting.

monarch, maxeveho; emaxevhoneve, he is the m.; zemaxe-
vehonevsz, the m., great ruler; maxenitāe, m.,
great master, lord. See lord, master.

Monday, zeénemaheonešēve, when it was M., lit. after the
Sunday is ended; mataénemaheonešēve, the coming
M.; énamaheonešēva, on M.; eénemaheonešēve hiz ešēva,
today is M.; see day.

money, makät, makätansz (pl.); namakütaeme, namakütaemoz
(pl.), my m.; nimakütaeman, nimakütaemanoz (pl.),
our m.; nimakütaemevo, nimakütaemevoz (pl.), your m.;
nahemakütaeme, I have m.; nasaahemakütaemé, I have no
m.; nihemakütaemhemā, we have m.; ehemakütaemeo (or
-mō), they have m.; zehemakütaemessō, those who have
m.; nametanoz makütansz, I give m. to one; maxemakät,
big m., one dollar; oxemakät, half a m., fifty cents;
zevokomoao makät, m. in silver; māmakät, m. in gold; mxis-
tonemakät, paper m.; macemakät, little red m., pennies;
vessemakät, small m., change; vokomemakät, white m., a
dime; moxtaemakät, black m., five cent piece; emakütae-
vensz, it is m., lit. they (in.) are moneys; nahemakäe-
metan, I want to have m.; hemakütaemetanoxtoz, the
wanting m., m. greed; nametāzetanotanoz makütansz, I want
to be given moneys; makütaeva, with m.; ehevasetto
namakütaeme, my m. brings interests, lit. has younger
brothers.

moneyed, emakütaema, one is m., has money; epavemakütaema,
he is well m., well provided with money; ehaes-
toemakütaema, one is much m.; nha zepavemakütaemaz, the
one well m.; makütaemātoz, the being m.; namakütaemao-
vo, I make him to be m.; epavemakütaemetan, he wants to
be well m.; esaapavemakütaemaheo, they are not well
provided with money.

moneyless, esaaxahemakütaemé, one is m., is penniless;
ehaōvnova, one is m., penurious.

monkey, make (corruption of the Eng.); makevostan, m.

person (another name for m.); emakeeve, it is a m.
monkey-wrench, onimaoaneo and onimotaenitaneo, wrench, m.
and others; onimotaenitaneoneva, with a
m.; eonimotaenitaneoneve, it is a m.
monogamist, enoceeva, he is m., he has one wife; zenocce-
evassô, the monogamists.
monogamy, noceevâtoz, the having one wife. *see heart, on top of page*
monophonous, seetoanistoz, the pronouncing alike, as:
vêho, whiteman; veho, chief. *extmo Axô he saw the water monster*
monster, Ax-xeo, a m. living in springs and is atagonis- *zehele -*
tic to the thunder. The name ref. to an antede- *axe's son's*
luvian animal. Bones of the latter were found near a *he is of*
spring in the neighborhood of Cantonment, Okla., and an *the m. kind*
old Ch. (Romannose-thunder) told writer that they were *emefkanue*
the remnants of one of the Ax-xeo. These monsters *ax et coea*
would travel from deep springs or lakes to large *cover mud*
rivers and leave immense tracks wherever they went. *he being of*
Maehonhovàn, mysterious animal, m. of which the Ch. tale *a w. kind*
of the Pleiades says: "zistoseaseaovavôss zenxhóevôss
maehonhovàn zistaseéozevôss zêmaxemhâomochaz'.....
when they fled in fear from where they lived, from be-
fore the mysterious monster, who chased them across
the great body of water.....". Names of other
monsters were: hestanovahe, hàpanovahe (crocodile?)
and maxhàpanovahe: *emomotoxôu ax xeo, he is an ill born one, monster*
month, ešehe, ešeheo (pl. or.), moon, m.; nasz ešehe, one
moon, m.; nišešeheo, two moons, months. The Eng.
names of the months are well known and used by the
schoolled Ch., while the old names of the different
"moons" are being forgotten; see moon.
monthly, nistoha noka ešehe, m., every moon; nhastones-
toz, monthlies, menses. *-omoxta*
mood, can be expressed by suff. -tan; ehavsevetan, one is
in a bad m.; ehetotaetan, one is in a happy m.;
suff. -moxta ref. to physical feeling but also used
fig.; emomenomoxta, one is in an agreeable m.; esaamom-
enomoxtahe, one is not in a good m., humor; evenomoxta,
one is in a sullen m., humor; see bitter, sour. Taxa
zehexovomoxtas, let see in which m. he is, how he feels!
moon, ešehe, tãešehe, sun of the night (Ger. Nachtge- *17x cēēhe*
stirn); amēdnetto, mythological name for m.; voxce-
ešehe, m., crescent m., lit. crooked sun; nitāeman, ni-
tãešeheman, niešeheman, our m. (ceremonial language);
ešehe zêmonhōs, new m., thin crescent; ešehe zêvovēo-
xas, first half of the m.; ešehe zeevhaoxas, second
half of the m. (last quarter, in Eng.); ešehe zeevhazce-
tas, last thin crescent of the m.; ešehe zeonistakaes,
full or round m.; ešehe coxax, it is half m.; ešehe
eoeš, the m. begins to decrease; tãešehe (or ešehe)
emaneoxz, the m. is increasing; tãešehe (or ešehe) es-
hovemaneoxz, the m. is decreasing; hēmēn, a very old

moëe apopôpôevex, the flat-scooped-horned elk=moose

MOOSE

ENGLISH-CHEYENNE DICTIONARY

MORE

term now unknown (given to writer by Chief Littleman) ref. to the first appearance of the new m.; tæšše enenovax, the m. is late coming out; tæšše zënšeo, at the dark of the m., lit. when the m. dies; eotavonet, it is m. light ("m." is not expressed, but is self-evident); enhestoešeham, her moons, months are all, = she is ready to be delivered of a child; etæšenasôt-xó, she is in her sixth m., month (sc. with child). The Ch. had names for moons or months, beginning to count with "Seene" (October). Following are the old m. names: Seene, the Facing-into, when thin ice begins to form at the edge of ponds or rivers (in October); Hekonenes, Little-strong-face, heavier frost (about November); Max-hekonene, Strong-face, hard frost (December); Oxzæšehes, Little-racket (a racket used in the racket-game), about January; Maxoxzæšehes, Big-racket, February; Ponomäasene, Drying-face (March); Vëpozevešehes, Leaves-m., ref. to first leaves on trees (April); Poetančehes, (meaning not clear), May; Enanošehes, Planting-m., (May and beginning of June); Eomešehes, Fat-m. (latter part of June and part of July); Meanešehes, Summer-m. (Part of July and August); Mozæšehes, Breeding m. (second part of August and part of September); Tonoešehes, Fall-m. (Part of September and October). The names Poetančehes and Enanošehes were often given to the same m. Besides the above names were the following designating the main moons or seasons: Tonoešehes, Fall-m.; Enešehes, Winter-m.; Mazeomešehes, Spring-m.; Meanešehes, [Summer-m.]

moose, mæpe-moehe, m., water-elk. mop, óovaheo; ešvaha, she mops it; eahenšvaha, she mops, scrubs it.

moral, zeheššeonoevostanehevstove, correct, m. living; inf. -ono- = correct, even, with rectitude; ekōma, one is m., virtuous; onoevostanehevstove, morality; kōmastoz, morality, virtue.

more, mato, m., in the sense of the Fr. "encore"; na mato, and what m.? Mato nasz, one m.; inf. -amehosse- = m. and m.; eamehossešehes, he does it m. and m.; inf. -hosse- = again, m.; inf. -oham- or -hoham- and ohamet-o (detached) = m. than; inf. -hossolaham- and hossolahamet-o (detached) = much m.; ehossolahamepeva, it is much better, "m. good"; inf. -hëp- = m., beyond; ehëphëenšeo, they are m. (in number, seen); ehëphaestxo, they are m. (in number); -hëpstoe- (also detached) = m. and m. in a series, line; ehëpsta, it is m.; hëpetto, m. (detached); see comparative. Inf. -saaevha- = no m., not again; inf. -saaevhazešehes- = never m.; inf. -taze- and -tazešehes- = ever m.; hooxenoka, once m., for the last time; hooxenasz, one m. (for the last); mathosz or mato hosz, some m.; hëpaovazistoz, the being m., majority; ehëpaosan, he makes it m.; ehëpaosanetto, it is m., outnumbers, it

woriboud, eitanuotōz, bec. m. depressed cond. before death, dispirited.

MOREOVER

ENGLISH-CHEYENNE DICTIONARY

MOTHER

makes it m.; nihēpaovaonhemā, we are made to be m., in majority; nahēpaosan, I make to be m.; nahēpaoxz, I make it to be m.; nihēpaoxtovo, thou makest his (in.) to be m., in greater amount or number; ehovahan, it is no more; ehovanē, one is no m.; hovanēhestoz, the being no m. *na matōsonaovetto* [at the same time, further.

moreover, inf.-aaze-, aazevetto (detached), m., besides, morning, vōna, m.; mavōna, to-morrow m.; matavōna, when it shall be m.; zēvōna, when it was m. (past); zex-

hossevōna, the next m. (past); matāssevōna, the next, following m. (future); mavōna hetōeva, to-morrow evening; meovōna, early in the m., at dawn; zetohetoona, as soon as it is m.; hahānevōnaoxz, towards, approaching m.; zexhahānevōnaoxz, when the m. approached; matahahānevōnaoxz, when the m. shall approach; nahevōnaoxz zeham, I have a m. (see Isaiah 8:20); vō also vovoevō, m. star; evōeve, it is the m. star [evoeve, it is cloudy]; nanēhov meohotoxc, I am the m. star, star of the dawn; evō-neoxz, it is getting m.; navōnhoezohe, I work until the] morose, etaoven, he is m., surly; see sour. [m., dawn.

morrow, see morning; mavōna na mxhosseešēve, day after to-morrow; meovōna natatoseaseoxz, I am going to]

morsel, see mouthful: *hetxotatz-hi*, [start to-morrow early.

mortal, eoxxenēenov, it or one (of.) is m.; ešaānēenové, one is not m.; ehenēestove, one is m., has death;

esaāhenēestovettan, it is not m.; zehetāhenēestovetto, all (in.) that is m. *zehenāhestovetto*, that which is m. *that which is m.*

mortality, amenēestovātoz, m.; eohānēenov, the m. is great, there, is much dying, there are many deaths.

mortification, *omosemazistoz*, *omoseztovazistoz*, m., humiliation, vexation: *pari, hurt*

mortify, *naomosemo*, I m., humiliate (also implies malice) one by words; *naomoseztovo*, I act mortifying towards one. *inflicting pain, embarrassment, abash.*

Moses, Oxtovōdensz, Drawn-out-of-water.

mosquito, hōmā; hōmao evovozevoaxeo, the mosquitoes swarm, whirl around.

moss, mēskahesz; mēskaheoxaenistoz (?) *ekoxkake; ekoxkōene*

most, see majority; inf.-nanos- = m., highest; see comparative; nanosetto, mostly, principally; ehonoxox-

to votāzetan, he wants to sell m.; inf.-nocohā- = m., intense m. high; enocohātamahe, he is the m. powerful; inf.-honox- = m., the greatest amount, number: *honoxetto, most.*

mote, atoseneozistoz (as in the eye).

moth, evavaxcem, m., same as butterfly, *amokō, amokōce, amokōce*

mother, nākohe, my m.; nišq (male sp.), nišq (female sp.), thy m.; hesc, one's m.; nskan, our m. (incl.); *tanor, the*

zhescecz, our m. (excl.); nskaneo, our mothers; zehēhezē, our mothers; niscevo, your m.; niscevō, your mothers; hescēvō, their mothers; nāko, m.!

Maxc, maxceo (pl.), very old term for m.; zhescestovsz, zhescestovess

Most-high - God = topmost: zekoxchāckōōsz, the most high. Koxchā-keamsouene, highest heaven

(pl.), the one who is m.; nahesc, I have a m.; nahesc-heme, we have a m.; ehescceo, they have a m.; nahescenoz, I have her for m., or she is my m.; nihescenon, she is our m.; nihescenoneo, they are our mothers; nihescenov, she is your m.; nihescenovō, they are your mothers; nahescetova, I am one's m.; nihescetōeneo, we are their mothers; nihescetōevō, you are their mothers; zehescetōsz, I who am his or her m.; zehescetōez, we who are one's m. This can be said in Ch. because the mother's sisters are called "m." also. Zehescetōezē, we who are their mothers; nahesceton, I am a m. (to some one); nihescetonhemā, we are mothers; ehescetove, she is a m.; ehescetoveo, they are mothers. Nahescetan, I want a m.; nahescetanotovo, I want her for m.; nahescetovāzetanotovo, I want to be m. to one; nihescetovaz, thou art my m.; nihescetovazeme, you are my mothers; nihescetovazemeno, you are our mothers; nihescetove, I am thy m.; nihescetoveme, I am your m.; nihescetovemenō, we are your mothers. Nanōhov zehescetonetto, I who am a m.; zehescetonez, we being mothers; zehescetto, the one who is my m., or I having a m.; zehescetonō, the ones who are my mothers; zehescesz, the one who has a m. or who has her for m.; zehescez, the one who is our m.; zehescezē, the ones who are our mothers, or the ones we have for mothers; zehessc, the one your m.; zehesscē, the ones your mothers; zehescevoss, the ones having a m.; zehescevosē, the ones having mothers; zehescetōsz, I being one's m.; zehescetōevoss, I being their m.; zehescetovaz, thou who art my m.; zehescetovaziss, you who are my mothers; zehescetovazemenotto, you who are our mothers; zehescetovetto, I who am thy m.; zehescetovess, I who am your m.; zehescetovemenotto, we who are your mothers; naheškamō, naheškamōn (pl.), my m., sister to own m., stepm. or foster-m.; naheškamōnenoz, she is my m. (not own); naheškamōnetova, I am one's m. (not own); zehēškamōnetto, the one who is my m.; zehēškamōnetōsz, I being one's m. Hescetonettōha, be a m.! Hescetovehā, let her be a m.! Nitahescenon, let her be our m.! Natahescenoz, let her be my m.! Hescetovatahā, be m. to one! Hescetovatavoha, be m. to them! Nstahescetovaz, be m. to me! Nstahescetovazeme, be mothers to me! Nstahescetovazemeno, be mothers (or m.) to us! Hescetovāzeneha, be m.! Hescetōeha, let her be m. to one! also let me be his m.! Hescetoz, the having a m.; hescetovestoz, the being a m., motherhood; hescetanoxtoz, the wanting to have a m.; hescetovāzetanoxtoz, the wanting to be m. (to one, but object not expressed); hescetovāzetanotovazistoz, the wanting to be m. to one; nahescēvōemo, I count her as m., also; she is m. relation to me; nahescemo, I am m. with her; nihescemāzhemā, we are mothers

This is continuation of page 720b (back of this p.) concerning suff. ref. to actions of mouth, teeth or blowing.
 naonehaexta, I unite it with t.; nahouaorotexta, join in with t. - splin with t.; napeuexta, I grind it...; napauosexta, I chew the end of it; nahopenosexta, I chew it to pulp; navox-potototexta, I chew it white (runner, leather); nahetacexta, I suck it (as candy); panauenexta, I suck it (as a bottle); nanitōexta, I suck it (liquid) from; nanitōerexta, I suck from it; nahotxavotexta, I throw it about in mouth; nahetēpexta, I inhale, suck in (as from a pipe stem); napouaerexta, I suck it dry (liquid); namhaenexta, I pick it up with m. or teeth; (narouexta = I misplace it); ehece-matxaperōmotexta, dissolve in mouth; exaxanomo gemmaxg, chew tobacco; nanitotexta, I draw it from mouth or draw it out with m. or teeth; eevotexta, he is biting it; eueexta, he licks it (as animal); eneomaxg-look, himself-cow; endnerōmotexta, blow of (liquid); nahorhoumotexta, I blow it to cool off; natoōmotexta, I blow it warm; nahōspotexta, fail to "mouth" it (became rare, not done?); nahetexta, inhale it; suck it in; naasetexta?; eōxexta, tears with t.; kotavereexta: tears, break thread with t.; natataexta, open with t.; naoneexta, straighten it (with t.); na uhaexta, catch it with m.; eōmitotexta (- totoum) shake it (as a dog a shag etc.) chetāzenag, he proots, shows, with lips; na-assectexta, draw it with t. (as elastic, rubber etc.)
 naraxanoran - I munch (Intrans) confused not with naraxanor
 In all above suff. change is made when action is done on a flash: ehehoucōstexta: if freeze suddenly. etc.
 small p. 976 b: napevotexta, suck out it as an
 naraxanor. napevotexta, suck out it as an
 naraxanor. napevotexta, suck out it as an

united. zekēhetetanoxzeva, a he is m. zekēhetetanoxzeva, a
 his mind is. zekēicametanaonāto, a I am m. nahēicametanaonā
 a I am m.; naametanaonao, I make one minded
 1xgeametanaonazestatz, fleshly ~~as~~ mindedness (state
 thestōity " " (in behavior
 vastanherestatz, " " (way of living
 makeoneomotoone-ametanonazestatz - spiritual " " (state
 thestōity " " - behavior
 vastanherestatz " " life.

hetetanor

mouth. Action done by mouth (teeth) has a special
 suff- os an - (Hox ta - (Homo: see bite, ~~lick~~ lick, breathe etc.
 These suffixes are also used in terms of freezing q.v.
 namatorta, I smell it (namatomos); nasenenorta - (nomo)
 I gnaw it; naronenorta - (nomo) I blow it out; naane
 vortorta, I blow it down, naestororta, I blow into it;
 namixerōmotorta, I blow (as liquid) it; namesōōmotorta
 - (ōmotam) I blow it clear: also naosōōmotorta; nae
 ratōortorta - blow up and forth; also nahēamotorta, I blow
 up; nahēnerortorta and nahēnerootorta, I blow it open
 disseminate by blow; naaetortorta, I b. it & carry it away
 naohaserortorta, I blow fire (to activate it) nahetorortorta
 I blow fire, candle etc. out: naazerortorta, I blow it away.
 napōortorta, napopōortorta, I bite, chew it off. nahō'spōortorta,
 fail to work with mouth also nahō'ōortorta, have no power with
 m, teeth; naohaserortorta, cannot bite it. nahāpōortorta
 bite a large piece; nahāpōortorta I clamp it with teeth: nahāpōortorta
 I treat him (daddy) with mouth: naō'ōortorta, I blow it
 dry with breath; nahēkōortorta, I blow it wet ^(naohēkōortorta) just breathe
 naexonortorta, I peel it with teeth { naoneōonortorta, I
 tray; undo it with teeth: naonitōmaortorta, I take off bark
 or rind with teeth; naōexortorta, ston with teeth; naē'ortorta,
 break off with teeth; naaxorortorta, split it; naōonortorta, I bite
 on it: naeoneerortorta, I bite off (cylindrical object); naē'ortorta
 ēē'ē'ōōō, bite with sudden dart; enuxortorta, bite out, as
 insects, etc. in wood: naatortorta, I b. it by accident. eaham
 la, eahamomo, b. to death; etōtonortorta, spoil, damage
 by teeth; enatōortorta, the stench, (see smell) nahaximortorta
 I am familiar with the smell; nauchemortorta, I follow it
 smell; ehēkōonortorta: it freezes hard; enupamortorta, freeze
 snout; nahesēōstortorta; naaxanortorta, I champ it, it comes
 bites out (as nail, claw); naō'itōortorta and naē'ortorta
 drop out of mouth; old; nahōōortorta, I spew it out; naē'ortorta
 tortorta, I spit it out (print of mouth); nahō'ziskoneortorta,
 spurt out (as a jet) of m.; nahemortorta, I sprinkle, strewn
 m.; naēstortorta: I put it into (mouth). enūmotorta, I
 in m. (at corner) ehēkōonomaortorta, freeze, hard; eōxoma
 ortorta, the ^{ground} crack open; eōxamortorta, the ice cracks
 eōpōamortorta, ice breaks off; ehōonortorta, sound of ^{ground} from
 ehōāamortorta, sound of freezing ice; naōxortorta, break
 it open with teeth; naōxomōhe (-hota) (see crack)

(from back on p. 720 a)

all ceremony or motion
bars, the last on top of p. 799

together; hescewemazistoz, m. relation, the counting one as m.; hescewemazistoz, the being mothers together. Above examples may suffice. Verbal expressions for relationship are elaborate and reach more or less into thousands of different forms. See under "relationship".

motherhood, hescestovestoz, the being a mother, m.

mother-in-law, same as grandmother.

motion, momoozistoz, the moving; esaahemomoozistovettan,

it has no m.; naatonōvo, I m. one to stop and listen; namomooz, I make the m., proposition that

.... (new term); see move. *nana seze shaan, he makes eye go there*

motionless, inf.-meto- =to come to a standstill (with *uageneve*

purpose); nametonešeō, I come to a standstill *uhana, he*

still, on or above a spot; emetōn, it flutters above *pane, m.*

the same spot (as some hawks or flycatchers do); eme- *very use,*

tōesena, it (or., ref. to celestial bodies) stands still *a bud. doct.*

(from moving). Suff.-ō- =partly m., still, not moving *or do*

further; emomoseō, one stands at the same place mov- *or do*

ing; emeeō, one is in view, standing still; etahoeō, one

stands still (on horseback or wagon); etahoeōeo, they

stand still (from driving in a wagon, etc.).

motive, expressed by inf.-hessetova- =purpose, object, *utā: tōa*

m., aim; hena zehessetovaneoxzess, which m. have *utā: tōa*

you to go there? Hena zehessetovanahos nasaaheneeno- *utā: tōa*

ny, I do not know from which m. he killed him. Toneš *in death.*

nszemonheneenanon henaéz' zehessetova-hāomenheshaez

Maheo, some time we shall know the m. of God in giving

us adversity. *utā: tōa, the results of our action.*

mound, hohanenō, a small heap of ground for demarcation *hohanenō.*

(in ceremonials); zehoneta, a m., heap, pile; vós, *ground*

vósoz (pl.), m., mountain peak; vóseva, in, on the m.; *ridge.*

évóseve, it is a m. A Ch. tale mentions several such *hoholana*

"vós" as being inhabited by magicians, large slabs of *a m. of*

stones forming the doors, the entrance or door of each *come, see it*

being watched by mountain lions and powerful bears (a *hoholana*

metaphor for a strong guard of men); ātonomehetaneo, *for*

m. people, underground people. *hoholana*

mount, is expressed by inf.-é- =up, ascending; naévonēn,

I m., by climbing; naéoxz, I m., ascend, by walking, *hoholana*

going; naéēn, I m. by walking, stepping; eéax, one *hoholana*

mounts, by running, dashing; eéēs, it (or.) mounts, as- *rather, up, down*

cends, by floating motion; eéšeō, it mounts.. of vapor, *top of mountain*

steam; natáhoe, I m. and seat myself upon; natáhoenoz *hoholana*

(or -enotto), I m., ride him (horse or whatever the m. *hoholana*

be); natáhoeta, I m., ride it (vehicle); táhoestoto, m. *hoholana*

(horse); natáhoestoto, my m.; nitáhoestonaneo, our *hoholana*

mounts; nitáhoestovevō, your mounts; táhoenotxēo, *hoholana*

mounted warriors; táhoenotax (sg.); hetáhoenotxēmō, *hoholana*

his mounted warriors; táhoenotxestoz, cavalry.

mountain, hohona, hohonā (pl.), m., rock, stone, also pr.

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name for Rocky Mountains; hohonā zeamōes, chain of mountains; suff.-hoomen denotes "lateral sides meeting together"; eseheoomeno, range of mountains; escom, m. ridge, hill ridge; zistohoomeno, at or on the m., where the m. is; hohona ehāehoomeneta, the m. is high; hohonā ehāehoomenetao or ehāehoomenō, the mountains (or.) are high; vós ehāehoomeno, the m. peak (in.) is high; vósoz ehāehoomenonsz, the m. peaks (in.) are high; hohonaevhoomenoz, rocky mountains. Following are a few names of western mountains: Homāvē, Beaver Peak; Nāko-evē, Bear Peak (in the Black Hills, S. Dakota); Esevonevē, Buffalo Peak, Long's Peak (in Colorado); suff.-vē = tipi form; Oookoomenevós and Oookoomeneta, Bald Peak, Pike's Peak (in Colorado); Tōnevós (?); Hestatamēn, Shoulder (mountain ridge in Colorado); Honeevōsoz, Wolf Teeth (in Montana, southeast of Crow Agency); Pāvós, Powder Peak (in Montana); Maxeōxeaneva, Great Bluffs or Canyon; Šēn, jagged or castellated rock, also said of such mountains; Hohonahetaneo, M. men (pr. name of a band or tribe of northern Indians); nišcestan, m. squirrel, chipmunk; hohamos, m. side, declivity; nehamos, the back side of a m. (from where the speaker stands); hōhos, summit, top of a m.; zeénota vós, at the foot of a m.; hestsozeva, its foot, thicker end, base (said of things having a butt end); hohonāeva, in the mountains; motó, m. ash; qos, qsan (pl.), m. sheep (before the Ch. had seen domestic sheep); toxtoeqos, m., wild sheep (present name); meāzeqos, meāzeqsan (pl.), m. goat (now applied to domestic goats); nanoseham, m. lion; nanosehamson, m. lion kittens; mohēhya, m. magpie; nākoemošēn, bear mint (m. mint in Eng.) *Hoto-a-anoha Scott's Bluff*

mourn, naeometan or naōometan, I m., grieve; naeometanohō, I cause one to m., grieve; naōometanoz, I become mourning; naōometanosōho, I am the cause of his mourning; naōometanotovo, I want one to m.; nahesseōometanotovo, I m. on one's account; navesseōometanomo, I m. with one; naōomevooomen, I endure mourning, grieving; namemo, I m., weep over one; namemota, I m. over it; enšēševe, one mourns, moans (for the dead); hoe zenšēševetto, the earth shall m.; see cry, wail, weep.

mourner, zeōometanoz, zeōometanossō (pl.), the m., mourning one (ref. to the inner grieving); zememosansz, the m., wailer; zenšēševesz, the m., wailer.

mournful, expressed with rad.-oōom- =grieving and -ōometanona- =with grief, mournfulness; eōomenēhe, one looks, appears m.; eoeoma, one is m. (stative); eoeometanono, one or it is m.; enšēsevenov, it is m., wailful, also there is a wailing; eoeometanona-vostancheve, one is a m. person, enšēseven, it is a m. sound.

mourning, ōometanoxtoz, the m., grieving; oeamastoz, the state of m., grief; naōometanona, I am m.; -ōom-

Avōnāzedhe, Avōnāzistov and Foxpōimēnōv refer to Independence Rock

MOUSE

ENGLISH-CHEYENNE DICTIONARY

MOUTH

mouse, oxcēhes, oxcēseo (pl.). Oxcēhemeo, M. trail, pr. name. *juv.*

^{nawa}nszenan, our m. (incl.); nszenevo, your m.; heszenevo, ^{his} m.

have such a m.; eoxxetose-oxàzenao, they have wide

bad or obscene language. In ceremonials Ch. clean ^{anuanau}
their mouths before praying; zehoxeazenassô, the ones ^{by 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833}

hand); eokksezenaoz, one makes his m. to protrude, forms *benanan*,
it pointed; eozenaoz, he uses his

no, I open one's m. (with instrument); nahapàzenaoz, I
shut my m.; hàpàzenaoz, shut thy m.! Nanxpazenaos. I *must have*

shut one's m. (with instr.); napoàzenàno, I strike one ^{acc. c. (touched)}
on the m.; ehoàzenette it hit ^{acc. c. (touched)}

hole; enimažena, he has a twisted m. (at one corner); *map*
see lip; matoeoxzenon, corner of m.; natoeoxzenon, my *have's* *hoos-*

ger into one's m.; natoxpotóno heszeneva, I thrust, or strike into one's m. with anything pointed; natox- only possible

-otoxta (in.) and -otomo (or.); natōena, I hold it

hemen choenemotexta vèpoz, the pigeon brings a leaf in ^{mevo,}
its m. bill (the leaf only partly within the ^{mouth})

- it (liquid) with m., to clean it before drinking; if ^{not} ~~it~~ ^{one has} done ceremonially by a priest it is a symbolic act of ^{for me}

Food! Naénotoxta, I let, drop it out of my m.; naéno-
tomo (or.); see smue. Suff. -oom denotes "lateral" or

nahekoneomazenao, i snut my m. tight; nahekoneomaze-

... of ...

[Faint handwritten notes at the bottom of the page]

Had. - can
ref. to m. utterance
see utter
speak.
- to whom

Esad to tohan
very mera
does not come
out of his mouth

-monom - also
denotes "teen"
as monomeroson
may teen craw
as insects

emamos Rosta, lu
se naeva

the m. The arms m o
i u / - m o m o i e -

$\frac{1}{2}$ = moving,

he is. The arm.

be m. The finger

emo more ad.
Refect.

помощахъ.

est, moving
of the feet

Enclosed
is m. f. wind

in
in the
in the

iron rods
+ and 14

a cause of light

being being

per
amozzo

Esaa - 10
sheo, 10

not bad

de celestia

care in
is. and
in U

he m
he Germ
axa er

of a
could

tion or action; naaneecòno, I spear one; naaneestò-
no, I spear him instantly; easetoeestahā, it blows off
(from wind) in an instant; enovao, it moves less swift
than... (bullets, arrows, etc., anything dashing, having
great celerity); enševao, it moves swiftly; ehèpenše-
vao, it moves faster than; nahocohetovo, I come to one
with swift motion; navoneohetovo, I make him disappear
quickly; naaseohetovo, I leave him quickly. Namomoxta-
nen, I m. (trans.); namomoxtana, I m. it; namomoxtano, I
m. one (or.); zetóhešemomoxtanaez nimenešhocovon, as he
moves us we ought to follow him; zemomoxtan, the one
who moves it; zemomoxtansz, the one moved; namomoxtō-
mana, I m. it, make it m. (water, liquid); emomoxtōmeoz, it
is moved (liquid); emomoxtōmaha, it is moved, agitated
(water by wind); emomoxtōva, the water moves; namo-
moxtahāz, I m. it by shaking; see shake; namomoxtaham-
an, I am moved, shaken; emomoxtōmeestaha, it (water) is
moved instantly, swiftly, agitated by wind; naamvā, I
m. it (water) with the foot; emomoxtoahansz, they (in.)
are moved by the wind; emomoxtoahā, it is moved by the
wind; emomoxtoax, one is moved by the wind; eševavoa-
hahsz, they (in.) are moved to and fro by the wind;
eševavoaxeo, they (or.) are moved to and fro by the
wind; ēvoax, it (or.) is moved by the wind (an object
suspended or on top of something); emoxtonaha, it is
moved (wave like), waved by the wind (as fields; tall
grasses, wheat, corn); emomaaneoxz, one moves to and fro
(meandering); emomaaneoxzistove, it is a moving to and
fro; emomaanhēsta, it moves, sways to and fro (when
suspended making a serpentine line); emomaanhēstansz,
they (in.) m. to and fro; emomaanoa, it is made to m. up
and down, in a sinuous line (by the wind); emomaano-
ansz, pl. of preceding; ehotxaa, it is moved back and
forth (by wind); ehotxaansz, they are moved back and
forth (by wind); ešmaeš, he shakes, moves his head from
side to side (as when motioning no); ešvaeestax, he
moves, shakes his head (swiftly), said of animals; naa-
mēhesz, I go boating, make the boat float, m.; eamēeo, it
moves floating (something on water); see float. When
"m." is used in the sense of "going from one place to
another, journey, progress, advance (Ger. ziehen)" then
either suff. -ē or inf. -ehe is used; naheoē, I moved
here (Ger. bin hierher gezogen); heoēhestoz, the moving
to a place; eheoēnov, there is a moving in (Ger. Ein-
zug); eamēheo, they are moving, journeying; see jour-
ney; coxovehetanov, they m. across (Ger. ziehen über);
niasēhemā, we start on (Ger. ziehen ab); emasoschetoox-
zeo, they (or.) all moved into the water; emasomeheto-
oxzeo, they all m. into view; nataoehetovon, we m. to
where he is (his camp); nataoē, I m. up to, attain.
Suff. -oēho (or.) and -oész, -ēho (or.) and -ész denote

his (up) - momohe - denote "moved" in sense of emotional, Ger. bewegt
unmomohe nomoxta, hee, moved, affected "das Herz schmilzt"
unmomoheperetan, moved to rejoice, Freude bewegt
unmomohe - chaosau "I carry my heart in m. schmei"
 MOVMENT *unmomohe - chaosau* ENGLISH-CHEYENNE DICTIONARY *much*

trouble, tribulation
 m. in the sense of "influence, prompt, carry, convey";
 napevoého, I prompt, convey, impart good to one; naha-
 moxtaého, I prompt him to be sick; nahoeozého, I bring
 one; nahoeozesz (in.) or naaseozéesz, I carry, m. it away;
 nahešemen, I m., change place (Ger. umzügel), also na-
 asemen; namomohen, I am moved, troubled; see trouble;
 namomohenomen, I am moved, troubled, afflicted.

movement, momoozistoz, m., motion; esaahemomoozistovet-
 tan, it has no m., motion; Maheo nimetaenon omo-
 tom, ametanenistoz na momoozistoz, God gave us breath,
 life and m.; momoostahatoz, m., beating of the heart.

mover, zeamōsz vëho, the white man who moves on; also
 amēheo, m.; eamēheoneve, one is a m., one who jour-
 neys on.

causing, making move
 moving, momoxtanenistoz, momoxtanazistoz, the m. (trans.);
 momoozistoz, the m. (intrans.); momoxtōmanistoz,
 the m. of water (trans.); momoxtōmeozistoz, the m. of
 the water (intrans.); momoostahatoz, the m., beating of
 the heart; momoočhazistoz, the prompting a motion; mo-
 mooshestoz, the cause of a m., motion; momoxtahasenistoz,
 the moving, shaking (trans.); momoxtahamazistoz,
 the m., shaking one (obj.); amēhestoz, the m., journey-
 ing; heoēhestoz, the m. here; boxovehestoz, the m.
 across; amēsenatoz, the m., floating; easeameohetto ma-
 atameo, the train has started m., running; asēhestoz,
 the m. away (Ger. das Fortziehen); navōxta hovae zemo-
 mooz, I see something m.; mxeeozistomanistoz, the show-
 ing of m. pictures; emxeeozistoman, he (shows) m. pic-
 tures; mxeeozistoz, m. picture, also stereopticon.

mow, naoexova, I m., am cutting, this is a general term
 ref. to be cutting each off from its length or
 height; eookoeš, it is mown; naoexova moesz, I m. grass,
 hay; oexovahe, the mower, also pr. name = the one a cut-
 ting; zeoexovaz, the one who mows; naokoexanoz moesz,
 I m., cut grasses (the Ch. speak of grass in pl.); eoo-
 koeš, it is mown, cut (ref. to plants cut while stand-
 ing); eookoešensz moesz, the grasses (in.) are mown;
 eookoešeo, they (or.) are mown; etokstoešensz moesz,
 the grasses are mown short, close to the ground; zeoo-
 koešesz, that which is mown (pl.); see cut.

mower, zeoexovaz, the m.; oexovatoz, m., mowing machine;
 eooxovatoz, it is a m. *naoexovatoz, the m. that cut m. off*
 much, expressed by inf.-hā- and haesto (detached) = m.,
 to a great degree, very many; ehāmoxta, one is m.,
 very sick; ehāexov, it is m., a long time; ehāeaxeame,
 she cries m.; inf.-ohā- = very m.; inf.-maxohā- = very,
 very m.; hāpe, m. in volume; hāpe nameta, he gave me
 m.; inf.-tonetā- = how m. (ref. to amount in size);
 etonethāstxevo, how many are they? Etonetēmé, how m.
 is it? ref. to value; see how. Esaanexovhan, it is not
 as m.; ho vāetto, as m. as if, counts, the same as if;

726
 navhāpe, I have in full sufficiency, q. v.
 navhāpetavo, I satisfy one
 zeketā = the amount, reach that, its size, amount, volume, quantity
 -netā- = that much: ninetā bōxoz or ninetā mēss q. v.
 me that much: ninetā iiratamāz
 for meanings employed

unmomohe - chaosau - to, it is being moved and move

the amount of the m. is much or many
zeketā - that in as much
-tāetōv- = as much to be same amount, size, equal, much (in equal)

which is a lot, much, that much
rotam = so much, how much
tonetā = that much, how much, less than

MULTI-

much more
cannot, how
= much more
not

tan na
winahan

ton's as -
homitake -

- much more
- use not

can use
n escape it:
English

in fact
upon much
more than

y less in
infancy

11. 11. 11.

—
]

in one inside
of something

oxen = muddy, idly like: *exxexanēheo*, they are m. as apples. ^{compassionate}
 io/-ahou - devote, tender, muddy, mellow, soft (see under uorhan) *cahōueta*
 it is (or) m. mellow; *cahōuo*, mur. *cahōuephen*, muddy like; *etacōe-*
ahōuaau, speak, ^{right words} *cahōueg*; *cahōuōeta*, acts ^{thought}
namxotomustaha and *namaseomtomustaha* is the ^{murmur}

MURDERESS ENGLISH-CHEYENNE DICTIONARY

Translation of "murmur" in Jan. 5: 96 & EVANETE, in sense ^{referred to}
 ned by every one as one who "stunk"; *ehoxovseoneve*, ^{internal but unexpressed}
 one under this ban. An old man told writer that the ^{kept by}
 first m. was given heavy, bushy eyebrows as a sign and ^{breath or}
 this was one reason why the Ch. pull out their eye-] ^{green}
 murderess, *ēvanahane*, M., pr. name). *ēvanua* - ^{brows} *mondu*, ^{violent}
 murderous, *enaseneoneve*, one is m.; *hosz nākōo enasēneo-* ^{pick up}
neveo, some bears are m. - *Vavenae* - ^{intend on}
 murmur, *naōemešemasz*, I m., grumble; see grumble; *eoeme-* ^{killing}
šemaszistoz, the murmuring; *eoēmešemaszetovo*, he ^{was enacting}
 murmurs, grumbles against one; *etotonšenheto*, he mur- ^{the murder}
 murs, grumbles about one; *zeoxpevoēvoss enšcanēton-* ^{by chance}
toaneo, altho well treated they m. *amanasē* ^{by chance}
 muscle, *zehetaoēšenatov*, bunch of muscles. *caravally*, ^{emotional}
 muse, *naōetanopace*, I m. consider; *namomaxometanonaoe*, ^{the murder}
enštokogel m., meditate, deliberate; *nanōitōvetanonaoe*, I ^{the murder}
 mush, *māmenhan*, corn m. [m., seek (in mind) to know.
 mushroom, *hepan*, large, rounded m.; *taxesēstoto*, edible m.
 mushy, *chaōnōme*, it is m., semi-liquid; *naōanōmana*, I
 make it m. ^{of pudding consistency}; *cahōueth* (doughy) ^{the murder}
 music, *nemenestoz*, m., also said of pianos and organs; ^{much music}
enemenestove, it is m.; *nazetana nemenestoz*, I play ^{zehe ē-}
 the m. (on piano, organ or instr. played with the fin- ^{also finger}
 gers); *matanōehenemenestoz*, string musical instr., also ^(?)
 string m.; see serenade, sing.

muskrat, *seavonsceo* (pl. or sg.). *heōkson*
 muslin, *vaxpemonat*. ^{see also muslin disorder}

mussel, *exovon*, m. shell; *Exovōmeohe*, M. shell river. ^{bound to}
 must, rendered by inf. -hoko- = m., have to, cannot fail, ^{no other}
 bound to; *nahokoneoxz*, I am bound to go; *nasaabokxanonoxpanešhe-* ^{of sub.}
hokovōmoheo, I m. not have seen them; inf. -hokxa- = m., ^{not often}
 without fail, simply have to; *nasaabokxanonoxpanešhe-* ^{time, in-}
toāetanotoxheo, I simply cannot therewith have any ^{flipping a}
 joy in them (or.). M. is also expressed by the Hypo- ^{question}
 thetic m. in the sense "likely, without doubt, obvious, ^{must not}
 ly": *mo estēevhan*, it m. have been night; *mo easeoxzé*, ^{have, appa-}
 he m. have gone away. *hevanō*, ^{must be that, so}
 mustache, *meāzenātotoz*, hairs of the lip, mouth. ^{truth, evi-}
 mister, *namohēneenānō*, I m. them (or.), lit. I order them ^{denly not}
 to come together; *emohēnēnaheo*, they are mus-]

musty, see moldy.
 mutability, *saatoomahestoz*; *hovaē hoēva zehešsaatooma-*
tan, the m. of things on earth; *eneheoxseonev-*
estoz, m., fickleness, changefulness, inconstancy.

mutable, *eoxcenitavaneoneve*, it is m., changeable; *esaa-*
toomahe, one is m., remains not the same; *enehe-*
oxseoneve, one is m., fickle, inconstant; see fickle.
 mutation, see change.

mute, *esaanoxtovenszé*, one is m., cannot speak; *zsaanox-*
tovenszēsz or *saanoxtovenszehe*, the m. (person);
esaaenszé, he is m., remains silent, does not talk.
 mutilate, *natotonševe*, I m., do harm, spoil, ruin; *nato-*

> mushroom, as verb, see *chape* (bran) *ehōpaestāvocha*, it mushroom ⁷²⁹
 (as a bullet whose end is spat out)
 -hōham - spring up and spread *epeestāeta*, mushroomed, *ēmoissi*
hōpā ehōhamoeta, the mushroom ^(spread at the end); *epeēō* (in or.)
 springs up (spreading its surface)

hawservoxevehazistoz and aestome-maovenehazistoz, m. of the ...

tonstaovo, I m., cripple one; natotonšeonenaostono, I m. one by fire; natotonšeostaso, I m. one with knife; natotonetocho, I m. one (in acts), doing harm, hurt; see spoil. [it is m., spoiled, ruined.]

mutilated, etotonesta, one is m., crippled; etotonšeoz, mutilation, totontatostoz, the being mutilated; totontšeo-

zistoz, m.; totontševestoz, doing m.; zeto he-tan zehešetontstaoes, the m. of this man.

mutinous, see rebel.

mutter, ensoevon, it is a muttering, guttural sound; evovevenesz, one mutters, speaks indistinctly, mumbles; etovātōe nonoma, the muttering of the thunder is heard.

mutual, nonameto, m., one another; suff. -āz of the reflexive voice denotes mutuality, either when combined with nonameto or not; enonameto-mehotāzhemā, they love mutually, each other; evistāmāzco, they help mutually; hovae emetāzenov, they give each other; see with and comitative m. in Ch. gr.

muzzle, naxpāzenāno, I m. one (person); nahōm(a)zenāno, I m. one (animal only); hāmāzenahestoz, m. for animals; naxpāzenahestoz, m., covering for mouth (people). Zexhoazenatto maatano, m. of a gun.

my, expressed by pref. na- (except in irregular forms where "ni-" is used); namhāo, my house; navenoz, my tipi; natataneme, m. older brother (fem. speaking); nanis, m. child; nisima, m. younger brother; ninov, my home. See possessive pronoun in Ch. gr.

myriad, vonhōestonstov, a countless number; emaxevonen-heo, they are a m., innumerable; vonstoxno, beyond number; hoōsz, myriads, hosts.

myself, nanēhov; zenēhovetto, I m.

mysterious, expressed by inf. -maheo- which implies "supernatural, divine" and by inf. -ova- = magically, miraculous, enigmatically; inf. -emōs- and emōsetto (detached) imply "not known, secret"; onono-voanistoz, m., dark, not well understood saying.

mystery, zetoome-ononoe, that which cannot be known, remains unknown or not well known; maemōsetanox-

zeva, the m., secret; etamaheoneve, it is a m. [story, myth, aestomhōtaheo, false story; vnanhōtaheo, m., mere]

zetoome-ononoe one who aestomhōtaheo, my. (in religious rites, etc.)

also mahēhōhēi etavaomebetanoxtoz zaaēhōt xhene enōkan

enōsemahēhēi zemaheone-ātoamosanētāN relig. hiding, covered

N. in Ch. denotes round line (vertical or horizontal),

concenter, lineal connection, coordination, in. ["m" implying flat line, plane surface (horizontal or vertical), middle, lateral connection, collateral].

Nadir, totaātōno, also totahoeva, tāxtanovātōno: kēcata ota, center

see page 737 a Contract, center, centrifugal of world
centripetal, within = involving
m. is the opposite = expand (wid) centrifugal, distend

myhor
see gum
pax-mae
max-še-axe
axe-ha, the
gum.
Myria
Mosea
zetoome-ononoe one who aestomhōtaheo, my. (in religious rites, etc.)
also mahēhōhēi etavaomebetanoxtoz zaaēhōt xhene enōkan
enōsemahēhēi zemaheone-ātoamosanētāN relig. hiding, covered

zemaheone-ātoamosanētāN relig. hiding, covered
diverse meanings
center

nag, namavetanoho, I n. one, make him wearied in mind; ni-aeneveoeta, she nags, scolds thee continually; zeaneveoestomoesz, the one who nags; namavetanoha zehešēaeneveoetas, one wearies me by continual nagging, scolding.

nail, v., natōneohe, I n. it; natōneōno, I n. him; etōneohe, one is nailed; esaatōneohehan, it is not nailed; ehózetōneohe, it cannot fail to be nailed; emātōneo-hensz, they (in.) are all nailed; napaeoha, I n., fix it against (a surface); napaeōno, I n. one against; this term implies that the object is held fast against a surface by a medium; navešepaeoha tōneoheoneva, I fix it against, with a nail; načstoha, I drive a nail in; nanitana tōneoheo, I pull out the nail; see pull.

nail, n., tōneoheo, tōneoheono (pl. in.), n. (metal); etōneoheoneve, it is a n.; tōneoheoneva, with a n.; hōhevo, finger n., also claw; mathōhevo, mathōhevon (pl.), the n. (or.); nāthōhevō, my n.; nāthōhevon, my nails; nsthōhevo, thy n.; hesthōhevo, one's n. or claw; nsthōhevoneneo, our nails; nsthōhevonevō, your nails; hesthōhevonevō, their nails or claws; nahesthōhevon, I have nails; ehesthōhevon, one has nails or claws; nihesthōhevoneneo, we have them for nails (symbolized with exovon = shells in certain ceremonials); mesememoes, edge of n.; namesememoeson, my n. (edge of it); nimesememoesonan, our n. edges; napohōhevačstōno, I rub one's finger nails (or finger's end) off; napohōhevaoseš, I have my nails rubbed, pulled off; epavhōheva, he has good finger nails, lit. he is well "nailed"; ehavsevvhōheva, he has bad finger nails; evorphōheva, he has white nails, is white "nailed"; emahōheva, he has red nails; zehavsevvhōhevassō, the ones with bad nails; the suff. -hōheva means "with nails or provided with shield" as shown in the following pr. names: Mahōheva, Redn. or Redshield; Mahōhevaeohe, Redshield river (Republican river); Voxphōheva, Whitenail or Whiteshield; Amsthōheva, Spreadshield or Spreadn.; natoxoéso namesememoeson, I cut, trim the edge of my nails.

naked, inf. -nēme- = bare, naked, only; nēmesetto, in a bare way, manner; enēmetoxx, one is n., has nothing on (fig. destitute); niva zenhetata zehešenēmetoxxséto, who told thee that thou wert naked? Enēmesevecēno, it tastes only of sugar (nothing else); enēmesevoxpoma-oxzevēno, it tastes only of salt (nothing else); enēmetomacha, it is bare, naked ground; nēmetomao načnana šešistoz, I put, set the bed on the bare ground; nēmetomae ehotā, it sets on bare ground; nēmetōvhōp, bare coffee (with nothing else in it); see bare. Vovok, n., nude, stripped of clothing (or harness) + evovokae, one is n., nude, q.v. Nēmesetto hetomhestoz, the n. truth; naxanēmese-oxheta, he told me the n. truth; enotovamae-

ha, it is n., bare ground.

nakedness, vovokastoz; see nude.

name, v., navého, I n. one, call him by n.; nahathavsevevé-
ho, I call one bad names; napavevého, I call
one a good n.; nahešetovazheševého, I call, n. him thus
for the purpose, object; navéhan, I am named, called by
n.; evehe, one is named, called by n.; naveesz and na-
vésta, I n. it, call it (also promise it, because the
gift to be given is heralded); navehestonaovo, I n.
one, give, impart him a n.; naneševehestonaon, I was
given such a n., named this way; zehetševehevoss, all
who are named, called by n.; naeševéhō veho na vého, I
have called by n. the chiefs and the white man; niton-
ševehe, what is thy n., how art thou named? Nākos na-
heševehe, Littlebear is my n., I am named Littlebear;
eāstomevehe, he has a wrong, false n., is named wrong-
ly, falsely; esaatonševehettan, it cannot have a n.;
esaatonševehehan, it cannot be named, called by n.;
etonševehetto heto mâevèhoen, how is this town named?

Hotoameq eheševehetto, it is named, called Bullhead.

name, n., vehestoz, vehestotoz (pl.); ezheševehestove, it
has this n.; esaavehestovhan, it is not a n.; nahe-
vehestove, I have a n.; naambhāz navehestoz, I apply,
sign my n.; naambhātomovo hevehestoz, I put his n. down;
nisaavevehestoveheme, you have no n.; esaavevehestov-
ettan, it has no n.; vehestovā, with, by, in the n.; na-
vehestovā, in, with my n.; epavevehestove, it is a good
n.; našēvehestovheme, we have the same n. Vehestona-
osanistoz, the giving of a n.; vehestonaovazistoz, the
naming one, giving a n. to some one; navehestonaovo, I
give him a n.; ēševehestonaoc, one has been given a
n.; esaaveševehestonaoc, he has not been given a n.;
enovehestonaoc, one is named by it; navehestonaoxz, I
give a n. to it; navehestonaoxtovo, I give a n. to his
(in.); navehestonaovamo, I give a n. to his (or.).
Following are pr. names: *ēdēuōxau, he call (had) name;*

Heoxnemensz, Singingwoman; he- =woman + -ox- =other-
wise, called so (which is much used in names) + -nem-
ensz =who sings, from -nemen, to sing. Maheonemene, Mys-
terious-singer; Heoxnistēhe, Womancalling; Pavēna,
Goodfeatherwoman; Mocēs, Little- or Elkwoman; Maxhe-
hetan, Bigman; Macēta, Littleman (also shortened into
Acē); Hetanoxhavsevasz, Man-who-is-bad; Kākoneta, Thin-
waist; Heton, Ham; Zēstonehe, Longstrung; ēs- =long +
-onehe =round body (as of a long barreled horse).
string; Kakstāsz, Short-one; Kakstahe, Shortwoman; Ha-
estātān, Tallman; Kāgonemahacis, Child-old-man; Maxe-
meševoto, Bigbaby; Kamosāz, Droopingmouth; Meševozeve-
ahe, Of-baby-age; Hooxtona, Staffwoman; hooxtō- =staff
+ -a denoting woman; Oxmeshee, Northern-Cheyenne-woman
or Eating-woman; -mes- =to eat + -hee =woman; Heszhe-

Amone-hotoxe - Wandering Star
Amonitto and Ameonitto - Wandering Light (Moon)
Amone-niz - Wandering Eagle. These are sacred or ceremonial names with symbolical meaning.

NAME

ENGLISH-CHEYENNE DICTIONARY

Mentioned in Very old Chey. tales

maeme, One's-blood or Artery; mac = blood; Tamahe, Stumpwoman; tam = stumped, blunt; Totoevetova, Bentbackward; toto = backward, reversed, crippled, misshapen + -vetova = formed, fashioned, bodied; Voxkasz, The-bent-one; Voxkahe, Bentwoman; Voešemeona, Gladroadwoman; voeše- = rejoicing, glad, joyful + meo = road + -na, fem. form; Meneemeona, Fair-roadwoman; mene = round and fair; Móeha, Grasswoman; Toxtooka, Bare-prairie-woman; toxta = plain, prairie + -ooka = bare, peeled, final "a" is fem.; Mocenimoc, Littlebraid; Mocemeene, Youngcalfstepping-into-view; Moceemeona, fem. of preceding; Eszeovoeva, Sinkingwoman; Hohaene, Lustface; -hoahē = to want to have + -ene = face; Pavhōmaz, Goodrobe; Pavōmahē, Goodrobewoman; Ononisthāe, Foolhot; ononis = foolish + hāe = hot, burning; Vxtato, Fat (leaflard); Hotamemas, Dog-chips; Ovaemēs, Magical-chips; Heovhe, Yellowwoman; Moxtavehe, Blackwoman; Mohave, Lynxwoman; Veces-nševehaos, Bird-swift-flying; veces = bird + neševehaos = swift flying; Maheonhepō, Sacredsmoke; Paeoxq, Knobbed-pipe; Oneonax, Loose-bones (of a corpse); Kamxeha, Woodstickwoman; Kamax, Woodstick; Moxšea, Mint- or Sweetscented-woman; Voxpemaetom, Gray-red-paint (ceremonial paint); Nocevse, Onehorn; Kaevse, Kaevseeva (fem.), Shorthorn; Oxsevse, Twinhorn or Otherhorn; Oxmeševess, Hairyhorn; Vxtan, Skin; Hotoavxtan, Bullskin; Vehonseasen, Chief-sopping; Hokxceemesōsz, Crow-eating; Hokxceveho, Crowchief; Hozeemehe, Employer; Aenhozeo, Ever-working; Voeše, Gladdy; Hestaxcehe, Twinwoman; Am-scehe, Oilwoman; Héoseamscehe, Hardeningfat; Hekomemaen, Greasy; Macoe, Little-redskin, or -hide; Zcemacēta, Dwarfman; Māpevanhēs, Standing-in-water; Māpeva-nis-tō, Shouting-in-water; Meonistō, Calling- or Shouting-early (in the morning); Onsceena, Wrinkle-arm; Xoxavēn and Hoxavēn, Cross-feather; Kōvohe, Picking-tooth (?); Manstone, Artisan, Maker; Oxhavsevehetoansz, Bad-burrowing-hore (2); Hohēhe, Swaddling; Hoevoxta, Meat; Oxzevatō, Raising-dust; Epaesess, Lump-sinew; Hāameoxz, Windwalk; Heškovemata, Prickly-pear; Oxmatonsz, Smelling; Koemaess, Instep-sinew; Moxtavoemene, Blacklodge; moxtavo = black + -eomen = it is a lodge; Heovhōma, Yellowrobe; Mahōma, Redrobe; Neovasz, Stander; Hotoameēnsz, Bullcoming-up; Oxhoeōsz, Sitting-on-top; Meeoxzeva, Appearingwoman; Honemēemeoxz, Wolfappearing; see pr. names under "bear, body, buffalo, bull, river, tribe, wolf". Kōona, Knocking-the-head; Aenoevehaz, Flying-hawk; Tāxemeō, Standing-in-buffallow-wallow (fem.); ehotoaxem, the bull rolls, or paws the ground in anger; Motāva, Sadwoman; emotōoz, one is dejected, low spirited; Mahāsa, Big-dressed-woman; emortaxōsta, she is gowned, dressed in black; Hessēhe, Moving-on-the-divide (moving in the sense of the Ger. "ziehen"; nahessēhe, I

Four-bears; Voxkàtae, Crooked-footwoman; Honeoxhēs, Strong-wolf; Maheone, Standing-mysterious (fem.); Kome, Standing-motionless; ekōmenhē, one stands motionless; Enahes, Old-woman; Mozee, Sweetrootwoman; Venohēzz, Paunch; Nizvokomasz, White-eagle; Voaxa, Bald-eagle; Vohēno, Comanche or Texan; Hestōetane, Strange- (outlandish) woman; Papāseva, Blotched-calf-of-leg; Mazàta, Festering-foot; Heoxmaheo, Goddess; Pāt, Ashman; Heokne, Diggingwoman; Henahe, Goosewoman; Zcehōma, Littlerobe; Ešēoxmahaesz, Redmoon; Honeoxmahaesz, Redwolf; Hotoae vess, Buffalo thigh; Vehoc, Littlechief; Maevess, Redbird; Hohona, Stone; Hohonaoxtaamēnsz, Walkingstone. The above does by far not exhaust the supply of names, but it will be sufficient to show how they are formed.

nameless, esaahevehestové, one is n.; esaahevehestovetan, it has no name; esaatonševehehan, it is n.;

heto mxistō esaaamhàtoehan vehestoz, this letter is n., has no name signed, applied to it.

namely, ota, also hetova; this last term is used when a collective meaning of in. abstract nouns follow; hetova: pavhastoz, Šivastastoz na mehotazistoz, n.: kindness, mercy and love.

namseake, nanovehestonaova, he is my n.; enovehestonaō zeto hetano, he is the n. of this man.

nap, naēvenomō, I take a n.; naēveoanaxaenomō, I take a n., doze leisurely.

nape, mahane, the n.; nahane, my n.; hehane, one's n.; nihanehan, our n.; nihanevo, your n.; zēpaehane, n., neck protuberance; napaehanestoz, my n., protuberance; (n. ref. to theinion or raised part at the base of the skull); zēvecehane, cavity of n.; navecehanestoz, my n. cavity; hence the inf. -hano- = backward; nahanoseanao, I fall backward, see back, neck.

napkin, neonaxestoz, n., hand towel; enonaxestove, it is a n.; neonaxestová, in a n.

narrate, nahōtahan, I n., tell a story, tell of; nahōtahaovo, I n. to one; nanetōtahan, I n. of, concerning it; nanethōtahaova, he has narrated of it to me; naethōtahan, I am a narrating; nahethōtahaovo, I am narrating to him; nahōtahanetovo, I n. concerning one, tell about him; heto zehethōtahaovetto, this which thou doest n., tell to me; zehōtahansz, the one who narrates; see narrator.

narration, hōtahanistoz, the telling of a story; hōtaheo, the n., story itself; see story; nathōtahanistoz, my n., narrating; nsthōtahanistonan, our n.; hesthōtahanistovevo, their n.; nasaaonisyomaztomovohe; hesthōtahanistoz, I believe that his n. is not true; nasaaonisyomatomovohe hesthōtaheo, I do not believe his story; etosaahethōtahanistovhan, there will be no

n., narrative.

narrative, same as narration.

narrator, hõtahane, n., the teller; hõtahanemakät, the iron teller = telegraph or telephone wire; ehõtahaneoneve, he is a n., story teller; zehõtahansz, the one who narrates; see story.

neoc - u. tight
nâcemetho. narrow, expressed by inf. -masem- and -mascem- = n., narrowly, slightly; emâseheoz, it is n. (not confined); emaseoc, it is n., confined room, place, it gets gradually narrower (as space between walls), strait, q. v.; eoxkas, it is n., see crowd (enëokaosen); eoxkaseoz, it is narrowing (lessening distance from one side to the other); zemaseoceoz meo, the strait, n. way, ref. to a road walled on each side; emâseoceneota, it is a n. room, quarter (confined); emâscemhoec, they sit cramped; emaseoceo, they (or.) are in n. quarters, crowded, confined; eoxcemâscemenitâvevosoeo, they (or.) play slightly different, with n. difference; emâscemenitâvëno, it tastes slightly different; emasceme henitõeheva, the door is hardly, narrowly opened; eoxcemâsceme-éztomoe, he narrowly, barely denies it, is hard pressed in denying; emâsceme, it is n., strait, cramped, pressing, leaving hardly room; nimâscememetaz, I can hardly, narrowly give to thee (having little myself); namâscemheena, I reserve (have a n. reserve of it) hardly any; nimâscemheenanonsz makâtansz, we reserved hardly a little money; inf. -sökom- = n., slender and long, straight and n., also without swerving; esökomene, he has a n., long face; esökomo, it is n., slender; esökomeoz meo, the road is n., streak like; esökomeponömeoz, a n. strip of water becomes dry; esökovo, it has n. streaks (of color); nasökomhooxz, I go straight home; ezcesökomonea, it is small, n. and long (as a field); eotazcesöpo, it is n. (thru), as a thoroughfare; see small. *zirtatîe-söp*, it is n., filthy.

nasty, rendered by inf. -ëxenitam- = filthy; ëëxenitam,] nation, mazhestanestoz, the being a n.; nazhestanestoz, my n.; heszhestanestoz, one's n.; nszhestanestonan, our n.; heszhestanestovevo, their n.; vhestaneonevestoz, n., lit. "with- or co-people", also co-citizenship; suff. -an to nouns denotes "gregarious, herd or flock of, together as one"; noman, fishes; qsan, sheep; kokôaxan, chickens; havsevevhan, the evil; hãmoxtävhan, Sickness; nãevhan, Death, etc. Suff. -stan denotes "collection of human beings as one people"; hestan, mankind, race, n.; nazhestan, my race, n.; heszhestan, one's race, n.; nszhestanonan, our race, n.; nszhestanonevo, your race, n.; navhestan, the people I am one with (not much in use); hestõehestan, strange, foreign n., people; havsevesthan, evil n., race; pavhestan, good race, n.; Zhestan, Ch. race, n.; nazhesta, I am of the Ch.

acênhistanove
small cease to
be a n.
mâiinstance
saavhistaxos
heszhestan
Uahemhistan
nestov, Uah
Uahemhistan
ford the nation (in the sense of the township, refers to all men who are
also senators - vhesta - two citizens of God's
on every Uahemhistanestov

nature, in the sense of one's being, existence q.v.
 kemakeoneomotoomvareetv, hei (divine) spirit, nature being.
 zemakeoneomotoomvareetv, that which is a sp. n.
 hezuotto. acting spiritually, he, a s.n.
 heitavatto. has a sp. nature, object means,

Inflixes (Contin. from p. 704b)

- saatruetok - saatruetokkohau, it has, no import, is not necessary, ex. undiprat: saatruetok + oeme has, has no value, etc.
- saaonoko - refers to order. careless, negligent, neglectful, heedless, not orderly, meticulous, says, no deference to, (see careless), not judicious.
- kene - and -kene - tenacious, stiff, plucky, with fortitude; zehenongas, the ten. plucky, also -kene - courageous one. 7. This implies more fortitude in sense of patience q.v.
- roronēse - ref. to blessing, welfare, aid etc. ororo'neses - tomanotto, it procures, minister to welfare, relief, etc.
- otova - still keep on (nevertheless, -otovavetto further on as before, denemungeachtet, for all that
- { -tot'tse - only, barely, just now, nothing but, be very, for no
- { -tatot'tse - other purpose
- oxuhestoe - now all that (referring) time.
- honey - sluggish, indolent, languid, tedious, wearisome.
- momohem - such and blandish, flatter, cajole, suave.
- betosse - fondness, liking for.
- etae - zietotoha (usually suff.) many such, any number
- heomeoie - overmuch, extremely, too much. eheomeoie-nit'ao they are overbearing, headstrong, hectoring, domineering.
- xanove mesē - pure, sincere, honest, lauter: exanove-mesē ato this is "lauter" (nothing but honest) xanovemesēti astoz.
- saahōze - not fail, not be powerful, not impotent
- saato' - not be very, exactly; nasaatōkeneeno, I am not exactly sure, know not for sure
- tāetotom - without doubt, certainly so
- roronethoema - blessing, thanking (in prayer)
- oxce-nie-ōxhesta - safely, without change or disturb.
- atan - dash over, down

Continued on p. 784b (b)

navy, mano-ovaamōheszistov zevešemeoestove, collection

nahōxnoja-hethoozeto and nauextoex-neohatōro in need of
 nataca ^{come from in my power} nates-hoss-hroy, I shall u. it again: mo u. u. e. a, then u. u.
 fear it! navistāmāzetan, I u. help: nahozeotatanoto, I am u. one
 (to me, work); nahoozetaro, I u. one (see supplied) nahoozetaro vietānd;
 istorā, I u. help from him; nahoozeto hemozc, I u. his knife.
 it is not needed, not a necessity, see under: eto... ^{NEEDFUL} ^{NEIGHBOR}

ENGLISH-CHEYENNE DICTIONARY

esaatonethoh...
 ehoēu, he
 goes out (for
 his u. stool).
 etaēsehoēu
 goes into for
 his u.
 ehoēu xiova
 he is in u. without
 means of...
 naēshōxro-
 vāz, I am hec.
 choozitōhe
 is u. a need of

chotomō...
 he is a u.
 stunted
 child, offspring

neeze, see
 neeze

nahoomie-
 tan, or
 nahoomita
 I u. pass over
 in that
 chomastōts
 they are
 or neglect

nahahane-
 visthōzema-
 ēmenz, he is
 my close u.

n., am lacking, wanting; naohemeozemo, am in n. with him.
 When "n." implies "want, desire" it is expressed by ^{neezetō}
 suff.-tan; nahōēnetan (with the meaning of namesekae-āzotōvaz-
 tan), I n. to go out (ref. to moving of bowels); naxē-^{zōlēkēpōt}
 tan, I am in need of urinating; nanohozesz hovae, I am ^{in need of}
 in n. of something, I get something (which I have not); ^{come to me}
 nanohoz'zenoz mataocemenoz, I am in n. of coffee, I get ^{coffee in}
 coffee; rad.-hoko = must needs; see must; inf. -vovox ^{without}
 pon = needy, necessary, q.v.; nisaavovoxponcoxzē, thou ^{of}
 needest not go, it is not absolutely necessary for ^{me}
 thee to go; ehaomen, one is in n., is destitute, indi-^{my em}
 gent, poor, bereft, in misfortune; haomenhestoz, n., des-^{need of work}
 titution; ohemastoz, state of n., want, lack; ohemeoz, ^{naoheme}
 stoz, the becoming in n.; nanoxzevazesta, I n., long for ^{eme-n}
 it; nanoxzevatamo, I n., long for him; ^{naoheme}
 needful, inf. -vovoxpon = n., indispensable, exacting, un-^{naoheme}
 avoidable; etanitāe, it is n. important; ekoxce-^{naoheme}
 nitāe, it is n., essential. ^{needlessly exp. by -kanom-}
 needle, heškovohestoz, thorn, n.; vēhoheškovohestoz, n.
 (whiteman's make); evēhoheškovohestoz, it is a
 n.; naēstoneana heškovohestoz, I thread a n.; naēsoēz
 heškovohestoz, I push the n. into; heškovohestoz eotē-
 sozeva, its thicker (butt) end is pierced; heškovohe-
 stoz zexeotēsozevatto, at the n. eye; šistato hevēpo-
 toz, pine needles. ^{see cardus} ^{naaaono} {see useless.
 needless, esaavovoxponaēhan, it is n., not necessary;]
 needy, ehaomen, one is n., in need, poverty; see need. ^{naoheme}
 negation, see deny. ^{echemomanta feel u}
 negative, expressed with inf. -saa-; see n.m. in Ch.gr. ^{echemomanta feel u}
 neglect, nasaonstohe, I n. it, disregard, do not heed it; ^{naoheme}
 nasaonemohe, I n. one, do not heed him. ^{naoheme}
 negligence, hōsotastoz, n., carelessness; hōsotāenistoz.
 n. in cooking.
 negligent, ehōsota, one is n., careless; ehōsotāen. she
 cooks with negligence, carelessness.
 negro, moxtavēho, black whiteman; emoxtavēhoeve, he is a
 n.; moxtavēhoa, negress.
 neighbor, zekaoemasz, my n., the one near me; zekaoemo,
 the one to whom I am n.; ekaoemāzeo, they are,
 live close to each other; nesthōzema, nesthōzemaon
 (pl.), my n.; esthōzema, thy n.; hevethōzema, one's
 n.; nesthōzema, our n. (excl.); esthōzema, our
 n. (incl.); esthōzema, nevo, your n.; hevethōzema, nevo,
 their n.; navesthōzemo, I camp with one, close to him
 [confound not with navestozēmo, I smoke with him]; na-
 hevethōzema, I have a n.; nahevethōzema, nenoz, he
 is my n.; nahahanehevethōzema, netovāzheme, we are
 near neighbors to each other; nhestaneam, my n., fellow
 man; estaneam, thy n., fellow man; hevhestaneam, his n.,
 fellow man; nhestaneaman, our (excl.) n., fellow man;
 estaneaman, our fellow man; nhestaneamevo, your n., fel-

-ohem- = drifting, poorly, indigent;
 eohemhoxeon, poorly clad, in need of
 food
 see inferior. nahotomōchan, am need. going bells and it
 without care, deathward with deprived

NELTER

NET

neither, na mato ="and also" denotes n.when following a

nephew, the Ch.man does not call nephews or nieces the

nerve, ,omatseo^o,omatsepoz (pl.) n.,feeler: eomatseo-

nest, vhos, vhoshoz (pl.): evhosoneve, it is a n.: recess

evhosonan. the bird builds a n. when ref. to nests but

nestle, momoxemā ehešēš zistōenās (or zeroētās) hesc.

he nestles in his mothers arms: momoxeman nabeš-

...lie easy, comfortable, lit. with a wish I lie

nestling, money at n. young bird.

net, naonohôn. I fish with a n. (onohônehe fisher): nao-

nohòno. I catch one (or) with a n : nāhomo

I catch one (or.) by fishing: na^haz (in): an^haz

fish n. (pr.): naonôon my fish n.: nionohôonan our

Q fish n.: heonohôoneye their fish n: eonohôoneye it is

a fish n.: onohôoneva with a fish n.: naheorohâen. I

have a fish n : namanéha onchê I make a fish n : hê

mäyotoneo hōmaomēbaehess and hōmāom mosquito bar; no

oushoo, it is a ... addition to ...

sales form of shoes I made it by adding 10% personal addition

business Honolulu, Jan 741 with several

History of the ...

The ...

1. *Thomomys*

1 batman

navohevoita, I make anew

ENGLISH-CHEYENNE DICTIONARY

ENNE DICTIONARY
 1. *naani* 1. *to* 2. *he* 3. *never* 4. *looking* 5. *back* NIECE

evhazheš- = n. again; inf. -oxksaaéne- = n. ceasing. n. *to cease*

ending; eoxksaaénhozeohé, he is n. stopping in his
work; inf -vátom = nevertheless, vet: vátometto (de-

ing); nahavsevoéha ðvoxponetto nanšepvevoého, he treat *with* *all*
ed me badly nevertheless I do him good: haveet; nev-

ever; inf. -kanom = nevermind, it matters not that....

oxz, he is newly arrived; esaamonaehan, it is not n.;

zemonheneena zehessoz', when he shall work he will know for the first time what it is, or means (Ger. wenn man arbeitet, man hat es bald erfahren)

n.year; namonaovo, I make one (or.) new; see renew.
Ehóxa, one is n., inexperienced, green; monhastoz, the

news, hoestō, n., tidings [ōstō, sacrifice]; choestoone, n.
in heaven are brot; zeēvhenov, the n., sayings; nixhōtahaovsz

are the recent n.? Hötahanemxist³ and Hōestonemxist³, a
n. paper. monoxosetoz, new flesh, esaoxhemotkan, no news, not
news

hosseaneva, n. year; hosseneševetto, n. time I do
it; oome mxhossesetovōs, n. day, at noon; áe zehoetōsz,

Nez Percés, otāsetaneo, the "pierced-nose-men". This name was known by the Ch. long before the French

niche, see good, well, *polcman*, see
niche, zevacetto that which is like a nook, pocket.

(of a surface), stove in; see stove. -*nna* = *nich* ^{see}
 piece. see remarks about nephew. *Náham*, my n; *níham*, thy

Homomys minutus 742

(excl.) and nihaman (incl.), our n.; nihamaneo, our nieces; nihamevo, nihamevō (pl.), your n.; hehamevo, their n.; naheham, I have a n.; nahehamenoz, she is my n.; nahehametova, I am her or his n.; nahehameton, I am a n.; ehehamestove, she is a n.; zehehamestovsz, the n.; zehehamstovessō, the nieces; nahehamevōemō, I count them as nieces; zehehametto, I who have a n., also she being my n.; see m. of relationship in Ch. gr.

niggard, see selfish, stingy.

nigh, see approach, close, near.

night, t̄ae, t̄asz (pl.); t̄āeva, at, in the n.; tot̄āeva, every n.; et̄āeve, it is n.; et̄āeveoz, it gets n.;

nahēt̄āeme, I am overtaken by n.; naoxt̄āen, I am overn.;

hezezeha t̄āeva, to-night (also hezt̄āeva, this n.); mo-

net̄āeva, first part of n.; set' t̄āeva, midn.; suff. -enō

implies n. (generally means a day of 24 hours), especi-

ally in connection with numbers; nanoceenō, I stay

overn. (one n.); nanoceenōho, I keep one overn., I lodge

him for the n.; enišeenōeo, they stay for two nights;

nanišeenoz, I camp for two nights; nitosetoxtoenoz, how

many nights art thou to camp? Etozetoxtoenota, for how

many nights shall the camping be? Etonestnoenō, how

many nights? Inf. -vōn- = the whole n., until the morn-

ing or dawn; evōnhozeoheo, he works the whole night;

navōnoāsenān, I keep the lamp burning the whole n., un-

til dawn; navōnēvən, I am up the whole n., keep n.

watch; vōnēvnestoz, n. watch, the being up until dawn;

t̄ae zeox̄sō nasaanōozé, I slept not thru the whole n.;

eotaenanivess, the n. is clear, pellucid; vohoksenoma,

light or shining fish, name for the n. or fire fly;

nightfall, monēt̄āeva, at n.

nightless, esaat̄āevhan, it is n., it is not night.

nightly, tot̄āeva, n., every night; t̄āeva, n., by night.

nimble, see quick; momoxeman, with ease, nimbleness.

nimbus, eookoveoxz, it is a n., rain cloud. [see numeral.

nine, sōōt; esōōtxeo, they (or.) are n.; sōōtnov, n. fold;

nineteen, matōt̄ōtsōōt, or ōtsōōt; ematōtxeo ōtsōōtxeo,

they (or.) are n. See numeral. [meral.

nineteenth, zematōtaonetto ōtsōōtaonetto, the n. See nu-

netieth, zesōōtaonetto, the n. [zesōōtaonetto, the

ninth]. [meral.

ninety, sōōtnōe; esōōtnōeo, they (or.) are n.; see nu-

ninth, zesōōtaonetto, the n.; see numeral.

nip, napooxta and napoevooxta, napopooxta (several

times). I n. it (with teeth); napoevooom, I n. one

(with teeth); napoomo, napoevooom, I n. one (with teeth);

epoome or epoevoome, it is nipped (with teeth); napoe-

vooha, I n. it off (with instr.); napoevoōno (or.);

epoevoche, it is pinched, nipped off; see pinch.

nipple, hehevon, hehevonoz (pl.), n., mammilla; see suck;

nenistoz, nenistotoz (pl.), rubber n.

=Victorious people or vict. over people claimed a false victory

10 in Cheyenne Hezezeve-vovinanovātanes

Wolox

nivézet aosen, do not make u. with the feet.
 zet aosenity, u. of above
 nivévoneraosen, do not dist. by u. of feet.
 naiton aosen, do not
 loner aosen, he make u. in going: mistneuvata - with feet
 mistneuvata, he make u. in going: mistneuvata - ha. living feet.

ENGLISH-CHEYENNE DICTIONARY

NOON

no, hovahan; eōmaeš, one says no, by shake of the head;
 inf.-saaevha- =n.more; nasaaevhavōmohe, I see him n.
 more; esaaevhahotahan, it is n.more (there or here);
 inf.-véevha- =no more, in a prohibitive sense; nivéev-
 haneševe, do it n.more! In Ch.the negative inf. -saa-
 means n.and not; esaamehavónettan, there was n. light;
 esaapevaehan, it is n.(or not) good; esaavoešetanox-
 tovhā nitov, it is n.joy for me; nasaahemakātaemé, I
 have n.money; nasaahevoxca, I have no hat; nasaaheši-
 vāztastové, I have n.pity; evēpeometta, there is n. one
 (at home), the lodge is empty, also evēpeneōta, it sets
 empty; hovanē esaaheneenohe, n.one (or.) knows; hova-
 nē esaanāhe, n.one (or.) dies; hovanē esaahēmoxtahe, n.
 one is sick; ēšhovanē, one is no more; ēšhovahān, it is
 n.more; hovanē, no one (or.); nasaaheāzenae, I have n.
 arm; nasaahešzehessé, I have n.feet.

Noah, Oanaxane, Rest.
 noble, hoovevostan, n., rich person; eonoazeconeve, one is
 n.(character); eonoazeconeve-vostaneheve, one leads
 a n.life; onohetan, n.man; ehotoa, he is n., generous;
 onoatamahestoz, nobleness (state of); hotoastoz, noble-
 ness, generosity. [acts n., generously.

nobly, eonoōcta, one acts n., straight; ehotoevoōcta, one]
 nobody, hovanē; hovanē nasaaevōmohe, I see n., no one; ho-
 vanē esaavōmāhe, he is seen by n.; hovanē nasaa-
 hōtahaovahe, n.told me; hovanē esaahoe, n.lives here.
 nod, hēhe nahetaeoz, I n.yes; naoxcepsenaozeoz, I n. from
 being sleepy; see bow. voice, n.ing

noise, see sound; neovaz zehessevōn, all sorts of n.,
 noise, sound; ekokoevāta, he makes n.with his feet; enx-
 toepopōehōta, one blast, n.after another; ehotosēha-
 estao, they (or.) purposely make n.(with voice, crying,
 calling, etc.); eoxcetónsestao, what kind of n. do they
 (or.) make? Eoxcetónšesēme, what n., sound does it]

noiseless, see quiet. see short [make (passive)?
 noisome, ehavsevemeeoz, it is n., smells bad; eoxemeeoz,
 it is n., rotten smelling; oxemeeozistoz, noi-
 somness. suff.-estā (in.) - ešano (or.) =bawl, outcry, see Voice

noisy, eohāenov, one is n.; also ehāenov; nahāenovosého,
 I cause him to be n.; hehetovanovhetaneo, n.,
 boisterous, uproarious men; ehchetovanov, one is n., un-
 ruly; nivéhetosehāestame, do not be purposely n.! Eha-
 esta, one is n., loud; zehāenovsz, the n.one: epepeesta, he; noisy,
 nomadic, enotovaexoz, one is n., roaming, wandering with
 no fixed abode; also used in the sense of friv-
 olous, wicked, alien.

nominate, navého, I n., call him by name; see name; zeve-
 hesz, the one nominated, called by name.

noon, setovešēva, n., midday; ešsetovōsena, it is n.; ea-
 mōsena, it is forenoon (about 9 o'clock); ehonē-

hesz, the one nominated, called by name.

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hesz, the one nominated, called by name.

no one like
 him, let. he
 only of one
 of the kind
 enocista-
 he means
 no one like
 to

suff. - von
 implies enomata
 sound, u. in
 the crowd
 cerka-asitau
 von - they again
 eth, with noise
 exanative
 von, they come
 with u.
 chogeshovon
 they work
 with u.

non
 none
 naiton
 hovahan
 none at all

hesz, the one nominated, called by name.

noon, setovešēva, n., midday; ešsetovōsena, it is n.; ea-
 mōsena, it is forenoon (about 9 o'clock); ehonē-

beset
 he u. in
 making
 can u. in
 hetotat
 tatr. u. in
 n. in
 (ehototat)
 evocet
 jub. in

noisy,
 epepeesta, he; noisy,
 bawl

noon, setovešēva, n., midday; ešsetovōsena, it is n.; ea-
 mōsena, it is forenoon (about 9 o'clock); ehonē-

NOT

745 behavahan, if not, not being
(= without it)

Motorbootsname, hast du ~~noch~~

notwithstanding, $\bar{\text{o}}\nu\alpha\pi$, n., in spite of the fact that (when relenting or conceding), howbeit; inf.- $\nu\alpha\tau\text{o}\mu$ = n., nevertheless; inf.- $\text{o}\chi\alpha\text{n}\text{o}\mu$ = n., altho; see spite. *→ $\nu\alpha\pi\alpha$ $\nu\epsilon\gamma\alpha\tau\text{o}$! now it, in spite of!*
noun, the majority of nouns in Ch. are verbal substantives and are recognized by their suff. - $\text{e}\sigma\tau\text{o}\zeta$, - $\text{o}\chi\tau\text{o}\zeta$ and - $\text{a}\tau\text{o}\zeta$. See Ch.gr.

November, see moon.

now, zheš, n., at this time or moment; hezezeha, n., at present; hezezeha hovahan. not n.: nohéto. n.

then! Nomô and nomonheš, n. then! ready to start! Nohe-^{tôenaka!}
tota, n. on! Moxhezé, but n., a short while ago, usually ^{now 9 or}
combined with a question, as: moxhezé ehoe, was he not ^{on. goodbye}
here but n.? Seeha, n., instantly; inf.-sá- is used in ^{to me also}
the imperative to mean "n."; nisámezz, give it n. ^{leave.}
(thou) to me! [Not to confound with -saa- =not]; to-
toneš, n. and then. ^{totoinei, now and then; totonevotto, at intervals}
nowadays, hezezeha amexoveva, in the present time, age. ^{val. of time.}

noxious, see harm hurt.

nozzle, zeškaaetto n., spout; zeškaaetto epoeoz, the n.,
spout comes off; zeškaaetto epoeōstātto, the
n., spout comes off (by heat); hosz hetoxkonoz ekaet-
tonsz, some vessels have nozzles, spouts; ekaevetoxkon-
eve, it is a vessel, utensil with a n., spout; kaevetō,
name of such a utensil; maataeta zevešezezessonehao
māp, iron n. of pipe, hose.

nucleus, zehetahestāhemeneva, that which is the kernel;
zexhosanetto, n., inside of nuts.

nude, evovokae, one is n., stripped; navovokano, I strip one of clothing (entirely); navovokanoham, I strip the horse (of harness, bridle or whatever the animal has on); vovok when used alone means "stripped, with nothing on, denuded"; nahōevok'nō mohēnoham, I let the horses loose (unharnessing and turning them out to pasture); zevovokassō, the n. ones.

nudge, naätoezeeno, I n. to on, by touching him with finger; nazeōnòno, I n., elbow one.

nudity, vovokastoz, the being nude.

nuisance, esaaevotahe, one is a n.; nasaaevotaovohe, I am
a n. to one; hovae zevešhemeemoehàzistove, some-
thing causing n., disturbance; see disturb.

numb, nananehe, I am n.; nananomoxtäoz, my feeling be-

undo in the sense of withdrawing it all back before reaching
before action is done as in banding something to somebody
then withdrawing it, or in striking; see withdraw

NUMBERS

NUMERAL

numbness, see numb.

numeral; emesaatonetoestonstovhan, it is without

numeral, the Ch.numerals undergo divers forms according as they are cardinal, ordinal, abstrat, concrete, multiplicative, collective, distributive, partitive, or combined with verbal forms. The Ch.count from 1-5 inclusive, then say: "1 to (added) 5", for 6; "2 to 5", for 7; "3 to 5", for 8; "one less than all", for 9; "all added", for 10. In counting further the Ch. says: "10 and (added) 1; 10 and 2, etc.". The same is done for the tens up to 100. From 100 on, the hundred is named first, then the tens and finally the units. When the number of hundreds is specified, the multiplicatives 1-9 must precede the hundred. The following examples are needed to give an idea of the Ch.n.system.

1.Abstract.	2.Concrete.	3.Multipli-]	4.Unit.
1, Noká	Nasz	Noká [cativ.	Nokov
2, nixá	niš	nixá	nisov
3, nahá	nahe	nahá	nanov
4, nivá	nive	nivá	nivov
5, nohoná	nohone	nohoná	nohonov
6, nasòtá	nasòtô	nasòtoá	nasòtnov
7, nisòtá	nisòtô	nisòtoá	nisòtnov
8, nanòtá	nanòtô	nanòtoá	nanòtnov
9, soòtá	soòtô	soòtoá	soòtnov
10, matòtá	matòtô	matòtoá	matòtnov
11, matòt-òt- noká	matòtô-òt- nasz	matòtoá-òt- noká	matòtnov-òt- nokov

numberless: work to meo, n. uncountable; ev out xeo
nit out no- are eke? What is Thy number

12, matòt- òtnixá	matòtô- òtniš	matòtoa- òtnixá	matòtnov- òtnisov
The word "matòt" can be left out, when the ten is understood, not otherwise.			
20, nisoë	nisó	nisóë	nisóov
21, nisoë- òtnoká	nisó-òt- nasz	nisóë- òtnoká	nisóov- òtnokov
22, nisoë-òt- nixá, etc.	nisó-òt- niš, etc.	nisóë-òt- nixá, etc.	nisóov-òt- nisov, etc.
30, nanoe	nanó	nanóë	nanóov
40, nivoe	nivó	nivóë	nivóov
50, nohonoe	nohonó	nohonóë	nohonóov
60, nasòtnoe	nasòtnó	nasòtnóë	nasòtnóov
70, nisòtnoe	nisòtnó	nisòtnóë	nisòtnóov
80, nanòtnoe	nanòtnó	nanòtnóë	nanòtnóov
90, soòtnoe	soòtnó	soòtnóë	soòtnóov
100, matòtnoe	matòtnó	matòtnóë	matòtnóov
101, matòtnoe- òtnoká	matòtnó- òtnasz	matòtnóë- òtnoká	matòtnóov- òtnokov
102, -òtnixá	-òtniš	-òtnixá	-òtnisov
110, -òtnokoe	-òtnokó	-òtnokóë	-òtnokóov, or: -òtmatòtá -òtmatòtô
	-òtmatòtô	-òtmatòtoa	-òtmatòtnov

The above shows that the hundred is "matòtnoe", the rest being added to it by pref.-òt and the units follow in the same manner. In other words whenever "òt-" is prefixed to any of the numerals from 1-9 it indicates its being added to a greater number, whether it be "tens" or hundreds". In counting higher than 100 there are two forms for "ten", either -òtnokoe or -òtmatòtá. For lack of space the following cannot be arranged like the preceding examples.

111, (abs.) noká matòtnoe-òtnokoe-òtnoká, or: noka matòtnoe-òtmatòtá-òtnoká. (Con.) noká matòtnó-òtnasz, or: matòtnoe-òtmatòtô-òtnasz. (Mul.) noká matòtnóë-òtmatòtoa-òtnoká. (Unit) noká matòtnóov-òtmatòtnov-òtnokov.

112, (abs.) noká matòtnoe-òtnokoe-òtnoká, or: -òtmatòtá- instead of -òtnokoe. (Con.) noká matòtnó-òtnokó-òtniš, or: -òtmatòtô- instead of -òtnokó.

The above suffices to show how the rest are formed.

120, (abs.) noká matòtnoe-òtnisoe; to this are added 1-9 to count to 130.

130, (con.) noká matòtnó-òtnanó; adding 1-9 up to 140.

140, (mul.) noká matòtnóë-òtnivóë; adding 1-9 up to 150.

150, (unit) noká matòtnóov-òtnohonóov; " 1-9 up to 160.

200, (abs.) nixá matòtnoe; (con.) nixá matòtnó; (mul.) nixá matòtnóë; (unit) nixá matòtnóov. To these are added the tens and units by prefixing them with -òt. The number of the hundred from 1-9 must precede in the mul. form: noká, nixá, nahá, nivá, (etc.), matòtnoe.

1000, matòtoa matòtnoe, 10 times 100; sometimes noká maxematòtnoe.

1468, (abs.) matòtoa matòtnoe-òtnivá-matòtnoe-òtnasòt-noe-òtnisòt; (unit) matòtoa matòtnóov-òtnivá-matòtnóov-òtnasòtnóov-òtnisòtnov, 10 times 100 and 400 and 60 and 7. [hundreds.

2000, (abs.) nixá matòtoa matòtnoe, lit. 2 times 10]
10,000, (abs.) matòtoa matòtoa matòtnoe, lit. 10 times 10 hundreds. [matòtnoe-òtnanòtnoe-òtsoòt.

15,389, (abs.) matòtoa-òtnohoná maxematòtnoe-òtnahá-]
100,000, (abs.) matòtnóe matòtoa matòtnoe, lit. 100 times 10 hundreds. [counting.

1,000,000, (abs.) noká vonhoestonstov, lit. 1 lost]

In numbers higher than 100 multiplicativ and unit forms are hardly ever used. In fact the numerals beyond 1000 are seldom used by the Ch., barring the educated ones.

Remark: The rad.-òt- =added unto, counting with [hence the rad.-òt- in the v.-hòtahan =narrate (Fr. raconter); this "òt" is much used as pref.in old stories and tales]. The abstract numerals are used in mere counting. The concrete n.are used in connection with objects, as: niš hotameo, 2 dogs; nasz mhão, 1 house; in counting further than ten the object must be repeated with each part of the n., as: matòtô ā òt-nive ā, lit. 10 years and 4 years, =14 years. The same repetition is required for all higher numbers. The multiplicativ numerals are used to indicate the number of times a quantity is taken, as: noká nataešene-oxz, I have been there 1 time; nixá naeševōmo, I have seen him twice; nivá naešešivatamo, I have pitied him 4 times; noká ešēva, once a day; nahá ešēva, 3 times a day or 3 days; nahá nistoha ešēva, thrice each day; nohoná nistoha ešēva, 5 times each day; nixá tóevhatto nixá, 2 times 2; nivá tóevhatto nohoná, 4 times 5. The mul. of 6-10 is also pronounced with a "h" sound in the last syllable, thus: nasòtoha, nisòtoha, nanòtoha, soòtoha, matòtoha. The con. ending of 6-10 is "-tô", but in common language it is pronounced sometimes like "-to" and again like "-te"; nasòto and nasòte; nanòto and nanòte, etc. The same is often the case in combination with verbal forms. In counting from 6-8 always put more stress on the first syllable as if the "o" in -òt- were whispered. This is especially the case with "nisòt" which is pronounced like "nisxt". The mul. is also used to indicate the quantity of higher numbers as in 2, 3, 4, 5 hundreds, when the Ch. say, "1 time, 2 times (etc.) a hundred, etc. The form we call "unit" (or "collective") has a collective meaning; it applies to packages, bands, companies, lit. "many in one"; thus 1 lb. of coffee is: nokov mataocemenoz, implying that there is 1 unit of several or many parts: nokov mocanoz, 1 pair of shoes; nokov notxeo, 1 company

of soldiers; nohonov notxeo, 5 companies of soldiers; this form is also used in the sense of the Eng. "fold" as suff. See farther on another form for the folding or plaiting of anything with a surface.

5. Distributive.

Nononasz, 1	noniš, 2 at a	nonoká ešēva, every
to each.	time, as one.	day.
nononiš, 2-	nonahe, 3 at a	nonixá ešēva, every
nononahe, 3-	time, as one.	2 days
nononiv, 4-	nonive, 4-	nonahá ešēva, -3-
nononohon, 5-	nonohon, 5-	nonivá ešēva, -4-
nononasòtô, 6-	nonasòtô, 6-	nonohoná ešēva, -5-
nononisòtô, 7-	nonisòtô, 7-	nonasòtoá ešēva, -6-
nononanòtô, 8-	nonanòtô, 8-	nonisòtá ešēva, -7-
nonnsoòtô, 9-	nosòtô, 9-	nonanòtoá ešēva, -8-
nonomatòtô, 10-	nomatòtô, 10-	nosoòtá ešēva, -9-
etc.	etc.	nomatòtá ", -10-, etc.

nistohá noce ā,	nonokov, 1 (as a
every year.	pack) to each.
nistohá niše ā, -2-	nonisov, 2-
nistohá nahe ā, -3-	nonanov, 3-
nistohá nive ā, -4-	etc.
nistohá nohone ā, -5-	
nistohá nasòtô ā, -6-	nononokov, to
nistohá nisòtô ā, -7-	each one 1.
nistohá nanòtô ā, -8-	nononisov, -2
nistohá soòtô ā, -9-	nononanov, -3

6. Partitive.

nñiše, 2 of us (incl.)	nñokatto, I one
nñiševoz, 2 of us (excl.)	or alone.
nñišess, 2 of you.	nñokaétto, thou
nñiševooss, 2 of them (or.)	one or alone.
nñiše, 2- (excl. or.)	nñokaes, 1 alone.
nñixasz, 2 of them (in.)	nñokatto, it "
nñixazēsz, 2- (excl. in.)	nñokattoz, it
	alone (excl.).
	nñokaes, we "
	nñokaéss, you "
	nñokaevoss, they
	(or.) alone.
	nñokaes', he, or
	they- (excl.)
	nñokavosz, they (in.) alone.
	nñnahez, 3 of us (incl.)
	nñnahevoz, 3 of us (excl.)
	nñnahess, 3 of you.
	nñnahevooss, 3 of them (or.)
	nñnahez', 3- (excl. or.)
	nñnahasz, 3 of them (in.)
	nñnahazēsz, 3- (excl. in.)
	nñnohonez, 5 of us (incl.)
	nñnohonevoz, 5- (excl.)
	nñnohoneess, 5 of you.
	nñnohonevooss, 5 of them (or.)
	nñnohonez', 5- (excl. or.)
	nñnohonasz, 5 of them (in.)
	nñnohonazēsz, 5- (excl. in.)

nñnasòtxez, 6 of us,
nñnisòtxez, 7 of us,
nñmatòtxez, 10 of us,
nñnisóez, 20 of us,
etc., etc.

There is also a partitive of the "unit" form, as shown by following examples:

n̄nisovaez, the 2 companies or bands of us; n̄nisovae-voz (excl.). N̄nissovaess, the 2 companies or bands of you. N̄nisoṽavoss, the 2 companies or bands of them; n̄nisovaez' (excl.). N̄nisoṽasz, the 2 packages, etc. (in.); n̄nisoṽazēs̄sz (excl.). N̄nanovaez, the 3 companies of us; n̄nanovaez' (excl.). N̄nanovaess, the 3 companies of you. N̄nanovāvoss, n̄nanovasz (in.), the 3 companies of them; n̄nanovaez', n̄nanovaezēs̄sz (in.), (excl.). N̄nivovaez, n̄nohonoṽaez, n̄nasòtnovaez, n̄nisoòtnovaez, n̄nanòtnovaez, n̄soòtnovaez, n̄matòtnovaez, etc., the 4, 5, 6, 7, 8, 9, 10 companies of us, etc., etc.

The words "company, band, etc." are not implied in above terms, they are only given in Eng. as examples.

7. Numerals combined with nouns and verbs.

Examples of concrete cardinal numerals when closely combined with a noun:

Nocēs̄, nišēs̄, nahēs̄, nivēs̄, nohonēs̄, nasòtòš̄, nisòtòš̄, nanòtòš̄, matòtòš̄, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 days. [years.]

Noceā, nišeā, naheā, niveā, nohoneā, nasòtòā, 1, 2, 3, 4, 5, 6]

Nokoxca, nisoxca, nanoxca, nivoxca, nohonoxca, nasoxtoxca, 1, 2, 3, 4, 5, 6 hats. [2, 3, 4, 5, 6 horses.]

Noceham, nišeham, naheam, niveham, nohoneham, nasòtòham, 1,]

Noceenō, nišeēnō, naheēnō, niveēnō, nohoneēnō, nasòtòēnō, 1, 2, 3, 4, 5, 6 nights. [4 days' journey.]

Nocenivomao, nišenivomao, nahenivomao, nivenivomao, 1, 2, 3,]

Nocēnistov, nišēnistov, nahēnistov, nivēnistov, 1, 2, 3, 4 days and nights (moving). [or hand measure.]

Nokatēevaneo, nixatēevaneo, nasòtatēevaneo, 1, 2, 6 span]

Nocemoeo, nišemoeo, nasòtòmoeo, 1, 2, 6 finger measure. [ure.]

Nokatēehosseoneva, nasòtatēehosseoneva, 1, 2, 6 step meas-]

Nokanesàtòtov, nixanesàtòtov, nasòtanestàtov, 1, 2, 6 foot

measure; see measure.

The above examples show that when the numeral is combined with a noun, the latter remains singular.

In combination with verbal forms the abstract numerals are not used, the multiplicative is not always incorporated and the partitive never, but the concrete, unit and distributive incorporate with the verb as infixes or otherwise. The numeral inf. are: -noce-, -niše-, -nahe-, -nive-, -nohone-, -nasòtò-, -nisòtò-, -nanòtò-, -soòtò- and -matòtò- for 1-10. For higher numerals the verbal form must be repeated for each part (hundreds, tens and units), as will be exemplified. In the following we give only the verbal forms and persons that are needed for the making of others:

1. Nanocē, I am 1; ninocēmā, we are alone; enocēeo, they (or.) are alone; enocētto, it is 1, alone; enocēttons̄sz, they (in.) are alone; enoka, it is 1, alone (predicative).

niixaaomā, enixaō, we, they are two (collect. meaning) niixaaomā;
 niixaaomā - niixaaōtaomā (similar to Engl. suff. some in two-
 some, pair some)

enixečhaung, enačhaung, enixačhaung, enochočhaung, enasōtchečhaung
 they two 1 3 4 5 6 lie

enixeč, enač, enixač, enochoč, enasōtcheč, etc.
 suff. to obj. in lying posture.

enixečō, enixečōung, enačōung, enixačōung, enochočōung, enasōtchečōung
 enasōtchečōung

enixečōo, enačōo etc. etc. they 1, 2, 3, 4, 5, 6 stand.

enixečattang, enačattang, enixačattang, enochočattang, enasōtchečattang
 enixečō, enačō etc. they are 1-... in row (tied or strung)

enixečattang
 enixečattang, enačattang, - enixačattang, - enochočattang, enasōtchečattang
tied and suspended

enixečōo, - enačōo, - enixačōo, - enochočōo, - enasōtchečōo
 they 2 etc. are hanging (suspended)

enixečōo, enačōo, etc. - enixačōo, enochočōo, enasōtchečōo

enixečōo, enačōo, etc.

they 2, 3 etc. hadied ^{two} ^{of each seven} ^{long time of seven}
 niixaa nonisixto, seven and seven or 2 pair of seven
 niixaa - 4 a

niixaa nonisixto, seven and seven or 2 pair of seven
 niixaa - 4 a

niixaa nonisixto, seven and seven or 2 pair of seven
 niixaa - 4 a

obliging - rendered by suff. - monačōoma - we helpful: also
 enasōtchečōo, helpful, of aid, assistance, accom-
 panying "willfully"

Numbers. Fractions (also see p. 496b)

- { nokor ninanovatto or ninanovastoves
 } nokor ninanoväivös (one 3rd of them
 Re 3rd part of them)
 nokor ninanova-vouao, (ref. to group)
 nass ninistxevos, one of them all
 (nokor ref. to "one" as collective)
 niskor ninanoväivös, two parts $\frac{2}{3}$ of them
 nivoor-nokor-or-nassivoor-nisöxtuor etc.
 nokor niuohoväivös, one part of $5\frac{1}{5}$
 nivoor " four " of $5\frac{4}{5}$
 nokor ninanova-tömocha, $\frac{1}{3}$ of the ocean
 " ninanova-hoeve $\frac{1}{2}$ " earth
 " ninanoväivös hoxjetto " trees
 nokor nimhaestovatto, one part of the whole
 " zehemhaestovatto the earth
 " nimhaömocha = sea
 " nimha-ouao = soil
 " nimhaestoväivös = people.

2. Ninišēmā, we are 2; enišēeo, they (or.) are 2; enišeetonsz, enixansz (in.). [ettons, enahansz (in.).]
 3. Ninahēmā, we are 3; enahēeo, they (or.) are 3; enahe-]
 4. Ninivēmā, we are 4; eniveeo, they (or.) are 4; eniveetonsz, enivansz (in.). [honeetonsz, enohonansz (in.).]
 5. Ninohonhemā, we are 5; enohoneo, they (or.) are 5; eno-]
 6. Ninasòtxhemā, we are 6; enasòtxeo, they (or.) are 6; enasòtxeetonsz, enasòtansz (in.).
 10. Nimatòtxhemā, we are 10; ematòtxeo, they (or.) are 10; ematòtxeetonsz, ematòtansz (in.).
 11. Niòtnokamā, we are 11; èòtnokāo, they are 11; èòtnokatonsz, èòtnokansz (in.); niòtnišēmā, we are 12; èòtnaheeo, they (or.) are 13, etc.; such forms as these three can only be used when the ten has been mentioned just before; otherwise the full form is: nimatòtxhemā-òtnokamā, we are 11; ematòtxeo-òtnokāo, they (or.) are 11; ematòtxeetonsz-òtnokatonsz (in.).

Remark: For the in. of numerals there are two main forms: the impersonal one characterized by ending -ettons (-etto sg.) and the passive form by ending -nsz (-a sg.), thus: enohoneetonsz, they (in.) are 5 (impersonal), lit. "it fives"; enohonansz, they (in.) are 5. [enisóettons, enisóensz (in.).]

20. Ninisóhemā, we are 20; enisóeo, they (or.) are 20;]
 25. Ninisóhemā-òtnohonhemā, we are 25; enisóeo-òtsoòtxeo, they (or.) are 29. [are 38; -òtnanòtansz (in.).]
 30. Ninanóhemā, we are 30; enanóeo-òtnanòtxeo, they (or.)]
 100. Nimatòtnóhemā, we are 100; ematòtnoeo, they (or.) are 100; ematòtnoeetonsz, ematòtnoensz (in.).
 101. Nimatòtnohemā-òtnokamā, we are 101; ematòtnóeo-òtnokāo, they (or.) are 101. [òtnokóeo, they (or.) are 110.
 110. Nimatòtnóhemā-òtnokóhemā, we are 110; ematòtnóeo-]
 111. Nimatòtnóhemā-òtnokóhema-òtnokamā, we are 111; ematòtnóeetonsz-òtnokoeetonsz, ematòtnóensz-òtnokoensz-òtnokansz (in.). [168.

168. Nimatòtnóhemā-òtnasòtnóhemā-òtnanòtxhemā, we are]

200. Ninixamatòtnóhemā, we are 200, or nixa matòtnó ninis-
 txhemā = 2 times 100 are we all of us. This latter form is more in use for higher numbers than 100; matòtnó enistxéo, they (or.) are 100 in all; nahá matòtnó enistansz, they (in.) are 300 in all. Enixamatòtnoeetonsz, enixamatòtnoensz (in.); also nixa matòtnó enistansz, they (in.) are 200 in all.

In the sense of "together, into or in union with each other, etc.", "o" is added to the multiplicative in this wise:

- Ninokaomā, we are 1 together; enokaō, they (or.) are 1 *together as*
 together; enokaonsz, they (in.) are 1 together. Ninixao-*The Engl.*
 mā, we are 2 together, 2 of us, we make up 2; enixaō, they
 (or.) are 2 together. Ninahaomā, we are 3 together; ni-*sup. - some*
 nivaomā, we are 4 together; enasòtaō, they (or.) are 6 *in*

*twosome
foursome
etc*

together, they are 6 of them or they make up 6, etc., etc. Ninisóaoamá, we are 20 together (obs.). Ninonixaomá, we (many of us) are together by twos. Nanoceānama, I am 1 year old; enišēānama, he is 2 years old; ematòtōānamaō, they are 10 years old; namatòtōānama-òtnohoneānama, I am 15 years old; enohonóeānama-òtniveānama, he is 54 years old; zematòtōānamaz, the one 10 years old; zematòtōānamassō (pl.). Nanoceham, I have 1 horse (or head of stock); ninocehamhemá, we have 1 horse; enocehameo, they have 1 horse; nanišeham, I have 2 horses; nanohoneham, I have 5 horses; ematòtōhameo, they have 10 horses; enisóehameo-òtnivehameo, they have 24 horses; zenanòtōhamsz, the one having 8 horses; zenanòtōhamessō, the ones having 8 horses; enonišehameo, they each have 2 horses; enonocehameo, they have each 1 horse; zenosòtōhamessō, the ones having each 10 horses; namatòtnóehamotō qsan, I am the owner of 100 sheep; nimatòtnoehamotoneo vèhoehotoā, they are the owners of 100 heads of cattle; enonixamatòtnoehamotovō meàzeqsan, they have each 200 goats; nimetanonaxe-nivamatòtno-òtnasòtnó-òtnohonehamotovō qsan, you may possibly be the owner of 465 sheep. However when numbers have several parts combined with -òt- following form is preferred and easier: nivamatòtnoe-òtnasòtnoe-òtnohó ninistōhamotovō qsan, 465 is the amount of sheep you own; nanistōham, I have that many horses (when the kind of animal is not specified); nanistōhamotō qsan, I have that many sheep. am the owner of so many sheep. Oftentimes the numeral multiplicativ is not infixed, thus: nixa namatòtnoehamotō qsan instead of nanixamatòtnoehamotō qsan, I am the owner of 200 sheep; noká zematòtnoehamotoss qsan, he who is the owner of 100 sheep. Nanišemakātaema, -I have (am with) \$2; enasòtōmakātaemaō, they have \$6; enonasòtōmakātaemaō, they each have \$6; enasòtansz makātansz, they (in.) are \$6; zematòtōmakātaemaz, the one having \$10; zematòtōmakātaemassō, the ones having \$10; zemomatòtōmakātaemassō, the ones having each \$10; nanohonemakātaematan, I want to have \$5. Nanišeeszehena, I am provided with 2 coats; enoniveeszehenaō, they have each 5 coats; zenoceszehenassō, the ones having each 1 coat; nanoniveeszehenaovō, I make them to have each 4 coats, or provide them with 4 coats each. Nanisoxca, I have 2 hats; ninisoxcamá, we have 2 hats; ninonisoxcamá, we have 2 hats each; zeto hetaneo zenonivoxcassō, these men who have each 4 hats. Enasòtōnōna, he has 6 wings, lit. is "6 winged"; enonasòtōnōnaō, they each are with 6 wings. - Nanokōèn, I have 1 child; ninokōènhemá, we have 1 child; enokōèneo, they have 1 child; enonokōèneo, they have 1 child each; enisōèn, she has 2 children; enonisōèneo, they have 2 children each; nananōèn, I have 3 children; ninonanōènhemá, we have 3 children each; enivōèn, she has 4

children; enohonōèn, she has 5 children; enasòtnōèn, she has 6 children; nimatòtnōènhemâ, we have 10 children; matòtô-òtnasz enistōèn, 11 is the number of one's children. Zenokōènsz, the one having 1 child; zenistōènsz, the one having 2 children; zenonivōènessô, the ones having each 4 children. Nanokōenoto zeto hetanekašgon, this boy is my 1 child; nanisōenotō zeto heekašgoneo, these girls are my 2 children; zeto hee zenohonōenotos kasovaheo, this woman having 5 young men as children. Nancoceeva, I have 1 wife (Ger. ich bin einmal beweibt); ninonoceevamâ, we each have one wife; ninišeeva, thou hast 2 wives; enīveevaō, they have 4 wives; enoniveevaō, they have 4 wives each; zenooceevaz, the one with 1 wife; zenaheevaz, the one with 3 wives; zenonišeevassô, the ones with 2 wives each. Enocevass, it (animal) has 1 tail; eniševasseo, they have 2 tails; enoniševasseo, they have each 2 tails. Noceom, 1 lodge; nišeom, 2 lodges; nancoeomen, I have 1 lodge; ninišeomen, thou hast 2 lodges; enonišeomeneo, they have 2 lodges each; zenooceomensz, the one having 1 lodge. Nanonisoetō, I tie 2 (or.) together, by twos; nanonanoetō, I tie 3 (or.) together; nanonivoetō, I tie 4 (or.) together, etc.; nanonisoeszzenoz, I tie 2 (in.) together; nanonanoeszzenoz, I tie 3 (in.) together; nanisotoena, I braid it in 2 strands; nanisotoeno, I braid it (or.) in 2 strands (wool, dry goods); nananotoeno, I braid it (or.) in 3 strands; zenivotoene, the one (in.) braided with 4 strands; zenivotoensz, the one (or. as wool, etc.) braided with 4 strands.

Matòtxevae, ref. to first bone (in play of Netōnistoz, see play) counting 10; nisóhohe, second bone counting 20; nanóhohe, third bone counting 30; nivóhohe, fourth bone counting 40.—Nanokamaena, I fold it once; nanokamaeno (or., as blankets); enokamaene, it is folded once; enokamaéha, it lies folded once; enokamaeš, it (or.) lies folded once; enixamaéha, it lies folded twice; enixamaeš, it lies (or.) folded twice; enonixamaehansz, they (in.) lie each folded twice; enonixamaešen, they (or.) lie each folded twice; enahamaéha, it lies folded thrice; enivamaeš, it (or.) lies folded 4 times; enasòtamaéha, it lies folded 6 times, etc. Enasòta-totooveha, it is in 6 layers; enisòta-totooveš, it (or.) is in 6 layers; enonasòta-totoovešen, they (or.) are in 6 layers each; another way to express the above forms (with -totooveha and totooveš) is by using the multiplicativ detached, as: nasòtoha etotoovota, it sets 6 times superposed; nasòtoha etotooveha, it is in 6 layers (in.); nisòtoha etotoovešen, they (or.) form 7 layers; nanòtoha etotoovemaéha, it is folded in 8 layers, or enasòta-toovemaéha (in.); enanòta-toovemaéš, it (or.) is folded in 8 layers; esoòta-toovemaeneo, they (or.) are made to be folded in 8 layers; ematòta-toovemaenensz, they (in.)

are made to fold in 8 layers, etc.— For branching the Ch. has two different forms, the one ending in -hestaenatto ref. to branches, limbs of a tree and the other ending in -onaē, -onatto ref. to branching. The latter is also used for bones, spokes of wagons, anything round and more or less tapering. Eniṣhestaenatto, it (the tree) has 2 branches; enasòtohestaenatto, it has 6 branches, etc. Enisoonatto, it branches, ramifies in 2; enisoonae, it (or.) ramifies in 2; enisoonatto, it (in.) ramifies in 2; enanoonaē, it (or.) ramifies in 3; enanoonatto, it (in.) ramifies in 3; enasòtoonaē, it (or.) ramifies in 6; enasòtoonatto (in.); nanivoonaoxz, I make it ramify in 4.— Naniṣeona, I have 2 hands; enoceona, he has 1 hand; eniṣeonatto, it has 2 hands; naniṣeoxta, I am 2 legged; eniveoxta, he is 4 legged; eniveoxtatto, it is 4 legged; enoceszeḥa, he has 1 head; eniṣeszzeḥa, he is 2 headed; enaḥeszzeḥa, he has 3 heads; enisòtoeszzeḥa, he has 7 heads.— For objects shaped round and long (not necessarily straight) there are two endings, -oneo (in.) and -onehe (or.) ref. mostly to thread, ropes, fringes, etc. Enokooneo, it (in.) has 1 string or fringe; enokonehe (or.); enisooneo, it (in.) has 2 strings, fringes, ropes, as: vavaestoz enisooneo, the swing has 2 ropes; enonisooneonsz vavaestotoz, the swings have each 2 ropes; enasòtooneo, it has 6 ropes, strings. Enisoeṣ, it is slashed in 2 (as strips of buckskin); enisoeṣensz, they (in.) are slashed in 2; enanoēṣensz, they (in.) are slashed in 3; enanoēṣen or enanoēṣenaō (or); enasòtoeṣensz, they are slashed in 6; enisóoeṣensz, they are slashed in 20, etc.

The following is the verbal form of numerals in connection with the valuation or numeration of objects (in. and or.), nowadays usually indicating their worth in money (the \$ as a unit). Thus each term can be translated "to count the number of...." or "to value at so many dollars". With each numeral only a few of the verbal forms are exemplified; with the aid of the Ch. gr. the rest are easily formed.

Nanokhōsta, I count it 1, or worth \$1; nanokhōemo, I count him worth \$1; enokhōeme it (in. or or.) is counted 1, is worth \$1; nanonokhōstanoz, I count each worth \$1; nanonokhōemō, I count each (or.) worth \$1; enonokhōemensz, they (in.) are each worth \$1; enonokhōemo, they (or.) are worth \$1 each. Nanishōsta, I count it, value it \$2; nanishōstanoz, I value them (in.) \$2; nanonishōstanoz, I value them (in.) \$2 each; nanishōemo, I count him 2, or value him \$2; nanishōemō, I value them (or.) \$2; nanonishōemō, I value them (or.) \$2 each; enishōeme, it is valued \$2; enishōemensz, they (in.) are valued \$2; enonishōemensz, they (in.) are valued each \$2; enishōeme, one (or.) is valued \$2; enishōemo, they (or.) are

valued \$2; enonishōemeo, they (or.) are valued at \$2 each. The above will suffice to show the verbal formation, so only one example of each of the following numerals is given: nananhōsta, I value it 8; nanivhōsta, I value it 4; nanohonhōsta, I value it 5; nanasōtohoōsta, I value it 6; nanisxtohoōsta, I value it 7; namatōtohoōsta-ōtnokhōsta, I value it 11; nanisóhōsta, I value it 20; nanohonóhōsta, I value it 50. For higher numbers following form is preferred: noka matōtnó makātansz nanithōsta, I value its worth at \$100; nixá matōtnó makātansz enithōeme, it (in. and or.) is worth \$200; zeto mohēnoham nivá matōtnó makātansz enonithōemeo, these horses are worth \$400 each. This form can also be used with small numbers. Zenokhōeme, the one (in.) worth \$1; zenokhōemēs, the ones (in.) worth \$1 (sc. together); vèhoehotoā zenonasōtnóhōemessó, the cattle worth \$60 each. *Enonithōemeo, 700*

Counting the moons (or months): nasz ešehe, 1 moon; nišešeheo, 2 months; nahešeheo, 3-; nivešeheo, 4-; nohonešeheo, 5-; nasōtoešeheo, 6-; matōtoešeheo, 10-; etc. Noka tēšeheva, during 1 moon, month; also nokaešeheva; nasōtoha tēšeheva enšeamhoxovistava, he is traveling for 6 months. Enocēnōn, he fasts 1 day; enišēnōn, he fasts 2 days; enahenōn, he fasts 3 days; enivenōn, he fasts 4 days. Enokxeo, it is 1 o'clock; enisxeo, it is 2-; enanxeo, it is 3-; enivxeo, it is 4-; enohonxeo, it is 5-; enasōtxeo, it is 6-; eōtnokxeo, it is 11-; eōtnisxeo, it is 12-; see time.

The exclusive form of the 3rd. pers. (sg. or pl.) for numerals is as follows: enokó, he or she (different from another 3rd. pers. subject in the same sentence) is 1; enixó, they are 2, as: enixó henison, her children (they) are 2; enahó, they are 3; enivó, they are 4; enohó, they are 5; enasōtxó, they are 6; enisōtxó, they are 7; enanōtxó, they are 8; esōtxó, they are 9; ematōtxó, they are 10; ematōtxó-ōtnokó, they are 11, etc.: all preceding terms are or., the following are in.: enokaz', it is one; enixaz', it is 2; enixazensz, they (his, hers or its) are 2; enahaz', it is 3; enahazensz, they are 3; enivaz', it is 4; enivazensz, they are 4; enasōtaz', it is 6; enasōtazensz, they are 6; ematōtazensz-ōtnokazensz, they are 11; enisóez', it is 20; enisóezensz, they are 20, etc.

The reflective m. of the numerals is used mostly in the 3rd. pers.: enokō, he was 1; enišōn, they were 2; enahōn, they were 3; enivōn, they were 4; enasōtxeōn, they were 6; enisóeōn, they were 20, etc. Enixaonōnoz and enixaneōnoz, they (in.) were 2; enahaonōnoz and enahaneōnoz, they (in.) were 3; enasōtaonōnoz and enasōtaneōnoz, they (in.) were 6, etc. This in. combined with the excl. 3rd. pers. is as follows: enixazenōnoz, they (in.) were 2; enahazenōnoz, they (in.) were 3; enasōtazenōnoz, they (in.) were 6; enisóezenōnoz, they (in.) were 20, etc.

Participle forms of the numerals: zenokāsz, the one being alone, also zenocēsz, the one who is alone (at a place); zenīšessō (or.), zenixāsz (in.), the 2; zenahessō (or.), zenahāsz (in.), the 3; zenivessō, zenivāsz (in.), the 4; zenohonessō, zenohonāsz (in.), the 5; zenasōtxessō, zenasōtāsz (in.), the 6; zematōtxessō, zematōtāsz (in.), the 10; zematōtxess-ōtnokassō or zeōtnokassō, zematōtāsz-ōtnokāsz or zeōtnokāsz (in.), the 11; zematōtxessō-ōtnohonessō or zeōtnohonessō, zematōtāsz-ōtnohonāsz or zeōtnohonāsz (in.), the 15; zenisóessō, zenisóēsz (in.), the 20; zematōtnóessō, zematōtnóēsz (in.), the 100; zematōtnóessō-ōtnokassō, zematōtnóēsz-ōtnokāsz (in.), the 101; zematōtnóessō-ōtnokóessō or zematōtnóessō-ōtmatōtxessō, zematōtnóēsz-ōtnokoēsz or zematōtnóēsz-ōtmatōtāsz (in.) the 110; zematōtnóessō-ōtnokóessō-ōtnokassō, zematōtnóēsz-ōtnokoēsz-ōtnokāsz (in.), the 111, etc.

The above have each an exclusive form of the 3rd. pers. in this wise: zenīšez' (or.), zenixazēsz (in.), the 2 (being verbal objects to another 3rd. pers.); zenahez', zenahezēsz (in.), the 3; zenohonez', zenohonazēsz (in.), the 5; zenanōtxez', zenanōtazēsz (in.), the 8; zematōtxez'-ōtnokaēz', zematōtazēsz-ōtnokazēsz (in.), the 11; zenisóez', zenisóezēsz (in.), the 20, etc.

In connection with the attributive m.: enocēsz or enokaesz (or.), enokaen's (in.), one is (said) to be alone; enīšēsesto, enixansestoz (in.), they are (said) to be 2; enasōtxesesto, enasōtansestoz (in.), they are (said) to be 6; ematōtxesesto-ōtnokaesesto or eōtnokaesesto, ematōtansestoz-ōtnokansestoz or eōtnokansestoz (in.), they are 11; enisóesesto, enisóensestoz (in.), they are 20, etc.

The Ch. has two forms of the hortative m. (see Ch. gr.), which the numerals adopt, as follows: nokaeha, nokaēs, let him be 1! Nokaevoha, nokaevoes, let them (or.) be 1! Nokaneha, nokaenēs, let it be 1! Nokanevoha, nokanevoes, let them (in.) be 1! Niševoha, niševoes, let it be 2 of them (or. and in.)! Nixaneha, nixanēs, let it be 2! Nixaovoha, nixaovoes, let them (or.) be 2! Nahevoha, nahevoes, let it be 3 of them (or. and in.)! Nahaneha, nahanēs, let it be 3! Nahaovoha, nahaovoes, let them (or.) be 3! Nasōtxevoha, nasōtxevoes, let it be 6 of them! Nasōtaneha, nasōtanēs, let it be 6! Nasōtanevoha, nasōtanevoes, let them (in.) be 6! Nasōtaovoha, nasōtaovoes, let them (or.) be 6! Another way of expressing either one of the above terms is to give the different numerals followed by the verb "nistaneha, nistanēs" which means: let it be that much; nistanevoha, nistanevoes, let them (in.) be that many; nistoevoha, nistoevoes, let them (or.) be that many; nistxevoha, nistxevoes, let it be that many of them (or.), as following examples show: matōtā nistaneha or nistanēs, let it be 10! Matōtō nistoevoes, let them be 10!

The unit form in -ov is also verbalized, as follow-

ing examples show: ninokovamâ, we are 1 together; enokovâo, they (or.) are 1; enokovansz, they (in.) are 1; ninisovamâ, we are 2 groups; enisovâo, they (or.) are 2 companies; enisovatto, it is forming 2 bands, groups, dividing into 2; enisovattonsz, they (in.) divide in 2; enisovaoz, it becomes dividing in 2; enisovaeoz, it becomes divided in 2; enanovâo, they are in 3 collections, etc.; enivovâo, they (or.) are in 4, etc.; ematôtnovâo-ôtnokovâo, they (or.) are 11; enisóovaozensz, they (in.) are dividing into 20.

B. ORDINAL NUMERALS.

"First" and "second" are abbreviated to "f." and "s." in the following.- Navovoa, I am the f.; nivovoa-hemâ, we are the f. [notom = the f., before any one else]; evovôo, they (or.) are the f.; navovoaovo, I make one to be f.; navovoaosan, I make to be f. (intrans.); navovoaon, I am made, caused to be f.; zevovoaonetto, I who am the f.; zevovoaonsz, the one (or.) being f.; zevovoaonetto, the f. (in.); zevovoaonessô, the f. ones, the ones being f.; zevovoaonettôsz, the ones (in.) being f.; nivovoaon-hemâ, we are made to be f.; this ending in -on ref. to connection, series; navovoaomoe, I am the f. (ref. to succession); zevovoaomoetto, the f. Nahonaova and nanixaova, I am the s.; zehonaovasz, the s.; ehonaovâo, they (or.) are the s.; zenixaonetto, the s. (in.); zenixaonsz, the s. (or.); nanixaovo or nahonaovaovo, I make one to be s.; zehonaovaonsz, the one made to be the s.; ehonaovao-mo, he is s. in succession; zenixaonetto êš, the s. day; zenixaomoetto, the one (in.) forming s.; zenahaonetto, zenahaomoetto, the s. (in.); zenahaonsz, zenahaovasz, the third (or.); zenasôtaonetto, zenasôtaomoetto, the sixth (in.); zenasôtaonsz, zenasôtaomôsz, zenasôtaovasz, the sixth (or.); zenisoaonetto, zenisoaomoetto, the 20th; zenanoaonetto, the 30th, etc. Nanisóaovo, I make one to be the 20th; nanisóaon, I am made to be the 20th, etc.

Enotomasen, he gives the f. touch, strikes the enemy f.; ehonaovehotaneva, he gives the s. strike; enahahotaneva, he gives the third coup; enivahotaneva, he gives the 4th coup; further the coups are not counted. The above counting was used in battles, when it was regarded a high honor to touch or strike the enemy (not killing him), and is used in recounting war deeds; zenotoma-senz, the one counting f. coup; zehonaovehotanevaz, the one counting the s. coup; zenahahotanevaz, the one counting third coup; zenivahotanevaz, the one counting 4th coup.

Nanotomoenoxzz, my f. born (child); nahotomoenoxzz, my s. child or my child after the f.; notomson, firstling (of animals); notomoenoxz, f. born child; hotomoenoxz, s.

born child, see child. Enohoneešehan, she is in her 5th month (sc. with child); enasòtoešeham, she is in her 6th month; enanòtoešeham, she is in her 8th month; enistòešeham, her time, months are all, in full.

Ox, half; zenahaonetto, a third; zenivaonetto, a fourth; zeešenivovaoz nasz naxhestana, after it had been divided in 4, I took 1: otā makātansz etatosematòtnovaozensz na nonokov nitosemometanenov, behold the money is to be divided into 10 parts and 1 part will be given to each one of you. When anything is divided which implies fractions of a whole or collection, as money, shares in certain crops, logs, etc., then the unit form is used, as: zenokovatto māmenozenametanenoz na zenisovattoz' etaomhestana vèho zehoeto nàthoe, I am given 1 part of the corn and the renter takes 2 parts. It is more in this wise that the Ch. express fractional numerals. Heto makātansz etosezheševhozenensz: zenisovatto natosemetan, naaxaehem zenahaovattoz' zeamba, nisima zenokovattoz' etosemez na nàkoe etoseaena zenivovattoz', this money is to be thus divided (distributed): 2/10 I am to be given, my sister shall receive 3/10, my younger brother shall be given 1/10 and my mother is to own 4/10. The word "tenth" does not appear in the above Ch. sentence, "part" or "share" would be the lit. translation, but the example is given to show how numeral fractions can be expressed in Ch.

numerate, nahōston, I n., count, read; nanokhōston, I n. 1; nanishōston, I n. 2; nananhōston, I n. 3; nanivhōston, I n. 4; nanohonhōston, I n. 5; nanasòtohōston, I n. 6; nanisóhōston, I n. 20, etc. Nanokrea, I n. it 1 (by writing); nanisxea, I n. it 2; nananxea, I n. it 3; nanasòtxea, I n. it 6, etc.; nanokxeovo, I n. him 1 (writing down); nanisxeovo, I n. him 2, etc. See count.

numeration, hōstonestoz, the numerating, counting.

numerous, haesto, n., many; see many.

nurse, v. navovònethozeohetovo zehāmoxtasz, I n. the sick;

vovònethozeohetovazistoz, the nursing (when in connection with sick people), lit. the taking kind care of; see care. Naného, I n. him (give the breast); nehešehā or nešehā, n. him! Meševoyz enen, the baby is being nursed; kašgon enenótamo hetanano hesc, the

child sucks the breast of his mother; enenitan, he wants to nurse, suck; enistovhòto meševoto, she nurses the baby; enistovhòtā Ameoxzeheva, she was nursed by Walking-woman. *saanchata amotavhe* *he nurse* *30aanistovótavhe*

nurse, n. nisetxevahe, wet n. (giving breast for one); enisctxevaheve, she is a wet n.; nahenisetxevanoz, to n.

she is my wet n.; nahenisetxevatova, I am his wet n. nurture, naešehō, I n. one; see foster, raise. *navovòneve* *to n.* *nut*, oxseo, oxseonoz (pl.); eoxseoneve, it is a n.; otā-

nanenoto
I n. nurse
from her
navenoxta
n. from
see suck

see under fail p. 460 top; see also trust.

NUTRIMENT

ENGLISH-CHEYENNE DICTIONARY

OBJECT

semenoz, walnut (black); otās = pierced nose + menoz = berries; zexhosanetto, kernel, inside of n.; naoxana oxseo, I crack the n. open (by hand); naoxxtanoz oxseonoz, I crack the nuts (with the teeth); naoxohanoz oxseonoz, I crack the nuts (with an instr.).
nutriment, mātām, n., food, q. v.

O

O - geruistag-xeo, "He roundly strikes me"
objectively - at

O in Ch. indicates "together, in union with each other, conjointly, present, dense, concrete, real, solid, set, one"; it is pronounced like "o" in "obey"; long "ō" is pronounced like "o" in "no" and "note", it denotes fluid, liquid, sight, abstract, distant, absent, etc.; "ó" is a short "o" with a hiatuslike pronunciation; "ò" is "o" with expired sound; "ô" is "o" + "e" and is pronounced like "oi" in "oil"; "ô" is evanescent or whipered "o". In rapid speech "o" is pronounced somewhat like "u" in "hut".

O, as an exclamation before an expression of address is rendered by "hä" in Ch., used mostly in invocations; hä Zenitaétto, O Lord!

oak, hookomeš and hoomeš, hookomešsz (pl.); voxpehoomeš, white o.; hookomeše, o. forest; hookomeše-kmamax evešmane, it is made of o. wood.

oar, amoehaéo, amoehaéonoz (pl.).

oat, mazemen, mazemenoz (pl.); emazemenevensz, it is oats; mazemeneva, with, in oats; mazemenhano, oatmeal, lit. o. mush. *hošgeuacuhau, oatmeal (coar.) also hošgeuacuhau*

oath, vistomōhanistoz, o., in former days a solemn attestation of a treaty or covenant by means of arrows or pipe (often both); navistomōhan, I take an o., ceremonial promise; navistomōhaovo, I make him take an o.; see swear, in the sense of imprecation. *vistomōhaovo, I swear*

oburate, see obstinate.

obedience, amātastoz, the obeying, agreeing, consenting; amátovazistoz, the o. to one; amātaheonevestoz, the being obedient; ōhaeamātastoz, considerate, careful]

obedient, eamātaheoneve and eamátova, one is o.; naa-[o. mātahaoneve]tovo, I am o. towards him; *naamátatovo, I am o. to him*

obeisance, see bow. *toxtetue = with obedient mind.*

obelisk, see pillar.

obey, naamāta, I o., also means I o. it; naamátomovo, I o. his (in.); naamátovo, I o. one; naamátovamo, I o. his (or.); zeamátōsz, the one who obeys me; napave-amāta, I o. well; zepaveamátassō, the ones who o. well; zsaa-amātahessō, the ones who do not o.; naōhaeamāta, I o. carefully, with consideration, discretion. *hearkon*

object, v., nasaahotoestō, I o. to it (in words), declare

naongesta, I am an o. to it; naongestacta = to be it

*obj. - one -
- lneo -
- object -
- oppring, miltahet
- a dence*

inf. -hoek - *his inf. -hoek - or -haek - mean something wrong, out of place, improper*
 -hoek - *also, denoting rude, in case of crude, boorn*
 in case of crude, boorn *quaint, unpolished*
 quaint, unpolished *impolite.*
 impolite.
 OCCUR
 occupied with
 en, I am occupied, busy (implying that I cannot attend to something else). *zehoetome, that which I do. = my position, office.*
 occur, toneš ennesso, when did it occur? In Ch. the mean-
 ing of "o., take place, befall" is expressed in
 some verbs by final "o"; canao, he falls; eooko, it
 rains; etc.
 ocean, zemhāomoecha or zemhāomoeha; emhāomoecha, it is the
 o.; hōma zemhāomoecha, across the o.; see water.
 ochre, (color) zemseškaneov, brown-yellow.
 October, Seene; see moon.
 oculist, maexa-naevēho, lit. eye-doctor-whiteman.
 odd, emomoton, it is o.; momotonestoz, oddity. *expressed by inf. -hoek - before*
 odious, eahansanova, he is o., villain, fiendish; ešenita- *not natural*
 odor, pavemeeozistoz, good o., fragrance; voxcemeeozis- *chōmo-*
 toz, sweet o., smell; havsevemeeozistoz, bad o.; epa- *an odd for*
 vemeeoz, it is a good, sweet o.; ehavsevemeeoz, it has a *hōmeto-*
 bad o.; eoxemeeoz, it has an evil o., a stench; heovasz *ham, odd*
 hešemeeozistoz, all kinds of odors; enisemeax, an o. *colored base*
 comes out; see smell. Zehešemeeoz, its o., smell, the o. *secreted*
 of it; ehemeeozistovetto, it has an o.; enešemeeoz, it *unclean, it must be cleaned*
 (in and or.) has such an o. See smell. *grave weather*
 of, there is no equivalent for "of" in Ch. altho its *it gives a*
 meaning is expressed in various ways, as following *good od.*
 examples will show: navhestanov hen hoeva, I am o. that *fragrance*
 country, belong to it; inf. -vess- or -vest- (or
 -vist-) implies "associated with, co-"; "of" in the
 sense of "about, concerning, regarding, in relation to"
 is found in the verbal suff. -emo (or.), -esta (in.),
 -amo (or.), -azesta (in.) = o., about one or it; napave-
 mo, I speak well o., concerning him; nahessetamo, I
 think, deem o. him, regarding him; nahossemo, I tell of,
 about him; nahosesta, I tell o. it. When "of" denotes a
 source or agent of action it is expressed with the
 passive, as: epcotā hetano, he is despised o. (by) men;
 evonhoaōe Havsevehano, he was tempted o. the Evil one.
 When noting a point of beginning, from (toward the
 speaker) "of" is expressed by inf. -ne-; tozea naneōv-
 heneenovo, I have known him o. old; naneas, I started
 from there. When "of" is genitival possessive it is
 rendered by inf. -he- which denotes "o., from, ex-, have,
 belonging to one, etc.". This "he" is also pref. of the
 possessive pronouns "his, hers, its, theirs"; hevoxca,
 one's hat, the hat o. his or hers. Maheo hemehosanis-
 toz, the love o. God, or God's love; nahevoxca, the hat
 with which I am connected, the hat o. mine, I have a
 hat; mavēxōz zehethohätto, the lust o. the flesh; heto
 zehethozeohetto, this work o. mine, with which I am con-
 nected. The concrete and unit numerals imply the "of"
 without expressing it, thus: nishov mataocemenoz, 2
 pounds (of) coffee (like the Ger. 2 Pfund Kaffee). "Of
 occasion: ho/ae tass nizaaseitoutatō zekero (or zexheisher-
 or zehēsetava zheie - ⁷⁶³ didst thou give no pc. for etc.
 in this sentence the "occasion" is in zekero - zexheisher- or
 zehēsetava zheie - lit. by something in my condition, position
 the cause was made: see p. 768 & 6

ENGLISH-CHEYENNE DICTIONARY

OFFENSIVE

self" is rendered by inf.-taom; etaomhono, it grows o.self; etaomēhēvō, he says o. himself, from his own choice. "Because of" is expressed with inf. -hesse-; nahesseēs, I speak because of, for the reason that. When "of" ref. to relation of time or place it is expressed by pref. zē- (before consonants except "h" and "t"), zex- (before vowels and "h") and zist- (before "t"), as: zēvostanehēvs Mozeoeve, in the days, during the life o. Sweetroot; zexhoes, at the place o. his, where he lives. When "of" denotes characteristic feature or quality it is expressed by final -he, as: ehohātamahe, he is one o. might, suff. -heeno = flavors of, see flavor; zehestrez, the ones o. us; zehestress, the ones o. you; zehestrevoss, the ones o. them (or.) See partitive numerals. off, vohēs, o., at a distance; vōnēs, not far o.; vohēs - enhē, he stands far o.; rad. -vo- in most cases implies the meaning of "o., separated from, disconnected"; navonana, I wipe it o.; see apart, asunder, separate. Inf. -pō- = o. (abruptly), as in epōeoz, it comes o.; napōax, I chop, cut o.; epōeōstāta, it comes o. (thru heat, by melting process, etc.); epōoneoz, it snaps o., asunder (of a rope); inf. -nise- = o. from in; eniseoz, it comes o. (gradually), as a nail, shoe, etc. In general rad. -ne- or -ni- = from o., at, in.; nanitoxca, I take o. my hat; nanitōan, I take o. my shoes; nanēs'an, I take o. my clothes; nanitana, I take it o. (from a receptacle, etc.); nanhoenoxz, I take o. out of hold (like sack, gun, etc.); nanitōsta, I take o. my dress (fem. sp.); nanēseeszehe, I take o. my coat; nanitsemaoz, I pull it o., uproot it; see wipe. "Down from o. a higher plane (Fr. de dessus)" is expressed by rad. -om- -naome; vonēn, I climb down from (a wagon, table, car, etc.); naomekaax, I jump down from o.; eomahamā mohēnoham, he was thrown o. from a horse: offend, natotonšetanooz, I am offended, vexed (in thots); navenahe, I am offended, am sour, crabbed; navenemo, I o. him (in talking); naāsēho, I o., provoke him to anger; nahomoxtaze, I feel offended, vexed (Ger. ge- ärgert); nahomosemo, I o., vex one (in words); naomoseho, I cause him vexation, mortification, offense; naataze, I am offended (in my feeling); offender, zevenomosanz, the o. (by talking); zetotonšetanoshōsz, the o., the one causing offense, displeasure, annoyance, hurt (in mind, feeling); atoētahe or totaxoētahe, o., transgressor. offense, atoētastoz, totaxoētastoz, o., transgression; as-hāzistoz, o., the offending one (obj.); asohes-toz, the causing o., provoking to anger; homosazistoz, o., vexation, mortification, annoyance. offensive, etašhazistove, it is o., provoking to anger;

eatayuta feels offended, hurt

ehōa-homosevamo, he urges one to be off.

nometto and
-nome - off
as in he
words, no-
mōeoz,
enōnoax
carried
off by
water
wind

haapo' -
without off-
"ceasing"
"quitting"

Sound &
also denotes
"off"
eieiektōsta-
it comes off
(something)
(something)
našōxa, I
cut it off, as
meat from
bone.

see from
namomoto
namomotoetan
namomoto-
noēta

našōxa -
cutting, sound
našōxa -
"heard being
cut off"

off-spring issue, kindred, race: (see Kanoune - nokovasonet also a, never mind of
 see back of p. 768 aa
 Kanoune, all - gehestosononet, all who are thy son
 ex-esse - out as son or daughter, altho they were of diff. issue, 1/2 hundred.
 nuxhestosonet also are his, of. issue: nuxhestosonet also, we are his of. issue
 OFFER, ENGLISH-CHEYENNE DICTIONARY OFFICIOUS
 nahetstosonet, my o. issue (pl.) nuxhestosonet, Re off.
 etahomoxstastove, it is o., vexatious; etahomosema-
 zistove, it is o., vexing, annoying, mortifying; esaaho-
 toetanonovhan, it is o., displeasing; etahavseveemeeoz,
 it is an o. odor - (am) natomstomemo - uanethotatano to o, off. e.i.
 offer, v., nanoeševē, I o., make presents, q.v.; navisto-
 mevo, I o., promise to him; nitao zevistomēz Maheo
 emesaahózenhessohanehez', all that God offers us can-
 not not be so; eevanen, he offers, by lifting, heaving
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 zeonoz, name of such portions of food (offered); eōs-
 ton, he makes an offering; this implies a whole cere-
 mony with construction of altar, etc.
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 vae zevēhe, something promised, an o.; vistomohes-
 toz, o., promise (in words).
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 ally, as pipe or something heaved as offering); visto-
 mosanistoz, vistomevazistoz, the o., promise, promising:
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 is an o., a sacrifice; eōstōneheva, by an o.; eōston, he
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 eōstoneševestoz, the making an o.; eōstone, the one who
 makes an o. ceremony; eōstonhetan, sacrificer, priest;
 eōstoneomē, the place of the ceremonial o.
 offhand, nionone, at random, unceremoniously; toxtomonet-
 to, without observing any rule or restriction,
 unconventional.
 officer, notxevo, army o. nanotxevonam, my o.
 officious, etahomotoae, he is o., overkind.
 rendered by suff - sonoe = 765 as many off. descendants, as
 gehestosononet, 765 as many off. descendants, as
 gehestosononet, they are one of. issue, race
 Kanoune, all - gehestosononet, all who are thy son
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 OFFER, ENGLISH-CHEYENNE DICTIONARY OFFICIOUS

olive, veoxcemen, veoxcemenoz (pl.), lit. bitter berry, but

tortocaucemous, wild olive tree
causce meus' arbore, reckoned as an olive tree
Rev. 11: 4

Omahas' amscemous, ol. tree

ENGLISH-CHEYENNE DICTIONARY

ON

is now being applied to olives; veoxcemenóe, veoxcemenósz (pl.), o. tree; veoxcemenóeše, o. orchard; eoseoxorzeve, o. (color, q.v.).

Omahas, Onehā, also name for Poncas; the word Omaha or Omahas has also been adapted by the Ch.

omission, see omit.

omit, expressed with inf.-noo(se)- or -nōse- =left out, aside; nanōosemo, I o.mentioning him; nanōox-tosesta, I o.to say it,leave unsaid; navonoēta, I o. to do (as in ceremonials); vonoētastoz, the omitting to do,perform; zevonoētasz,the one who omits. See forget,leave,neglect. [bracing,unlimited.

omni- can be expressed with pref. -mām̄xastov =all em-]

omnipotence, nochēpohātamahestoz, nanosohātamahestoz, lit.the power above all,supreme power; mām̄xastovohātamahestoz, the all embracing, unlimited power; mām̄ =all in one + mxastov =touching, reaching, coming within reach + -ohātamahestoz =power,might.

omnipotent, zemām̄xastovohātamahesz,the o.one; Maheo nī-nokaes emām̄xastovohātamahe, only God is o.;

Mām̄xastovohātamaheo,O.God.; zenocohātamahesz,zenochēpohātamahesz,zenanosohātamahesz,the o.one. *Imanēhoo, is o. and o. present*

omnipresence, mām̄xastoveveāzistoz,nitao maveāzistoz,the being present everywhere; seetoeše-māveā-

zistoz,the being present everywhere at the same time.

omnipresent, nitao eseetoeš-māveāz, he is o., he is everywhere at the same time; emām̄xastoveveāz,he is o.; zemām̄xastoveveāz,the o.one; nitao zemāveāz seetoeš,the one present everywhere at the same time. *inēhove zetā-hestasz, who is all over, reaching all place*

omniscience, mām̄xastovheneenōvastoz, the all embracing knowledge; nitao maheneenovhastoz, the all-

knowledge; Maheo hemām̄xastovheneenovhastoz, the o.of God. [heneenovahemaheo,the O.God.

(ama-) omniscient, emām̄xastovheneenovahe,he is o.; Mām̄xastov-

matāhe- on. has no Ch.equivalent but in many instances rad.-a-

neenochastiz implies more or less the meaning of "on";

ama-ma- hoe =earth,land; hoeva,o.earth; taxemesestoz, table;

āheneenova- taxemesestovā,o.the table; naeszehen,my coat; naeszehena,I have a coat on; nahaōn,I pray; nahaōna, I pray

Mahe, he is Omiscient o.=I am praying. Inf.-am(e)- =on,continous; amesto,on and on; inf.tax(e)-,taxetto when used detached, =on,

see Wise upon; nataxēnana,I set it upon; taxemesestoz, table,

all C 4 lit.the-eating-on or -upon. When "on" implies "moving on" it is rendered by rad.-ehe-; see move; eamehes-

toz,there is a traveling on,a journeying. When "on" implies "into existence or operation" in the sense of

"set so" it is expressed by rad.-ta-; etapevae, he is good; etahoorz,he is going home; etanāeoz,he is o.dy-

ing,is going to die. When "on" ref.to course of proceeding,in progress,at it,it is rendered by suff.-oe

inf.-nom- denotes "on", carrying on, drifting, unaway

off, undergoing, = off

1, alone; enokae, he is 1. alone, single; noka ešēva, o. day; noce ā esaatonettan, o. year it was not cold; ninokovamā, we are o. a unit; nanokovaov̄, I make them to be o., united; a similar form to the preceding is: ninaeszhemā, we are, form o.; nanaeszenēnān̄, I order them to form o. group or company by themselves; ninokovatanomā or ninaeszetanomā, we want to be o.; inf. -naesz- (naeszetto, detached), o., a o. with, related; inf. -naesz-

one with
compound, common
compound is remainder
by inf. - nit or (a)
nit or a t o a c z
it bec. one (figure)
nit or a t a v o z
b. one in being with
see, body, fellow ship
with, union, common
nit or a t o a c z
nit or a t o a c z
fellowship with one
Vessels to nest
the going with one
companionship

see p. 769 768a
 unokhova ietom, we are all with him
 unokhova ietom, we are all with him
 -ukh- -ukh- -ukh- to a 'whole of many in one' are all
 together, in a body, iukhauito in one utterance. *gehese.*
 ukhastcha, gehese ukhastchi gehese ietom, and it is one (of the kind)
 that it means. *see all* 770czhestaheo, the only one (of the kind)
 natxochiouand, I

768aa

Concerning Offerings.

ōstom cheatoz

The following names for the different sacrifices mentioned in the Mosaic law cannot be well understood by the Cheyenne unless more fully explained. See sermon on Tabernacle (No. II). The Hebrew appellation in its simplest form may be defined as a "gift to God", and thus in the following the Cheyenne "meatoz" is used in stead of "ōstō" which denotes something "exposed" (Ger. ausgesetzt).

makeone
 Natone-meatoz, slaughtered gift
makeone
 Hovak-hoase-meatoz, Animal burnt offering.
makeone
 Nestoomene-tsene-meatoz, expiatory or sin offering.
 Meatoz zēnanomche totatōstastova, trespass offering.
 Pave-nanovaze-meatoz, peace offering.
 Mātame-meatoz, meal offering.
 Natone-meatoz zēveševha-pave-nanovazistove, peace offering.
 Hahōeshestove-meatoz, thank offering.
 Xa-meatoz, free will offering.
 Zevehe-meatoz, votive offering.
 Hamaneone-meatoz, wave offering.
 Heamaneone-meatoz, heave offering.
 Ōseone-meatoz, oblation.
 Hoestave-meatoz, fire offering.
 Manistove-meatoz, drink offering.
 Mavonhāe-meatoz, whole burnt offering.
 Meenag-meatoz, feast offering.
 Pavemē-hoase-meatoz, frankincense offering.
 Hoatovao-meatoz, incense, smoke offering.
 Voxbomaoxze-meatoz, salt offering.
 Amisce-meatoz, oil offering.

Instead of -meatoz the word ōstō could be suffixed, altho it carry a somewhat different meaning, that is less clear to the present generation of Cheyenne.

Hevōezevomoxva-meatoz = bloody (bleeding to death for-) gift
 Hevōeze-ōstō, bloody offer
 zchevōezeōhe, that which is offered by bleeding to death
 zēuēametaueōhe, " alive
 mēametauene-ōstō, living sacrifice
 haōna-ōstōng, haōna-ōstomohetoz, prayer offering
 eōstomōēta, per. sacrifices
 naōstone-meaa, I gave in sacrifici
 naōstone-vonhāōhe, I burnt one "
 {heōstoham - his sacrifices are many, his is mentioned in a song
 ōstomoham

onanism, see masturbation, prostitution

ONCE

ENGLISH-CHEYENNE DICTIONARY

ONE

in some verbs like nahozeohe, I work on, am at work, am working; nameoe, I war on, wage war; navēstomoe, I ask

768 bb

Offspring. All forms ending in -ōēn, -ōēno, -ōēno
have also following obj. obj. n. form:
vostan, voston, voston, voston, voston, voston
evostano

2

occupy, ref. to manual work, be busy with, do with
the hands, is exp. by suf. -anen, -ano, -ana.
see under busy and do: nazetanen, naēvetanen,
nahāetanen, nahētomanen etc. nasaaatone-
tanen, I am not occ (with anything): esaaatone-
tanen, nothing, no work done to it

with

no

yes

no

the 2

see p. 769 768a
 one, *mnokova setom*, we are one with him
mnokora under one in all are with him.
mnha - miki - upon to a whole of many in one, *one all*
 together in a body; *mnha dauter* in one. *utvram. gheho*
mnha stcha, gheho. mnha stx. gheho stvraty and it is
 but it means *gheho stx. gheho stvraty* *noc ghesta heo*, He only one (of the kind)
oil, *natx overvomaž*, I oil, rub my face with oil; *natx oheonanaž*, I
^{oil my hand}
oil cloth, *esox seon*; *hekonesox seon*, linoleum

Objective forms, will be dealt with in the Pres. Grammar
 here are samples of them in Obj. Verbal names:

verbs with suff. - *anen* become - *aneo*
nahestanen, I take: *chestaneoneve*, he is a taken one.
nazetanen, I am busy, work: *zetaneo*, = trial: *ezetaneoneve*

" with suff. - *ean*, - *tean* etc. also - *seon*, - *theon*
 become - *seo*, *thes*: *evristumoseon* *bec* he
 teaches. *bec. evristumoseoneve*, he is one taught
eegztomotean, he interprets become,
eegztomoteoneve, he is. He interpreted one
eegztomoteo, Obj. of interpretation.

verbs ending in - *tano* become - *tatroheoneve*

" " - *ta* " - *atheoneve*

" " - *c* " - *cheoneve*

" " - *e* " - *echeoneve*

emene, he eats: *omescheoneve*, eaten one
 sometime. The Obj. becomes subject. a. *mescho*
 = the eater: *kitacheo* = the story and also the teller

Instrumental verbs make. Acc. Obj. Thus,

suff. - *aso* become - *xeo: coxasso*, *cox'xeoneve*

" - *auo* - *akeo: natæe auo*, *etæe vaheoneve*

" - *duo* - *cheo: co*; *namxædu*, *emxæcooneve*

" - *eno* - *cheo: nanæe roeno*, *enæe roecheoneve*

" - *axro* - *atreo: namniuxæro*; *cominkæhcheoneve*

suff. - *ax* become - *xeo: naaxtax*, *caax'xeoneve*

" - *seu* " - *s'seo: namaxæseho*; *emaxeos'xeoneve*

" - *eth* " - *eseo: napeæeth*; *epovæe'xeoneve*

" - *hasen* " - *hasco: nazetaharu*; *ezetahaseoneve*

Open (spread open, stand etc. 768) \rightarrow uxi itō uaiēpno eho, I stand
 with a book open (letter) natatanocho, I am only, open (not spread)
 uxi itō eiepeno eō-yeo eot q, he stands, looking at a book spread open
 Open, in sense of empty, vacant, causing a space rad. -ō-is
 und, see under "space". mahaeō uita ozz, open wide (as if
 sp. to a door), mahaeō uita uoz, o. it wide: eō uita atq
 it bec. wide open: naō uita atq oztro, I o. uita turn.
 naēre xerooha, I break it (in) open; na ox croea, I break it o. (foot)
 na ox ana, with hand, na ox oxta (teeth) naēre otacha,
 with borer: na ēpō ēroea, (with feet), na omi roa venacho,
 I tear it open (by hand): inf. -ox- and o denot. open
 see break, tear: na pē a, br. crush with feet; na ox emenod, I break
 o. (not with feet) na penaxie a, I crush it (berry) with feet: na ox aa,
 I break it open with feet (as egg etc.)
 occasion - or - ooma. ; euhem oom (o) aō suor, that
 it was the loc. cause (basis) for hem' see cause
 zeri higneso heno, zenvein heno
 being the cause of: hova. zeri e-ashez nesoheno: ashez nesoheno
 hova zeri eshez netto, the starting cause by which

One: uinokoravot oztama zhemā, we are one (body, together)
 see under room

ni manoliapxe we are one (body)
 nitovhestā torā zistoz or nitov-nhestā torā zistoz
 ni nitovstarema zhemā, we are, exist together q.v.
 enitovā-retavoz = bec. one in being with
 an na eoz eietorā oxta zhemā, we "as one body"
 ni nokoravot oztama, we are one body, nobody
 ni na esthōma zhemā, we are one blood, relation; ni nokorā
 vhoema zhemā and ni nitovstarema zhemā; one blood or
 relation together: nitov oxta zhemā, are united
 nokoravot oztatōz, one ear, ein hōrigkeit
 vitahātē, "heart (eduen)
 vomoxastōz, "in multiplicity
 vstavestōz - or - nokoravoz zhestātēz and
 vsta omeneitōz, one condition.

-manose - infers unanimity
 manose nokoravoz zhestātēz = unity of being etc.
 eukha enaeszer xez hōmes, they are counted as one flesh

old: sup. - nō no - and -noono- = direpo, bleak, pallid gray etc.
 old ze en ahotho, that which is old (ending): eenahesēoz, he causes
 it to be old. zeri oons, das was altst. - nōon- refers to,
 pale, pallid, grey (from age), wan, hoary: pref. nōē- indicates
 old in sense of "long un" nōē-nōang, old shines; nōēze, old
 coat; nōē kikonhō, old bread; enō nō man, it appears (sup.) bleak
 also: enō nōert man: unox tavemōnat amatanō

em, makes us to be one
 emissor and receiver, he is not one way, not one
 sinophora-actorm, we are one sinophora-actorm,
 sinophora-actorm, we are one sinophora-actorm,
 sinophora-actorm, we are all one sinophora-actorm.

ENGLISH-CHEYENNE DICTIONARY

naeize mauka = one band together

ONE Hugle

zēom- denotes "the only o. thing, solely, bent on the o. thing"; nanaeszeometan, I think solely of it, it is the o. thing I think about; enaeszeometotoxesta, it is the only thing he talks about; he is bent on talking about it; nanokaovō, I make them (or.) o.; ninokaonhemā, we are made o.; ninokaomā, we are o. together; inf. -mā- (sometimes -ma-) =all of, as o., all as o.; see all; nimhāe-māzhemā, we are as one relation, we are all of us related; nimemāozhemā, we ought to be all o.; nimātanoozhe-mā, we are of o. mind; mātanoozistoz, the being of o. mind; mrenivaoxz, o. a "chip of the old block"; nēnasz, o. of them (or.) mentioned before, also the o. of them mentioned before; hovānē, no o., nobody; esaahovanēzhešēšzē, no o. spoke so before; evēpeometa, there is no o. (in a lodge or house); nonohoma, o. after another, or o. to another; nonametōe (also infixed), o. another, by turns, reciprocally; mehotāz nonametōe, love o. another; inf. -hoto- =o. after, or behind another; ephotoanaō, they fall o. after another; hotxovetto, from o. side to the other, among each other; rad. -nōse- =o. side; nanōseohetovo, I keep to o. side of him, side with him; enōsemxēo, it is written on o. side; nononasz, to each one; see numeral; zeócensz, the one who is o. eyed; ócen, o. eyed; ócenhestoz, one eyedness; noce-esta, o. eared; enoceoxta, he is o. legged; etameoxta, he is o. legged (having stump left); etamēnaeva, he is o. armed; enoceona, he has o. hand, is o. handed; né, the o. (or.), mentioned before; hen, that o. (in.), mentioned; nha, the o. who; nha zemesēs, the one who eats; nha zemetas, the o. who gave me; nēsesz, he is said to be the o. (or.) mentioned; hen's, it is said to be the o. (in.) mentioned; nseō, there (expletive) is the o. (mentioned), also: is he the o. mentioned? Monsehan, it must be, is likely the o. (in.) mentioned; this last term has an in. ending but is also used for or.; monsehanēvō, likely they (or.) are the ones; monsehanēvosz (in. pl.). Zeto, this o. (or.); heto, this o. (in.); tato, that o. (or.); hato, that o. (in.); zeahāne, this is the o. (or and in., pointing forward); niahāne (or.), enahan (in.), this is the o., mentioned before; zeahānevo (or.), zeahanevosz (in.), niahānevo (or.), enahanevosz (in.), are the pl. forms of preceding; zevahāne, etahāne (in.), that is the o., pointing forward; nivahāne, that is the o. (or.) mentioned; zevahānevo and nivahānevo (or.), etahanevosz (in.), are the pl. forms; nivā zeto, who is this o. (or.)? Nivā tato, who is that o. (or.)? Tāsevo, which o. (or.)? Tāsevoñ, which ones (or.)? Tās, which o. (in.)? Tāsevoensz, which ones (in.)? Nančhov, I am the o. I myself; enčhov, he is the o.; enčhovetto, it is the o., itself. See pronouns in Ch. gr. Nančhov zemesetto, I the o. eating; ninčhov zemesét-to, thou the o. eating; enčhov zemesēs, he the o. eating; nančhovheme zemesez, we the ones eating; ninčhovheme zemesez, we the ones eating; ne' or nke - the one (ref. to him) ne' sz, reported to

ne ne n nke - the one (ref. to him) ne se, reported to
be the one nseho, he 789 is evidently the one.

zemesess,you the ones eating; enñhoveo zemesevoss, they the ones eating. See participle forms in Ch.gr., sub.cj. Oftentimes inf.-noce- =o. alone, only (having also a superlative meaning); enocepevae,he is the only good o.,or he is the best; nanaeszemo, I am o.with him; inf.-nitov- =o.together,as o.combined,in common; nanitovana,I make it o.; nitovetto, together as o.; inf.-sē- =alike, o.with, the same; esētotaonsz,they (in.) are of o.,same size; tona nasz,either o.,o. or the other (of two); nasz...na zenitasz,the o.(or)...and another o.(or.); nasz...na nasz,the o. (or.and in.)...and the other; nasz mñão naešeonenxana na nasz naevhapevana,o.house I demolished and the other I repair; naeszetto,at o., in harmony; nocēhestoz,the being o..alone at a place. When "o." ref. to a person conceived and spoken of indefinitely, as: o.would think,o.wonders,when o.is sick,etc.,the Ch. uses the 3rd.pers.sg.of the substantive verb as shown by following examples: oxhāmoxstavovēs,when o.is sick,when there is sickness; oxnešetanonovēs, when o. thinks; oxneševstovēs or oxneševenovēs,when o.does; ehavsevoētanov oxneoxzistovēs,o.does evil by going there; emesaatonšheneenovhastovhan,o.cannot know; emevoešetanov or emevoešetanoxtove hiz ešēva na emeoñāomenen-ov māvōna. o.may rejoice to-day and be in misfortune to-morrow. At times the term "nasz =o." is used as it would be in Eng.; nasz emetaneoxz, o.should go there; nohase nasz emetavistāmo,some o.should help him.

oneness, nokastoz, the being one.

onerous, see burdensome, hard, heavy.

oneself, t̄ama nasz.

onion, xaoemesestoto (or.pl.), lit. skunk food [xa =to
urinate, xao =skunk], so called from the peculiar

smell; xaoenistaevoto is a similar name while xamata-

xevoto ref.to their peculiar form and "resemblance to
"hominis testes": commonly called *xāoenistāro* (19) *xāoenistār*₁₀

lōoker, zevēhōsansz, zevēhōsanessō (pl.), the o. pl.

Only, enokae, he is the o. one; enoka, it is the o. one;

inf.-noce- = "o." in the sense of superiority;

enocheneenovahe, he is the o.wise one; etotšenokae, he

is the "very" o.one.; totšenoka, o.that once; nanokoe-

noto zeto kašgon, this child is my o. child; nanokoe-

noxxx,my o.child; henokoenoxzetto,his o.child; heno-

koenoxzevo, their o.child; zenokoenoxzevsz, the o.child;

nahenokoenoxzenoz, he is my o.child, I have him for my

o.child; etanšenoka, it is the o.one; nīnokaes, o.he, he

alone; moxheze, o.a while ago, not long ago; inf. -vha-

ne- = o., simply, just, merely; evhanenhevō, he o. says so:

navhanhoeoxz, I just come, have nothing special; vhan-

etto, o., merely, not in earnest; evhan'netto, it is o.,

merely for a while, o. temporary, incidental; soxpstov-

[Handwritten signature]

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OPEN

etto, o., specially that, bent on that (Ger. durchaus);
as inf. -soxpstove- and -sosoxpstove- = o. after that,
with persistence; ota heto esoxpstovetanota, his mind
is o., persistently after that; inf. -naeszeom- = o. one,
solely; nanaeszeometanotovo, I think solely, o. of him;
mamàt, o., merely, with none or nothing else; otarà, o.,
just; otarà hetaneo onōmenan, call o. the men; mamàt
eēs̄z na emanhae, he o. speaks and it is created; óha,
o., but, unless; epevatamano óha etonetto, it is fine
weather but cold; óha veoxzemaēz, o. if, unless he comes
with us; óha taxce nameta, he gave me o., but a little;
enšenoka zeaenom, it is the o. one I own; mohononoc...
mato, not o. but also; mohononoceēs̄ztōs mato nape-
voéha, he did not o. speak to me, but treated me well;
"if o." as a wish, desire that something could have
been realized, is expressed by pref. à- or -ax with the
sub. c.j., thus: axnešenāēzēs̄z, if o. we had died! Axve-
hōmazessēs̄z, had I o. seen you! When the same meaning
is implied in the present it is expressed by the sub.
c.j. in the negative form, thus: ēvhanšeneheohetto meo
if o. I could follow the road again! See optative. Ota
sēhecetto, o. by itself, nothing else but itself; inf. -
o-sēhec(e)- = o., purely, in it self (Ger. nur an und für
für sich); nasaao-sēhechoxomahe mato naveoxzemaōn, he
did not feed me o., but also my companions; esaao-sē-
hechēmoxtahe mato ehāomen, he is not o. sick but in
distress; óha nīnokātto, o. I alone; óha nīnokaes, o. he
alone; óha nīnokaēz, o. we alone. onward, expressed by
inf. -tanš- = on, o., ahead; natanše-
neoxz, I go o., keeping on going; inf. -ame- = o.,
forth; etaameoxz, he walks, goes o.
ooze, hohona echestoneeoz, it oozes from the rock; ches-
toneomaoeoxz, it is oozing from the ground; esoane-
oxz, it oozes, as rain thru the tent walls, etc.
opaque, esaananivsevōmehan, it is not transparent; see
open, naōnstana, I o. it (to set o. so as to make passage
possible); naōnstanomevo, I o. it for him; naōnstana-
omon, it is opened for me; rad. -tata- = to o., unfasten
something inclosed, so as to obtain access to its in-
terior); natataena, I o. it; etataoz and etataeoz, it
becomes opened; nšetaōtanehā, let it stand, set o.;
natataptana, I set it o.; nitataptanomonenov, it is set
o. for you; etāštatapta, it is o. towards it; t'sa eta-
tao, where is the opening? T'sa chestaeta, where is the
entrance, opening? Natatahāz, I fling it o.; etatahame,
it is flung o.; nšetataonehā, leave it o.! Eōnstatao,
it is opened (to let thru); naōnstataotovo, I o. unto
one; naōnstataotomon, it is opened for me; nitataoto-
monenov, it stands o. for you; natataenomevo, I o. it for
one; ehekonetataeoneve or ehotoanataeoneve, it opens
one; eōxtāēna horae; eōxtāē-
neoneve, it is made open
ni-ōxtāemonitēnou, ketouektop.
ōxtā-anevātō, open teaching
ōxtāenovātō, making open etc.
ōxtāenovake (noun) - eōxtāēzness
open like

mottora naxa munnara - oseeian. cut violently, opened (by) woman
 in (the) river. ~~also~~ coeswesoro. Bay, Penn
 coeswax. he - it; pencha ne'omawo mato
 ENGLISH-CHEYENNE DICTIONARY osee3, narrow, shall
 OPENER (of a large op. neck) OPENLY

ENGLISH-CHEYENNE DICTIONARY *doeoz, na, 100, 200* OPENLY

hard, with difficulty; natataaoha, I o. it (with instr. key); emätataenomohe, it is all o. to him; maäzenaoz, o. the mouth! Namaäzenao, I o. the mouth; natotōo, I o. the eyes; totōoxz, o. (thou) the eyes! Naōseno, I cut him o. (in the abdomen); inf.-ox- ref. to o. with force, apart, asunder; eoxeoz, it bursts, breaks o.; eōseoz, it bursts o. (as an abscess); eōxaomeoz, the ice bursts, break o.; eōxonata, it is cracked o. (by weather process); eoxāta, it bursts, cracks o. (by heat); eōxomaehōta, the ground bursts, cracks o. (from heat); ^{ocean spread open} eōxomaoxta, it cracks o. (frozen fluid, water); naoxevooha, I break it o. or off; naēseoxevooha, I break into; eōxomaeha, the ground is broken o.; naōxana, I break it o. (by hand); naoxoxta, I break it o. (with teeth); naōxoha, I break it o. (with instr.); evešeōxōnistove, it is broken o. by...; zevešeōxōnistove or oxōo, that with which it is broken o., the opener (can opener, etc., nut cracker, etc.); nanitana, I o. (as a drawer), lit. I pull it out; nanitoneana, I o. it (drawing out like a telescope); inf.-sēp- ref. to o. in the sense of expand, spread, stretch o.; nasēpeona, I stretch my hand o.; nasēponeano, I stretch it o., uncoil it (of ropes, thread, considered or.); nasēponeana, I uncoil it (as wire rope, cable); nasēpemaena, I spread it (something folded or rolled) o.; nasēpano hōma, I spread the robe o.; long "ō" denotes "o.", hence ref. to eyesight, transparency, liquid, fluid, feminine (in some pr. names), etc.; nahotxana, I o., reveal, uncover it; nahotxheneenomevo, I o., reveal to one's knowledge; zeotōenovsz kakoeše, o. work in textures, as laces, etc.; epoota, it is o., a clearing, not occupied, not enclosed; heto taxeseestotoz esopootansz, this benches are still unoccupied; emaha-epoota, it is (a) wide o. (sp. of a country, land, clearing in forests, room, etc.); inf.-as- denotes o. in the sense of starting, beginning; naasetoēta, I o. a ceremony, performance, etc.; natāxtanōvana, I make it o., public; natāxtanōva, I am o., frank; nahoxzenahen, I o. the wings (or ears) of the tipi; tāxtavostan, o., frank person; tāxtanōvetanoheo, o. minded person.

opener, exôo or oxônistoz, o. (instr.).
opening, asetoôtastoz, the o. of a ceremonial, perform-
 ance; zexhoanoâzenatto, its o., aperture, orifice,
 rim (of cups); hoanoâzenatto, o., mouth (as of bottles,
 cups, pails, guns); ehoazenatto, it is an o., aperture
 (of a den); zèpoota, where there is an o., a clearing,
 an unoccupied space; see space; ònstanenistoz, the o.
 of a passage; otâestàtoz, o. of ear; tataenistoz, the o.
 of something fastened.
openly, tâxta = o., publicly, frankly; rad. -nôv- = o., in
 sight; both are often combined or used together;
 tâxta enôvo, it occurs o.; etâxtanôvemêsta, he

ebotxeba, it is (lie) open, revealed
ebotaxo, "his " " " 772
(openly, in plain sight, see plain
under - eotā -

etāxtanōvemēsta, he
 oxtā zeheznetta, that which
 is done, has it. course
 narēpa az, I open, as. partly
 4 scissors, tongs, pliers, safety pins

not to confound with "tōa" and "tōhi" = unyielding, resisting.
 verbal stems -tōhā-, -tōhē- implies a blocking, arresting, obstructing
 with inf. -ōne- preceding it has the true sense of oppose

OPENNESS

ENGLISH-CHEYENNE DICTIONARY

OPPOSITE

declares, explains it o.; natāxtanōvoēta, I act o.; na-
 tāxtanōvesta, I say it o. *etāxtanōvauomohe, he behaves, carries on*
 openness, tāxtanōvastoz, the being opened, frank; tāxta- *openly*
 nōvestanehevestoz, o. in living, frankness;
 tāxtanōvoētastoz, o. in acts. *tāxta amomao; naa-oumōvauomao-*
 openwork, zeotōenovsz, o., as netting, meshes, lace, etc. *han*
 (or when ref. to drygoods.)

operate, nahozeoto, I o., use him; nahozeoxta, I o. it, use
 it; nahozeohēso, I o. one, make, cause him to work;

nahozeohēsz, I o., cause it to work. *zehešetotavomohēso, he*
 operator, nha zeoxcezetano hōtahanemakāt, telegraph o.

ophthalmia, ēevemazenistoz, eye inflammation.

opine, nitonšetanano, what doest thou o., think? Nitonhes-
 seztā, what doest thou o., think about it? Ni-
 tonhessetamo, what doest thou think of him?

opinion, zehešetanotto, my o., the way I think; zehesse-
 tamo, my o. of him; zehesseztom, my o. of it; ze-
 heszhesseztastovetto, that which I have for o., my o.;
 hesseztastoz, o., the opining of; nanitavetan, I am of
 different o.; onitavetanortoz, different o.; onitavaz-
 tastoz, difference of o., judgement. *taxa hōmova zehēthōēitōm, what*

opossum, ocevase, ocevaseo (pl.), lit. depilated tail; *by op.*
 ocevason, young o. [not to confound with voce-*opit: what*
 vase = scorpion (crooked tail)]. *by rectorem*

opponent, nanoveto, I have one for o. (in games, plays);
 zeōneztaetōsz, my o., adversary; zetōhaeztōsz, my
 o., the one opposing me; see oppose. *heveon, his op.*

opportune, expressed by inf. -otanha- = timely, opportune-
 ly; naotanhavōxta, I saw it in time, opportunely;
 the word vezen (detached) carries the meaning of
 o. when inf. -peve- or -voeše- follows in the connect-
 ive verb; vezen nipavhoeoxzheme, you come opportunely,
 at the right moment; sometimes inf. -voeše- alone ex-
 presses "o.", as: evoešhoeoxz, he comes opportunely, at
 the propitious time, moment. — see *tōtō* under exclamation.

opportunity, nametomon, o. is given me, lit. room is made
 for me; nametomevo emetaomeoxhestomotaāzz,

I give him o. to speak for himself; metomevazistoz, o.,
 chance given, procured. *nasaa-tōa-ōd- I am in no o., avail of*

oppose, natāhetan, I o. (in that disposition); natāhaez-
 ta, I o., behave opposing against it; natāhaeztō- *nahavase*

vo, I behave opposing against him; natāhaovo, I o. him, *tōēovo, I*

am against him; naōneztaetovo, I behave opposing him, *op. me evilly*

am adverse to him; naōnevoēho, I act in opposition, ad- *in sense*

verse to him; see adverse; nasaahotoestō, I o. it (in *of encounter*

words); nanonostovo, I o., in answering, arguing, reply- *see*

ing. *natāhetanotovo, nanonostōan* [etāhetan, he is o. *see*

opposed, esaa-amātā, he is o., does not consent, heed;] *see*

opposite, aōx, the o. one, the other one (as ears, eyes,
 hands, feet, etc.); ehestoveve, it is the o. side
 (of something having two sides); ehestovahe, he is

inf. -tōē- is used in sense of "meeting, encounter; tōēos existoz, tōēos
 etohāone dōtto, it opposes. *etohāone dōtto, the majority is against*
 etohāone dōhe, he op., resists, is against
 eōne-tōhēvoēta, he acts against, opposing
 (imp. hostility)

inf. -noze- see p. 19 on top. This noze is hard to render in English
 it implies ~~the~~ ^{the} ~~not~~ ^{not} taking place of the expected, ~~contrast~~ ^{contrast} by contrast
 depart from: namet noze-manetan, I may ~~be the opposite~~ ^{be the opposite}
 again he thinks may on the other hand he want to drink for
 it sense: While I am not thirsty now I again may want to drink

OPPOSITION

ENGLISH-CHEYENNE DICTIONARY

OR

enishohotama-nootāzeo, ~~they part in opp. direction~~
 o., over against; hestovahestoz, the o., other side; ta-
 enishoho- hehōma, the o., over side (of a river, lake, etc.); onōo-
 tama-eareo ta, o., contrary; inf. -xaatanoshotama- = o., straight
 over against, diametrically o.; enonametoervoap, he
 speaks the o.; see contrary. also ~~noze-manetan~~ ^{p. 66 - e. - e. - e.}
 opposition, tōhaetztovazistoz, the being opposed to one;

tōhetanoxtoz, o. in disposition; oneztaetova-
 zistoz, o., the being adverse; onevoētastoz, the acting
 in o.; nonametoervoanistoz, o., contradiction.

oppress, inf. -māsceme- and -māsem- = hard pressed, anx-
 ious, oppressed; namāsemetan, I feel oppressed,
 hard pressed, full of anxiety; namāsemetanoho, I cause
 him to feel anxious, oppressed; namāscemevomoxta, I
 feel oppressed; nanxpotomoxta, I feel oppressed
 (physically), smothering; nahaoēho, I o. him, deal hard
 with one; namoomeoēho, I o., afflict him; namomeztovoē-
 ho, I o., torment one, treat one cruelly; nameztoman, I
 am oppressed, tormented, persecuted; nameztomo, I o.,
 persecute him; zetohetēmāsemetanohaetto, all that
 which oppresses me, fills me with anxiety (Ger. Beeng-
 ung), apprehension. māseme-mesheeto, o., anguish, ^{anxiety}

oppression, hovae zeoxcemāsemetanonov, o., that which is ^{anxiety}
 oppressive; māsemetanohazistoz, o.; meztovoo- ^{of. victim}

menhestoz, undergoing o.; momeztovoēhazistoz, treating
 with o.; haoēhazistoz, the oppressing.

oppressive, emāsemetanonov, it is o., inspiring anxiety,
 apprehension; see tire, depressed, wearied.

opprobrious, etanevoomenhestove, it is o., humiliating,
 suffering disgrace.

opprobrium, tanevoomenhestoz, o., humiliation, ignominy.

optative, expressed by the m. called Reflective in the
 Ch. gr., denoting desire, wish, that, reflection,

if only.... (the Ger. möchte); ehetomō, Ger. es möchte
 wahr sein, or, dass es whar sei; epevhetanevō, then he
 is a good man! Hōtahaovō, möchtest du ihm sagen! Nēme-
 zeo, dass du mir gäbest! Nataneshenōnoz, that I ate
 them (in.)! Nataonisyomātovō, that I would believe in
 him! On the whole this o. form is pretty much the same
 as in the Greek verb, thus also in the "oratio obli-
 qua"; when the o. becomes implorative pref. momox- is
 used in combination with the sub. c.j.; momoxevhōmeme-
 notto, oh wouldst thou look at us! Momoxemezetto, may-
 est thou give me! [Namomoxzemo, I plead, implore, sup-
 plicate him, speak to him humbly].

opulence, haoovhastoz, o., riches; haoovhastxe, o., where
 opulent, see rich. [o., riches are; see rich.

or, mato heva and matōva; hiz ešēva matōva māvōna, to-
 or to-morrow; heva... matōva, either... or; he-
 va hōtahaovō na matōva hovahan, Ger. solltest du ihm
 sagen oder nicht, whether thou teltest him o. not (left
 to one's desire or option). Heto na matōva hato, this

*mais koté cricket, from drawn up legs: hákótá
grasshopper = the springers, jumpers: mäs-, -mäsem, etc.
refers to cramped tense; I never heard the name (in Cheyenne)
for Chai-seway (Chib-way) but as the latter refers to "pucker
up, and was translated or called Sautewis, Saut aux
etc. I infer with assurance that the*

ORGANIZATION

ENGLISH-CHEYENNE DICTIONARY.

ORGANIZATION

camping together, and with the years such names super-
seded the old ones. Hence the many names given for the
divisions of the Ch. tribes. The suff. -manha ref. to
family group, tribe, island. Following is a list of tribal
divisions (not organizations in the strict sense):

Zezestassó, the Ch. proper; Sotaeo, an incorporated
small tribe; Devemanha, the Scabby-family (or band); Nà-
koemanha, Bear-band; Totoemanha, Bashful-band; Hevešksen
xpâess, Burned-gullets; Hêvataneo, Rope-men (or Furmen),
ref. to the Southern Ch.; Heseometaneo, Ridge-men, or Men-
of-the-divide; Masêkotao, the Reclining-ones (from emasê-
kotaeš, he lies with legs doubled up, drawn up; masêkot,
cricket), these are the same as the Dogmen; Hotamhetan-
eo, Dog-men; Votapeo, Eaters (from the Sioux); Oxmesessé,
Eaters; Hovnova, the Penurious; Oxtokoona, Jaw-boned; An-
skovenes, Narrow-nosed; Penet'ka, nickname given to the
friendlies of 1874-75; Môseo, a traditional tribe
friendly to the Ch.; Moxtavahetaneo, Blackmen, Utes; Maô-
om, Red-lodge. The above names do not imply that all
these divisions camp in the camp circle as enumerated
here.

Following are
Following is a list of the warrior organizations
or dancing societies: 1. Hotamhetaneo, Dog-men. This so-
ciety or o. used to be the controlling power of the
tribe and had by far the largest number of members.
Four of its bravest men wear peculiar pieces of skin
streamers, two of which are about 1 foot wide and 7-8
feet long, hanging from the left shoulder and trailing
behind them. They are adorned with quill work and eagle
feathers. These pieces are worn by the two most daring
of the four braves. They have also their leggings fixed
up with human hair. The other two streamers are narrow-
er. These four braves are expected to protect their
comrades. After their deaths others succeed them. All
the Dogmen wear a war bonnet, but different from the
common kind. Each member has also a peculiar rattle re-
sembling a snake, painted red and having dew-claws of
deer tied to its whole length. For dancing a belt is
worn which is made of four skunk skins, the heads being
left whole, two in front and two behind. They dance in a
forward stooping position.

2. Voxkshetaneo, Fox-men, also called Mozonhetaneo,
Flint-men. This society has four maidens as honorary
members. These girls are to have a good name, be chaste,
modest and from good families. They are called sisters
by the men and are not married to any one of them.
The emblem is an elk antler fashioned like a snake. Two
of the bravest members carry each a spear in the form
of a shepherd's crook, whose one end is provided with a
spear head. Otter skins are wrapped around it. The other
men have straight spears and each carries a rattle made

out of a stick of wood to which dew-claws of deer are fastened. In dancing they jump up and down.

3. Maōevass, Redshields or Hotoanotxéo, Buffalo-bull-warriors. This o. also selected four maidens as honorary members. Each man carried a circular red painted shield cut out from a buffalo hide in such a way as to include the tail with its hairs. As head dress they wore the horns of a buffalo with some of the skin attached to them. Each carried a spear. Shield, horns and spear were painted red. They danced partly running, partly halting with bodies bent forward and jumping up and down uttering sounds in imitation of the buffalo. *MAXIMUM*

4. Hemoeoxessō, Headed-lances or Hoomenotxéo, Coyote-warriors. This o. considers the coyote pelt sacred. They have a rattle made out of a gourd loosely filled with stones and painted red. The keeper of this rattle is the leader in singing and dancing. Four maidens are also admitted to this society. Two of the bravest warriors carry a spear in the form of a bow, bent inward at the center and provided with a string. One end forms the spear head. The other members have common spears. The men of this band are painted yellow except the lower part of arms and legs. In dancing they jump up and down, ever faster according to the accompanying music. The coyote hide is their emblem. *muschess in der rumpia.*

5. Hematanóhessō, Bowstring. The members were painted red and carried a kind of bow spear similar to the two special ones carried by the Hemoeoxessō, only painted red instead of yellow. This society seems to have gathered the more earnest, thoughtful men of the tribe who had a deep sense for the handiwork of the Creator in the nature.— The above five organizations are very old. Each one is claimed to have been started by a prominent priest under the instruction of Mozeeoov. Each of these societies was controlled by one chief and seven sub-chiefs. From being chiefs (war chiefs) of such societies they stood a chance to be elected as tribal chiefs, when on their turn the sub-chiefs became war chiefs. In this wise the tribal chiefs had had a certain training in handling men before being elected among the 44 chiefs. The members of the different societies who distinguished themselves by bravery and valor in battles or otherwise would wear war bonnets with long trails and decorated in divers manners. If one did something extraordinarily brave he would wear a buckskin coat adorned with eagle feathers and human hair. Each society had four sacred and four war songs, besides many other songs. Most of these however consisted of very few words, not a few being mere tunes.

Other and newer organizations are: The Honeenotxéo, Wolfwarriors, who appear to be a certain reformation of

ORNAMENT

ornament, see adorn; maoxcēna, head feather o.; nimôo, o.

in the sense of "spring origin at 279 (and spread from) see "^{up}"Branch"
in "his voutends": also "spring head from source & raise (from) up and spreading
is a soft about in the middle of the spring are mentioned
first since the 1800's - ...
word kind in sense of class, p. 633 - best word

chontatista, the head, end is tipped with an or. usually with hair, feathers, etc.
chextavista, with an or. or hair, feathers, etc.
chextavista, with an or. or hair, feathers, etc.
menec, menec, or, ref. to small discs, of shells, usually, china ware, brooches, plaques, medals, emblems, etc.
clad, decked with such or.
also hands
or, fixed, attired with such or.

tied to the tip of a tipi pole; *nahenimôon*, I have such an o. (on the tipi); *mënoheomensz*, ornamented tipis (with quill work); *namënoxta*, I adorn it with quill, feather work; *namënoxtomovo*, I o. his (in.); *namëno* *nathôma*, I o. my robe (with quill work); *namëno* *hesthôma*, I o. his (or.) robe); *mënohestoz*, o. of quill work; *hoxaônestoto*, objects ornamented with bead work; *mëpaonaomensz*, quill o. down the back of tipi; *maoheomensz*, rattling (usually dew-claws) o. wrapped with red substance; *heovxkoheomensz*, same as preceding but wrapped with yellow stuff; *oešëešëonoz*, rattling o. (pl.) on tipi made with *moešksn* (dew-claws); *hoxtoxceo*, beaded ornaments, stars; *tass nihemaorcënetšënezš* Maheo *oxpavenietamezësz*, we are the ornaments of God whenever we trust him implicitly; *nanison nahema-oxcënenotto*, my children are my ornaments (from *maoxcë*, tassel, headfeather); *navešëmomeovata mahenotto*, they (or.) are my ornaments (also fig.); *maurensz*, ornaments, orphan, *nxäo*, o. (either one or both parents dead); *nxas*, young o.; *enxave*, he is an o.; *zenxavessô*, the orphaned ones, the orphans; *nxavestoz*, the being o.; *nanxavstaomen*, I am in an orphaned condition, suffer as an o. *övenxave*, vrb. (when both parents are dead)
orphanage, *nxavstaomenhestoz*, the state or condition of being an orphan; *mhäo zeoxchoevoss nxäo*, o., lit. house where orphans are, live.
orthodox, can be rendered by inf.-*mómâta*- which designates the observance of all religious rules.
Osage orange, *heovekamax, bois-d'arc* (bow wood), lit. yellow wood.
Osage, *Ooxtxhetaneo*, Osages, Short-cropped-hair-men; *eo-oxtxhetaneve*, he is an O.; they are also called *Vavësan*, which is their Arapaho name. *Ooxtxhetaneo hesthoevo*, O. country.
oscillate, expressed by inf.-*ótoov*-; *eótoveoz*, it is oscillating, shaking, loose (like a tooth, post); [shaking].
oscillation, *ótoveozistoz*, the becoming oscillating.
ossification, *hekoneveozistoz*, the becoming bone; *eheko-neveoz*, it ossifies, becomes bone.
ostentation, see show.
ostentatious, *emomazena*, he is o., boasting; *eohaômsohe menoxcetanoxtovâ*, he is o., showy (with pride), vain, proud; *ohaômsohestoz*, ostentatiousness, vanity; see show. [(purposely); see exclude, put out.
ostracism, *t'së saananovazistoz*, the non recognizing
ostracize, see exclude; *t'së nasaananovohe*, I purposely do not recognize him.
other, *ox*, the o., when mentioning one of two things (as hand, eye, foot, ear, leg, etc.); *oxs*, some o. place; *ooxs*, some o. places; *hanešëva*, the o. day; *na meto*, and

~~When implying impossibility is -noze- (inf) -else, otherwise- as in~~
~~uszenge maustan, she then shall be thirsty (and not able to drink)~~
~~tan genozevotaneveriz -how else can he be saved~~
 OTHERWISE ENGLISH-CHEYENNE DICTIONARY (he cannot) OUT

the o. (in turn); hosz eoŋchozeoheo na zénitassô eoŋk-
 saahozeoheo, some do work, others not; nasz eoŋceôno-
 esz na nasz eoŋceônoesz, one sows, the o. reaps; zen-
 tassô, others (or.); zenitaész, others (in.); see an-
 other. Hôma, the o. shore; nistoha nixá ešêva, every o.
 day, lit. every 2 days; enita, it is o., different, not
 the one; enitae (or.); nonameto, each o.; *na mat horae* *in the*
 otherwise, expressed by inf. -ox- which also means "in

two, thruout, partly, thru"; naoxheneeno, I o.
 know; eorpeva, it is o. good; oxtovetto (detached), o.,
 notwithstanding; inf.-m- (present), -msta- (past) and
 -meta (future) express "would o."; namneševe, I would
 do it but....; namstanhâzevo, I o. would have come to
 him; nametaneoxz, I would o. go, I might go if....; inf.
 -nitav- = o., in a different way or manner; enitavetan,
 he thinks o.; oxsetto, o., else, in other respects, cir-
 cumstances, conditions. Nisaaheneenovohe oxsetto nim-
 saahavsevatamohe, thou doest not know him o. (else)
 thou wouldst not think bad of him; eoxtsêsaanhesohan
 it should be o.; see ought. *geox nee iê - than otherwise*

otter, nhæ, nhân (pl.); nhâhêva, o. skin. *geox nee iê heta - "all"*
 ought, expressed with pref. a-, ax- with the sub.cj.; *(ref. to past)*
 aneševêsz, he o. to do it; axhetosz, thou oughtest
 have told him; amesessêsz, you o. to eat; see sub.cj. in
 Ch.gr.; eoxtsê-saanhesohan, it o. not to be so, o. to be
 different (expressing regret).

our, expressed by pref. na- (excl.) and ni- (incl.) re-
 quiring suff. -aman or -an; mesestoz, food; nameses-
 tonan, o. food; mâmeno, corn (pl.); nimâmenamanoz, o.
 corn; see possessive pronouns in Ch.gr.

ours, zeheszhovez, zeaenomaz; nihezshovenon or niaena-
 non, it is ours; nthozeevô naeševômoneo, hapo ve-
 hōma zeaenozê, we have seen your horses, likewise look
 at ours, lit. the ones we own.

ourselves, tâma nanêhovheme (excl.), ninêhovhema (in-
 cl.), we o.; totâma zênêhovez, each of o.; when
 the reflexive voice is used in the connective verb
 then the word "nanêhoveheme" is left out; tâma nita-
 mehotâzhemâ, let us love o., the word "tâma" implies
 stress on "self", it can also be left out; nihaeâemâ
 nitosetaomenitâovâzhemâ, we are old enough (,) we in-
 tend to rule o. (of our own initiative); tâma etovan,
 by o. (excl.). *nahôeo aoran, I exclude, o. - nahôet - aoric, true*

oust, see exclude, expell; navoochoeto, I o., reject him;
 evoohe, he is ousted, rejected; navoochoêho, I cause
 him to be ousted; navoochoesz, I o., reject it; zevoocho-
 esz, zevoochoessô (pl.), ousted, rejected one (or.),
 thrown away; zevoochoesz, the ousted one (in.); see
 throw away: *ôstaneonevê* *usually of blood*

out, nahôeota, it goes o. of me; nahôeona, I take o. my
 hand (of a hole); nahôestano, I put him o.; ehôen, he
 goes out, away from my home. *conô oxzê he goes out*
from a place

see p. 784 a for out, open, spread apart (also 7686)

exhōvxtōheito, he taking out of things (as of a house) eestōvxtōheito, he putting in
enxhōax, enxhōaeseina, enxhōchoax, he comes out of (hole, cave) refer to coming
enxhōaēō, his head appears out of (when standing) enxhōaēō, (when lying)
enxhōaēō, enxhōaēō, (when lying)
enxhōaēō, he looks from out of a hole; enxhōaēō, he looks from out of a hole
nahōstoeō, he looks from out of a hole; nahōstoeō, he looks from out of a hole
ENGLISH-CHEYENNE DICTIONARY *enxhōaēō, he looks from out of a hole*
enxhōaēō, he looks from out of a hole

Tataonaeoehā, let the ground, earth open!
 goes out; zehōensz, the one who goes o.; enxhōēn, he comes o.; nahōenevaeno, I let him go o.; nahōenōoxta, I go o. of it, forsake it; ehōestax, he steps o.; ehōē, he looks o.; zehōēsz, the one looking o.; nahōstoeōz, I get o. of it (as from woods, town, etc.); ehōtoa, it issues from a hole; esaahōtohan, it does not issue; ehoaosanet- to, it goes o. (of a hole); ehōenetto, it goes o.; ehōax, he goes, steps o.; enxhōax, he comes o.; ehōatovā, the smoke issues o. of; enxhōatovā, the smoke comes o. at; enxhōatovā, puffs of smoke come o. one after another;

nahōenōoxta, I go o. of it, forsake it; ehōestax, he steps o.; ehōē, he looks o.; zehōēsz, the one looking o.; nahōstoeōz, I get o. of it (as from woods, town, etc.); ehōtoa, it issues from a hole; esaahōtohan, it does not issue; ehoaosanet- to, it goes o. (of a hole); ehōenetto, it goes o.; ehōax, he goes, steps o.; enxhōax, he comes o.; ehōatovā, the smoke issues o. of; enxhōatovā, the smoke comes o. at; enxhōatovā, puffs of smoke come o. one after another;
nahōaovo, I drive one o.; nahōeoaovo, I rush him o. (drive him o. fast); nahōhestana, I reach o. to take it; nahōest- xtana, I come within reach (in putting o. the hand); na- nitovoxz, I take it o. (as from a sack, bin); nanhoenoxz, I take it o. (from a hole, like a gun barrel, or a very nar- row sack); nahōvxtō, I take it o., empty and store up, al- so nahōvxtō; ehōeoz, it gets o., lit. becomes o.; nahōe- ozhan, I am taken o.; napopoovesēsan, I pull o. a handful of hair; napopoovesēto, I pull o. a handful of his hair; nahōevokānō, I let them go o. (as horses after they are stripped, unharnessed); naonōēna, I fish it o. (from liq- uids); naonōēno (or.); naonōēno, I pull him o. of snow.

See extinguish. Above examples show that rad.-ō- ref. to condition of issuance, as from a place, space, state or relation. Emōsetto, not o., not open, secret; naoxaosan, I - tear o. (cloth, paper, etc.); naoxaovo naeszehen, I tear o. (tear open) my coat; eoxaosanetto, it tears o.; eoxe- oz, it is torn open; eoxeōstahā, it is torn o., open by the wind; napooeno naeszehen, I tear o. a piece of my coat; rad.-ōse- ref. to pluck, pull o., q.v.; inf. -ōstoe- = o. of an enclosure, from within; inf. -mee- = to appear o. of, come up, o. from cover; eoxseoz, it is (also or.) o. of a place, misled, at the wrong place; eniseoz, it comes o., off (as a nail, shoe); nanitana, I take it o. (as a draw- er, splinter); see exclude. - Nahōahāz, I throw it o. (as o. of a hole, mouth, etc.); nahōēaz, I spue o.; nahōoxta, I spue it o.; ehōomo, he spues him o.; nahōsean, I spit o.; see spit; nahōstahāz, I cast, throw it o. (from within); nahōstahamo, I cast, throw him o.; nahōstahātovo, I throw his (in.) o.; nahōstahamamo, I throw his (or.) o.; ehōs- tahame, one is thrown o.; nahōstomevo, I throw it o. to him; hetan zexhōes mhāo nanxhōstomēnoz hosz makātansz, the man in the house threw o. to me some money; nahōeva- ohe or nahōevāe, I hurl o. (from me, as in throwing with swiftness); nahōevāenotto hohonaceo, I hurl o. stones; nahōevāesta, I hurl it (in.); naasetaho, I thrust him o.; esaahotoetanohe, he is o. of humor, crabby; esaamano- hotoēmazeo, they are o., not in harmony, not agreeing;

inf. -onenx- or -oninš- = o. of order, in pieces, discon- nected; eonenxa, it is o. of order; eonenxane, it has been put o. of order; coninšeo, it is o. of order, disar-

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nanitōno, nanitōha, I get it out from a pipe bowl or stem, bottle, bag
 inf. -mamōsta- = to stand out but little (in prominence): emamōstakē,
 emamōstarkōsta, etc. eortācō, he stands out plainly
 inf. -mat-; -mase-; -matx- = out of, all spent emātoham
 he is out of ammunition (arrow) namas hema pema, I am out of
 OUTBREAK ENGLISH-CHEYENNE DICTIONARY WATER OUTER

inf. -chem(e)- ranged, demolished; niōsz niāz, reach o. thy hand! (to-
 ward speaker); navotocaovo, I single one (or.) o. (as o.
 of a bunch, as a horse, make him to be on the outside)
 [votocatto = outside of a bunch]; nahōxeva, I call o.,
 in sense of herald, q.v.; hōxevātoz, the calling o.; inf. -mase- or
 -mat- denote o. in the sense of "exhausted, entirely
 used" similar to the Ger. Alles "aus". Inf. -von- de-
 notes "o., not present any more, lost, etc."; evonszeha,
 he is o. of his head; evoneoz, he is lost; navonetano-
 ta, it is o. of my mind, I forgot it; see lose; navona-
 na, I wipe it o.; evonāta, it is wiped o., lost by fire.
 Emathoxtovātoz, it is all sold o. When o. implies "be-
 yond" it is expressed by inf. -hēp- = more than; nahēp-
 haeš-ameoxzevo, I outdistance him; hazz, get o. of the
 way! in sense of wrong, out of place see go out of -hēp-
 see need

outbreak, can be expressed by inf. -masó- = to burst
 forth, sudden and violent manifestation; emasó-
 oāseozistove, there is an o. of fire; emasóaxameoz, she
 breaks out sobbing; masómomátacozistoz, o. of rage,
 outburst, see outbreak. [violence.]

outcast, ehévhestaveve, he is an o., expatriate, no more
 with; ōsehetan, o. (?); eōseetane, he is cast
 out; zeōseetansz, the one cast out, excluded; hoxovse,
 eōstaneoreve
 he is an outcast, an outcast
 eōstakaseo-o., murderer, q.v.; see reject, throw away. die far from
 never, rep. outcome, hoeozistoz, the coming to; heto nitao t'sa
 to throwing

etosevešhōozistové, what will be the o. of all
 this? lit. where will all this come to? Etonetaomohe,
 how does he succeed, progress, come out? Zehetāomōs na-
 saaheneenohe, I do not know how he comes out, how he
 succeeds (simple neg. statement). Tah etosepevaomohet-
 to na mo hovahan, will it come out well or not? Havse-
 veoxhestoz na hāstahātoz eoxksaapevaomohettanehsz,
 bad words and anger have no good o. Tah zetatonetāo-
 mohetto heto maxemeoestoz, what will be the o. of this
 great war? Stamenōhevestoz enxhōosanetto saahetanox-
 tovā, poverty is the o. of not wanting to work; eeše-
 tonhesso, what is the o., result?

outcry, maxehahestoz, great o., loud voice; emaxohaestā-
 tove, there is a great o., noise of voices; zeoxc-
 hetaehahestove, all the o.: emasónistōhestove, it is a
 sudden o., or they burst out with an o., calling out;
 notoxevātoz, o., the calling that strangers are coming
 (Indians not of the tribe), alarm; enotoxevātove, there
 is an o., alarm.

outdoor, hōs and anosem; nanhē nxpeoxtam hōes, I stand
 outside of the door; anosemā vē, outside of the
 tent, o.: nxpeoxtam hōes, o., outside of the door.

outer, noos, o. circle; noos navehōsan, I look on from the
 o. circle (as in dances, etc.); nooxto, o. (circle,
 etc.), background, farther from the center (opposed to
 front) from the view point of Indians who usually sit

nañtōmānañtōtō, outgrow, toward, away, etc., from

OUTGOER

ENGLISH-CHEYENNE DICTIONARY

OUTSIDE

out of place - inf. - *hoēik* - see under odd: *hoēikōta*, he acts out of place, wrong, improper in a circle [estō = close to the center or front]; *ta-ēte*, hoc, o. surface, on top of surface, outwardly.

outgoer, *zehōēnsz*, the one who goes out; *zeasz*, o., the one who leaves.

outgoing, *hōēnistoz*; *zehōēnessō*, the o. ones (or.).

outgrow, *ehēphoneo*, it outgrows, grows beyond; *nahēpemaha-etaoxzevo*, I o. him; *nooxto naoace-asetana masha-*

nēhestoz, I o. foolishness. [him, last longer than he.

outlast, *ehēpheahetto*, it outlasts; *nahēpeheahevo*, I o.]

outlaugh, *nahēpohazevo*, I o. him, surpass his laughing.

outlaw, *hoxovse*, o., murderer; *zehetosetotaxetanoto hoe-*

manistoz, the one who purposely tramples the law; *zenotovavostanehevsz*, the o., the one leading a roving life. See outsider. [than he does.

outlive, *nahēphaēš-vostanehevevo*, I o. him, live longer]

outlook, *zeoxtoheta-hotaēenov*, as far as can be seen, as the o. is; *emoonatamano*, it is a beautiful o.

(in general); *emoonatamanoō*, it is a beautiful o. (of growing things); see sight, see.

outnumber, *ehēphāenōheo*, they o.; *nihēphāenōhevoneo*, we o. them; *nihēphāenōhetōenco*, they o. us; *ehē-*

hāenonoensz, they (in.) o.

out-of-the-way, expressed by inf. -*otōs*- = strange, odd; *eotōsthoneo*, they dress o., in a strange,

eccentric manner; see strange.

outrage, *naohaoēho*, I o. him, deal harshly with one; *nahtoanavoēho*, I o. one, treat him with dire conse-

quences; *ohaoētastoz*, *hotoanavoētastoz*, o.; neither of the two terms covers exactly the Eng. meaning; *epēsan*,

he commits an o., rape, q.v.; *epeeto*, he outrages her.

outrageous, *etaohaoētano*, *etahotoanavoētano*, it is o.; *etamashavoētano*, it is o., indecent.

outright, *sitono*, o., immediately (Ger. sofort); inf. -*tom*- = o., on the spot; *natomenaho*, I kill him o.

outrun, *nanovōno*, I o. him, beat him in running.

outside, *mōesta*, o. (of limits), outskirts; *hōs*, o., outward, exterior; *anosemā*, o., not within, out of doors,

without; *zeanosemassō*, the outsiders, not a member; inf. -*kanom*- = o., extra, without importance, weight, re-

sult, use, superfluous; *zekanomassō*, the ones o., extra, superfluous; *tahoc*, o., on the outer surface, on top;

votos, *votocatto*, on the surface, o., outer side, on the o. of a bunch; *votocātan*, an outsider, o. man [navotocao-

vo, I single one out, as of a bunch]; inf. -*notova*- de-

notes "without, o. of, alien, not belonging to, not inside"; *enotovanoeoxz heszxovato*, he carries his

sword o. of (sc. unsheathed); *enotovaeoxz*, he roves o., homeless, without his people, not connected with a

body, organization; *etaomenotovaozetovo*, he becomes an outsider to one, estranges himself from one; *notovat-*

to, o., not with. *anosemā otocavatu*, outside, *tahoczekhātzy*, o. state; *tahocxostaneghestātzy*, o. person; *notat-*

noy an outrider; *enogzeve*, he is an outrider; *notat-*

an o. woman; *enotaneo*, they go "outside" implies warpath

These terms ref. mostly to Indians not of the tribe. usually not

applied to whites.

out stretch, sup. - xauēp - deuota, stretched out in line: xauēp - meus - tāzes, spade: xauēp exauēto, straight spear: exauēp tācuatto, it has out stretched branches: exauēp ouēēōes, they stand in an extended row

Infixes. Contin. from p. 737b.

- tota - in detail.

- novs - after

- xaxama - he' - is a peculiar inf. denoting a double negative form expressing a positive action, as:
hōxae naxaxama - he' - vorisomevō, there is nothing (I do) not teach me = I teach him everything; also nothing I do keep from teaching him

- otovov(a) -	} refers to intelligence
- na'ce - (na'la)	
- mxome - (-ma)	
- momēšom - (a)	
- oetam - (a)	
- ōenit'a -	"keenness, power, potent "diligent, expert, skillful "discerning, resourceful "deep (fig. wise) "potent, wise.

- em - covering, concealing, secretly

- papau(o) - adhere, stick to: napapauōēnon vox - pīnirtz, paint ad. to us

- noō - hidden

- onisovār - disunitedly, onisovavetto
onisovavetto, it disunite (acting so)

- totahop - disturbed, in disorder.

- hō' - from coming (up) to: not reach

- hōetov - deficiency, not reaching

- hōve - defective

- hovē - hovēta' count

- tam - fore shortened

- poone - disconnected (in line)

- nom - slipping, drifting off, entschlipfen. off -

- hōvae - covering all, the whole

- mtrōne - supreme

- tōng - watchfully, heeding, observing, complying, conforming to
attentive natonegesta, natoneztovo, natonectam
zoatonegtin, none who watch, observe, heed it not.

- nra - catch, strike together, also 'in time, timely', opportunist

- tēze - sluggardly, slowly

- oota - behind, backward

Continued p. 816b

outsider, hestōevostan, o., strange person; hestōhetan, o., outside man; noz, nozeo (pl.), o., Indians not belonging to the tribe (usually applied to northern tribes); notson, young o., stranger; nota, notāo (pl.), fem. form of noz; inf.-noze- = outsider, alien, strange Indian; zeanosemassō, the outsiders, the ones without, not in with; zsaavesshestahessō, the outsiders, the ones not being of the same kind; zenotovaeoxzess, the outsiders, the ones loose from any association or relations (Ger. heimatlos), similar to the sense of a] outskirt, móesta. [tramp, alienated; see alien, foreign. outspoken, etāxtanōva, he is o., frank, q.v.

outstanding, in the sense of project, q.v.; inf.-só- de- notes "still, not yet, o."; zesóeamhasenistovē, an o. debt. [ior.]

outward, tahoc, on the surface; votocatto, on the exter-
oval, expressed with inf. amskon- = spoon shaped; see shaped.

oven, hononistoz, o., also baking, roasting pan, lit. the roasting; see bake roast; hononistovā, in the o.; naēstana kōkonōo hononistovā, I put the bread in the o.

over, expressed by {inf.-hēpe- in the sense of "beyond, = all over more than"; nahēpoemxista, I shoot o., beyond it; nahēpoemaso (or.); inf.-nos-, nosetto (when detached), denotes "o." in the sense of "surmounting an object": tāheama, o. above; tāheama henitōneheva, o. above the door; hōmā, o., across, on the other side, as of river, lake, etc.; hohom, o. on this side; nhasto, o., beyond; rad.-ox- = passing from one of two sides to the other, thru or across some distance or time; see bridge, cross; naoxtāen, I stay o. night; zeoxtoēšemeaneve, thru, o. the whole summer; zeoxto- = thruout, so as to cover or reach across the entire surface or extent of something, from end to end, thruout; rad. -ta- = "o., towards" in the sense of "on"; natāoxz, I am going towards home; rad.-tax- = on top, upon, o.; taxetto mapeva, o. the water; inf. -hosse- = "o." in the sense of again, a second time; ehosseneševe, he does it over again; inf.-eoxs-, -eose- = o., invert, turn o.; naeosehāz, I turn it o. (by throwing, like pancakes); see turn; naevhasena, I turn it o. upside down, on end; rad.-ex- = o., completed, executed; nahoxovēn, I cross o. (while at it); naexovēn, I have crossed o.; naexaovo, I o. come him; inf.-heom- = o. in the sense of "excessively"; eheomemese, he eats o. much; inf. -totox- = o., from one to the other. o. each point; natotoxesta, I speak about it, discuss it (Ger. spreche über das, dar-über); inf.-totax- = o., upon (impinging) each; etotax-oēta, he is transgressing; inf. -hotxse- (hotxsetto when detached) = o. and o.; eevakseoz, it tips, topples

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nataxe-nos-thomes, it grows over (over mounting)
 we-gus-o-mukrosta, He ⁷⁸⁶ cloud hangs over.
 uag-oo-vho-mota-he-over me.
 uig-tota-and-to-taxe-(also-taxe)=over
 in case of above, against natotatomo, I look over
 one with scorn

- No -
tension O.
in the sure
up, over
and down the
edges of an
object. straddling
have cast to
us to me,
of tie my
blanket over
as a horse
letter No
has the sense
of "over" which
denotes whether
also beyond an
inter-viewing ob-
ject or figure.
or in the
sense of lower
my perspective
is increased

na'axoaghe, he is not or, overmastered; see axoaghe
na'haa'na, I or. overbelen me: u'haa'na'it, victory.
na'axo'ano'motha, I or. for me na'ovo'ano and na'axo'ao'cho
na'he'pe'ka'asau, I or. overmaster. Both mean to overmaster me, the
na'he'pe'ka'asau - Koxce - and - Koxh - see p. 540 inf. First is by slow, the second quick power
over all (Tahoc, see inf. tie na'as-tahocet'oy, I tie it over all (as over
 OVERACT *all the*
see under robe (noun) unat'ave'oxzi'tore, he robe is worn
 OVERLOOK *garments*
 not see him (purposely or not). *over all: also*
 overact, eheomo'eta, he overacts, in excess of. [work with. *over all: also*
 overalls, ve'se'senostoto ze've'sho'ze'ohestove, trousers to *over*
 overbear, see overpower, subdue; eheomh'ettons, they are *emb'ave'og-*
 etoth'ap-hese, *he stands, haughty, or overbearing, rich bristled*
 overbearing, emenox'etazetan, one is o., haughty; emenox- *na'ovo'ao'haen*
 cenit'atan, one is o., imperious, domineering; *he (noun) over*
 etaomeametan, etaomeam-nitaetan, he is o. *e'che'ome'ote, right whole*
 overcareful, eh'epheome-chaetan, he is o.; zeh'epheome- *all the*
 haetanoz, the o. one; epopaetan, he is o., too] *so - they are*
 overcast, see cloud. *overbearing*
 overcoat, maxesze'hen, large coat; emaxesze'hena, he has an *head strong*
 o. on; see coat. *domineering*
 overcome, na'axa'asau, I o.; *na'axa'ovo, I o. him; na'axaa, I o.*
 it; ze'axa'asanz, the one who overcomes; exa'osa *na'axaa -*
 nistoz, the overcoming; e'axao, he is o.; ze'axa'oss, *one*
 the ones who are o.; see subdue, *na'axa'om'he, I am overcoming*
 overdo, na'heomsto'eta, I o. *na'he'om'sene'se*
 overeat, na'heomemese, I o.; ze'heomemese's, the ones who] *o. "na'axa-*
 overestimate, na'hepheomazesta, I o. it; na'hepheom'emazta- *ovata'uta*
 non zehexav'ome, we o. its value; eh'epheom- *I want to*
 ha'tamaz ze'oxhexovaes, he overestimates his power. *over.*
 overflow, ehehenot'vaoz, it overflows, runs o. the brim
 (liquids), also eheheot'vaz; eheheotom'vatto
 ohe, the river overflows, floods o.; eheheotom'vatto
 overflows (vessel); ehotom'vatto, it overflows, floods
 o. the banks; eh'notom'vatto, it overflows, runs o. from be-
 ing overfull; enost'vatto, it overflows (over and down
 an obstacle); enost'vao, it becomes overflowing [enost'
 v'va, it recedes (water)]; emh'ovatto, it overflows,
 floods; see overwhelm. [overgrows, grows more.
 overgrow, eamoxthoneo, it overgrows, also eh'ephoneo, it]
 overhang, eh'epavh'osta, it overhangs, inclines overhang-
 ing; etaomh'osta, it overhangs, projects over-
 hanging; see hover; eh'epanh'osta, it hangs down beyond.
 overhear, nanhat'omon, I o.; nanhat'ovo, I o. him; nanh'ata, I
 o. it; ninhat'omonetovaz, I overheard about thee.
 overlap, eh'epaha, it overlaps; eh'epes, it (or., as dry
 goods) overlaps.
 overlay, eta'xstoon, it is overlaid (when made so); veho-
 nemak'ataeva eve'sepavetaxstoona, it is beautiful-
 ly overlaid with gold; etotaxstoon, it is overlaid
 (several times); nas'epovoe'semonotto h'oma, I spread a
 blanket over him, lit. o. him with a robe; nataxstoona-
 oxz, I o. it, make it to be overlaid (with).
 overleap, nanosekaax, I o.; nanostahas, I leap over
 (riding); nanoseohaotovo, I leap over, upon him;
 nah'epekaax, I o., beyond (a mark, etc.).
 overlook, nasaanha'mohe, I o. him, lit. I did not catch
 sight of him; nasaanha'xtô (in.); naanh'o, I o.
 looking down from a height; naneevav'osan, I o., over-
 koom naket'oi, I or. beyond; koom u'iet'oy;
 na'ho'me-v'ous, I or. him; tie na'asa'v'ot'mohe
 (without intent); na'asa'ata'ome-v'omake, he o. me (by inadvert.)

overhurry
etoth'ap-hese, he stands, haughty, or overbearing, rich bristled
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it; ze'axa'asanz, the one who overcomes; exa'osa
nistoz, the overcoming; e'axao, he is o.; ze'axa'oss,
the ones who are o.; see subdue, na'axa'om'he, I am overcoming
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non zehexav'ome, we o. its value; eh'epheom-
ha'tamaz ze'oxhexovaes, he overestimates his power.
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o. the banks; eh'notom'vatto, it overflows, runs o. from be-
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v'va, it recedes (water)]; emh'ovatto, it overflows,
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na'ho'me-v'ous, I or. him; tie na'asa'v'ot'mohe
(without intent); na'asa'ata'ome-v'omake, he o. me (by inadvert.)

overlook: na oomōo, I or also nāomōo; (na evo oomōornaro, I pretend to or him, not to see him)
overstep, nametahēpez, I or. vardo, transgress (see p. 798 top)
naevhaome-kaoneeta, I or. it, as stepping over and beyond with lifted foot

OVERPOWER

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OVERWORK

see; naneevavōmo (or.); naneevavōxta (in.); naveoeo-zeta, I o., glance at it (in a cursory manner); nasaa-xaenštoneztō, I o., pass over it, condone it; hesthavs nasaa-xaenštoneztomovohe, I o. his evil; naxaevonetan, I forget, o.; naxaevonetanota, I o., forget it. Saanhaōox-tōz, o.; anhōoxtoz, the overlooking, looking down (from a height); saanštōnseztastoz, the overlooking, purposely disregarding. inf. -neom-: cheomstōve, it is ov. beyond meaurm

I do not hold it

overmaster

overmuch
neomxstōve

overshadow

chevohōsta

exphōsta, shut in by dome

evome-nxpe

manhōstato
voc by a white dome

overstep

overt, enōvo

overt, open

ee sa hōtae
they are not overt

emhahova
he is overwhelmed

namhaxno

namhōstōm
overwhelm

nahōmōm

nahōcetova
he - me

in the sense

of overpower

fall over me

naevhaome
o. overcome

master, obtain

upward over

me, over

ee sa hōtae
he cannot

be subdued
see overmaster

overpower, same as overcome; -exaovazistoz, the over-powering (sc. one); naham-exaosan, I o.; navo-onano, I o., conquer him; see subdue. *nasaa-xaetov*, *canon* + *o.*
 overrun, nanovōno, I o., outrun him. [poemxista, I o. it. *master him*]
 overshoot, nahēpoemaso, I shoot over, beyond him; nahē-] oversee, naneevavōsan, I o., watch; naneevavōmo, I o. one; naneevavōxta, I o. it; naneevaoztsanehe, I am overseer; neevaoztsanehe, overseer; naneevaozého, I o.] overshirt, tahoc-eszehen, o., outer shirt. [him. *him.*]
 overshoe, esoxocanoz, smooth, slippery shoes =rubbers. oversight, neevavōsanistoz, the overseeing; saanhaōox-toz, o., the not detecting; hoxtoētastoz, o., error; nahoxtoēta, I commit an o., error; neevaoztsanis-] oversleep, nahēpenom, I o. [toz, the overseeing, guiding. overspread, see spread. *cheomeoseneta*,
 overtake, nahoxtamista, I o. it; nahoxtamo, I o. him; nahoxtamevaeno, I o., catch up with him; nahoe-hota, it overtakes me, in the sense of "befall, come to"; nahetāeme, I am overtaken by night. *see turn*
 overthrow, nahotaahāz, I o. it; nahotaahamo (or.); ehotaahame, it is overthrown; nahotxtano, I o. one, make him stumble, q.v. *mhahwritz*
 overturn, nahotaana, I o. it (on its side); naeoxsena, I o., reverse it; naevhasena, I o., upset it; naevhasehāz, I o. (by throwing); naevhasehamo (or.). overwhelm, is expressed with inf. -mha- in the sense of -*man* - "swallow, submerge"; namhaetōe, they o. me; namhaetōe, I am overwhelmed by misfortune; emhāovatto or emhāovatto, it overwhelms, floods, submerges; zemhāovatto, the overwhelming flood; namhāovaszého, I cause him to be overwhelmed by water; emhāomoeha, it is an overwhelming body of water (the ocean); namhāovatova, the flood overwhelms, submerges, swallows me, (also fig.); nahomosého, I o., confound him; nahomosemo, I o., confound him (in words), taunt, mortify, vex, annoy; nā-hanomoseho or naahanomoseho, I o. him completely (in the sense of confound). Inf. -ahan- denotes "o." in the sense of "irresistible, overpowering, overwhelming-ly, down and out" and is much used; naahaneanoto, I o. him with blows; eahanatama, he is overwhelmed by laugh; eahanemashanē, he is insane, down and out. overwork, naheomhozeohe, I o.; naheomhozeoto, I o. him; nasxsevhozeohe, I am overworked, exhausted by work. *nahephozeoxeva eno*, *ov. him (beyond limit)*, *working more than say*

emhāōoneve, he is overwhelmed (stat-passiv)
hassevehān eaāze-mhāō overhōme, the devil is already overwhelmed (considered so)

overworn, esxseveoz, he is o.; esxsevomoxta, he feels o., exhausted. [bead, quill.

overwrought, same as "overworn" for that meaning; see]

owe, naamhasen, I o. [naamha, I receive]; naamhâz, I o. it;

naamhâtovo, I o. him [naamâtovo, I obey him];

naamhâtomevo, I o. to him; amhasenistoz, the owing, debt;

the rad.-amha- =to record [eamhâz' hevehestoz, his

name is recorded, written, put down; amhâtomoveha heve-

hestoz, put down (on) his name]. Enistastanoz namakâ-

taemenoz, he owes me money, lit. he took of my money be-

fore (on time). See indebted. *naamitauuistoz nix amhasenistoz*

owl, mista, screech o.; mistac, litte o.; maxemista, barn

o., big o.; vōmos, vōmosheo (pl.), burrowing o.; oâa,

hooting o. (horned or barred o.). The term "mista" is

also applied to ghosts. The name "Maxemista" was also

the name for a supposed giant, whose enormous tracks

are told to have been seen in dense woods, and resem-

bling closely to a human foot. Naxxemista (for Nako-

oxmista), Bear-o. or Bear-ghost, pr. name.

owlet, mistac, mistaceo (pl.); emistaceve, it is an o.

own, v., naaen or nâen, I o.; naaena, I o. it; naaeno, I o.

him; zeaenom, the one (in.) I o.; zeaenon, the ones

(or.) I o.; zeaenata, the one who owns thee; zeaenosċ,

the ones (or.) we o.; zeaenaezċ, the ones (or.) who o.

us; nahaestnôham, I o., have many horses; nanoceamoto

qsan, I o. one sheep; namatôtôamotċ hotoċ, I o. 10 heads

of cattle; see have, possess; aenovoxz, the one owned,

subject, property to; naaenovoxzz, the one I o. (who is

my subject, property); heaenovoxzetto, one's subject;

niaenovoxzenan, the one we o.; niaenovoxzenaneo, the

ones; (or.) we o.; niaenovoxzevo, the one (or.) you

o.; niaenovoxzevċ, the ones you o.; eaenovoxzeve, he is

one owned; naheaenovoxzeve, I have a subject; nahea-

enovoxzenoz, he is the one I o.; niheaenovoxzetovaz,

thou art the one I o. Namesaéztomohe, I o., acknow-

ledge, lit. cannot deny; nasaaéztomohe zehešhoxtotat-

to, I o. that I have committed an error; natâxtanċvemċ-

sta, I o., admit, confess, make openly plain (in words).

own, adj., tâma zeaenom, the one (in.) belonging to my-

self; tâma zeaenosċ mohēnoham, your o. horses; tâma

hemxistċ, his o. book; tâma nazeoxz, my o. property; sos,

one's o., peculiar, particular; sos zeaenomass, what

you o. particularly; oesos, each one's o.; oesos zea-

nomassċsz makâtansz, each your o. money, lit. the money

that you each o.; inf.-taom- =of one's o. volition, of

its o.; etaomhoneo, it grows of its o.; nataomeneoxz, I

go of my o. (sc. accord, volition).

owner, zeaenasz, my o.; zeaenaez, our o.; zeaenaess, my

owners; zeacnaezċ, our owners; zehesthozċsz, the

o. of a horse (or any pet); zehċmhâionsz, the o. of the

house; zehċpâozistovsz, the o. of the picture; zehċma-

kātaemsz, the o. of the money; zeheheszhovsz, the o. of it; nanitāam (or nanitāeam), my o., master, lord, ruler; eaenova, he is an o.; zeaenovassō, the owners (in general). [object, property].
ownership, aenovātoz, the owning [aenovoxz, the owned] ox, hestohoevoha, hestohoevohā (pl.), lit. "cattle dragging".

P = by, close to a surface, adhering to

the negative of attach = spread, expand, break out and roll, well disturbed etc. - the Greek πᾶσι implies the meaning of p

epatkovēu he p. to and fro
P in Ch. is pronounced like Eng. "p." in pat, pot, pore, in Cheyenne and denotes "adhering to, in lateral contact with". From the side
pace, eneovoxovōen, he paces, walks up and down; nato- "beside" tatohaen, I p., stride; navohaeoxz, I go at a fast *from* p.; eoxceneevavohaeoxzeo, they are known by their *by, with* gait, p.; enonomšeona, it is a pacer (of a horse), he *along* paces; nonomšeonahe, pacer. See step, walk; navistaēto-mo, I keep p. with one (in anything).

pacific, eoanaxane, one is p., peaceable, unruffled, quiet; eoanazesta, he is of p. disposition; see peaceful.

pacify, see appease, calm; naonoevaosemo, I p. one (in words, by talking to him); naoanoevaostomoe, I am one who pacifies.

pack, nahoxpoanen, I p., bundle up (not ref. to the tying); nahoxpoana, I p. it; ehoxpoeoz, it is packed, bundled; nahoxpoanomovo, I p. his (in.); zehoxpoanensz, the one who packs; nahoxpohoesan, I p. and tie, bind; nahoxpohoeto, I p. and bind him up; nahoxpohoesz, I p. it; zehoxpohoesansz, the one who packs (and ties); zehoxpohoeszz, the one who packs it; nahoešeeszenoz nazotoz, I p. my things; inf.-mano- with above verbs implies "together",; namanohoxpoanen, I p. all together; see bundle, bind, press; hoxpoanenistoz, the packing; hoxpohoesanistoz, the packing and tying; hoxpoeozistoz and hoxpohoeozistoz, the being packed. Napevevotana, I p. it well (on horse or dog, also travois); epevevotane, he is well packed, loaded (pack horse); navevhotaoovo, I make him to be packed, loaded; vevhotaoovazistoz, the packing, loading (on p. animals); vevhoonoz, the packs (in.), loads; vevhoon (sg.); suff. -ox in some verbs denotes "packing, carrying on shoulders and back"; ehoox, he comes home packing (sc. game); ehooxestove, they are coming home packing; emohēhooxestove, they gather home packing; the two last forms are substantive verbs and mean lit. it is or there is a home packing; such forms are much used also for the 3rd. pers. pl. when the individuals are not specified. Emeestox, he comes into view packing [emeestax, he steps into view]; eēnox, he puts down his p.; eohāenox, he

PAINT

liquid and is equivalent to "that which colors red, black, etc."; zeovoetto, yellow p.; naveševoxpoha zeovoetto, I p. it with yellow p.; zemaetto, red p.; zemoxtaovoetto, black p.; zeoxoxzevoetto, green p.; zepoo-voetto, gray p.; zeotatavoetto, blue p.; zehevaneetto, brick p.; zevoxpheovoetto, straw p.; zeoxoxzheovoetto, turquoise p.; etc.; see color. Mxeeom, painted, written tipi; zeoxceveševorpônistove, p. brush (of the artisan).

painter, zevoxpônšz, the one who paints; mxestoneheo, p., drawer; in former days the Ch. had certain men and women who were experts in decorating skins, tipis, etc. with drawings.

painting, voxpônistoz, the p.; mxeohestoz, the p., drawing (itself); amxešenàtoz, p. of a face; amxeohes- toz, p. of the whole person; see picture.

pair, there seems to be no special term for p. altho "nokov" is used sometimes; nokov mocanoz, one p. of shoes; nokov is a unit or collective numeral and means "several forming one", it is also used for expressions like "1 package, 1 pound, 1 company, etc.".

palace, vehoneom, vehoneomensz (pl.), p., chief's lodge; vehoneomē, at the p.; evehneomēeve, it is a p., place; vehonemhāo, chief's house.

palatable, etapeveeno, it is p.

palate, mǎzhetō, (mǎzhetōnoz, pl., obs); nǎzhetō, my p.; heszhetō, one's p.; mǎzhetōneheya, with, in the p.; emǎzhetōneheve, it is a p. *see inf. -nōno- under old*

palatial, vehoneomēa, like a palace, chief's lodge.

pale, cheovene, he is p. faced; epoevokom, it is buff, p., gray white; evokomanēo, it whitens, turns p.;

evokomeneoz, he becomes white in the face; cheoveneoz, he becomes p., yellowish (as Indians do); heoveneozis- toz, vokomeneozistoz, the becoming p.; heavenestoz, palness; epoevokomanēo, it gets p.; epoevokomanēotto, it makes, colors p. *zepooxon, of p. gray flesh: zepo'ovax;*

palm, mǎztāheon, mǎztāheonoz (pl.), p. of hand; nǎztāhe, my p.; hesztāhe, one's p.; zhešhesztāheonas, the way

one's p. is, as he is "palmed"; nokstāheo, one hand only, p. ful; natapevstāheona, I am well "palmed"; nǎztāheya,

in the p. of my hand [nǎztāheya, in my heart]. *nīstāheona*

Palm Sunday, Vēpoze-maheoneš; vēpozemaheonešēva, on P. *nīstāheona*

palpitate, emomōstahax, enševemomoxtahax, it palpitates

(the heart); see pulse.

palpitation, momōstahaxestoz, p. of heart; nševemomoxta- haxestoz, p., fluttering of the heart; *Kotostahaxestoz*

palsy, see paralyze. *kokstahaxestoz, p. of heart, when angry.*

pan, homsevetoxq, homsevetoxkonoz (pl.), stew p.; ehomse- vetoxkoneve, it is a stew p.; hevaxevetō, frying p.,

(p. with tail); poheosenevetoxq, raising p.; amstanō,

also amsetoxq, baking p.; toorsevetoxq and aksevetoxq,

pamper, inf. -nhatom - see p. 596 top.

nae-momeztovooamenhestoz p. of death, condition.

pancake

ENGLISH-CHEYENNE DICTIONARY

PARASITE

different cooking pans; see kitchen utensils.

pancake, ekseaseó, ekseaseonoz (pl.); eekseaseoneve, it is a p.; eoxsehaseo and eosehaseo, p. turner; naeoxseház ekseaseó, I turn the p. (by throwing); nahonoxta ekseaseonoe, I fry pancakes, lit. bake, roast; also nahekōmanon, I fry pancakes (in fat). [window.]

pane, nasz zenanivsetto vhonanistová, one p. of (in) the

pang, naanovstaha, I have pangs of heart, sad hearted; naanovstahaoz, I get sad heartened; nanæevoomen, I

panic, masóhèpōozistoz. [suffer pangs of death.]

panoply, see armor. *zahanotom*

pant, eahanotom, he is panting for breath; hotam eahanotomax, the dog is panting (from running); ahanotomestoz and ahanotomoaxestoz, the panting; zeahanotomsz, the panting one; zeahanotomoaxsz hotam, the panting dog. *na hano motomaxsz, I make him to p. eahano-*

panther, nanoseham (sg. and pl.); nanosehamson, young p.; pèpenanoseham, shaggy p. = lion; inf. -nose- ref. [they are made to pant]

pantomine, see sign. [to the leaping of the p. pant]

pantry, màtamemhāo, part of the house where food is.

pants, see trousers.

paper, mxistō, mxistōnoz (pl.), p., also letter and book;

enheroache emxistōneheve, it is p., it is a letter or it is a book; mxistōneheva evešemane, it is made out

papoose, meševoz; see infant. [of p.]

parable, tãohemestoz, p., likeness; natãohemenotto, I use him as a p., example; nahòtaheonan, I tell in p.; hòtaheonanistoz, n. of preceding; see example. Tãohemestova evešèšsz, he speaks in p.; evhanetãohemestove, it is a mere p. [they are parading.]

parade, etoxšenaō, they p.; etoxšenàtove, it is a p., or

paradise, heama pavoom; heama pavoomē, at the place of bliss; sean, place where the good people go (according to the Ch.) after death; seoze-meo, the road to the sean; hekozeheméo, the road leading away from sean.

parallel, expressed by inf. -pae- and -pâe- =at the side of, by; epaeoz meo, the road is p. to....; pâe-meo, a p. road (side by side); epopaeozensz meonoz, the roads are p.; nasaapâevhonevetovahe, he is no p. to me as chief, does not come side by side with me, does not equal me; napâepevaetovo, I p. him in being good, am essentially as good as he is; Maheo emesaapâetoche, God cannot be equalled; inf. -tãestov- denotes "as much, equally, in the same measure".

paralyze, enanhēsz, he is paralyzed; enanheoz, he becomes paralyzed; enonæoxta, he is paralyzed in both legs; enonæonaoz, he has both hands paralyzed; nanhestoz, paralysis; nanheozistoz, the becoming paralyzed; see lame, numb. *enanhevomoto, sick of the p.*

parasite, maevescehevotozz, p. (insect), vermin.

par in sense of "below par, level of" is expressed by inf. -anthome- *canhomeve, he is not par, not up, befitting to his wife.* *canhomeham, she* " " " *canhomeđen* " " " *child, eanthomæta* (as stand mentioned)

parasol, hoveokôo, hoveokôono (pl.), p. or umbrella, lit. the little shade; nahoveokôoavo, I provide him with a p., make him to be shaded with a p.; nahoveokôono, I "p." him (instr. form); nahoveoceoxz, I walk with a p.; nathoveokôo, my p.; nsthoveokôonan, our p.; nsthoveokôonevo, your p.

parcel, see divide, distribute; nasestoxtanomaen, I p. the land; sestoxtanenistoz, the parceling; hovae zehoxpohoeoz, something tied up (like a bundle); hovae zeoxpoemaene, something wrapped up.

parch, éomâta, the ground is parched; emooxkonâta, it is parched, shriveled by heat; naéestôna, I have a parched throat; see scorch.

pardon, see forgive; šivaztastoz, p., mercy.

pare, naexoaso, I p. it (or., as potatoes, tomatoes, with knife or machine); naexoax maxemen, I p. an apple; naexoano, I p. it (or., as onions), with the hand; naexoana heovemaxemen, I peel an orange (by hand); naexonoxta, I p. it (in.) with the teeth; henen zeexoaxessô, pared, peeled tomatoes; zeexoaxész maxemenoz, pared, peeled apples; zeexoanessô xaoemesestoto, peeled onions; zeexonomész heovemaxemenoz, peeled oranges (with teeth). See peel, skin.

parent, zexhestoešessô, the parents, progenitors; following terms ref. to father and mother or the ones who raise a child, bring one up: naneomeo, my parents; nineomeo, thy parents; heneomeo, one's parents; naneomane, our parents; nincomevô, your parents; heneomevô, their parents; See relationship.

parer, exoaxeo, p., paring machine. paring-knife, mozc zevešexoaxestove. parity, tēestovastoz, p., equality; see equal.

parry, see ward off.

part, nasēstoxtanen, I divide in several parts; nasēstoxana, I divide it in several parts; nasēstoxano (or.); nasēstoxax, I cut it in several parts; nasēstoxtaso, I cut it (or., as dry goods) in several parts; nasēstoxtanomaena, I divide the land in several equal parts; nasēstoxtanomevo, I divide it in parts for one (his benefit); navozenohovo, I apportion; vozenohovâtoz, the apportioning; navozenomevo, I give to one his p., portion; eonisovâo, they (or.) p., disunite; eonisovaozeo, they (or.) become parted, disunited; eonisovaozensz, they (in.) p.; onisovhasstoz (state), onisovaozistoz, the parting, disuniting; epopooneeo, it parts, snaps asunder (as ropes, etc.); zepoonecozz hēva, the parted rope; ninhōoxzeaz-hemâ, we p. (from each other); nihénènhemâ, we p., go asunder, disperse; natovascēno, I p. his hair in the middle (with a stick); tovasecheo, stick used to p. the

part, vónes, short dist. vónetāo, part of a whole: es a avónetāhan, it is not p.; es a vónetataohan, it is not a p. (volume): es a avónesohan, not p. of a distance; es a avónexohan, is not p. of time; evónetāo, evónexave navónetāo. I see a p. of the whole. ^{vónes} refer to all the parts in their severally pref. zetobeta - is used, all of which see bottom of p. 160a.

ENGLISH-CHEYENNE DICTIONARY

navista ^{PART}oxzeve, I am a part of a body, organism; navista ^{PARTED}oxzeve, part of a body, with one

hair; [natovaso, I rip him (cutting forward with the knife, as in first cut for skinning); naoxēto, I rip one (by drawing the knife towards me)]; napevetovase, my hair is well parted; nahoxeetovaseeno, I p. his hair well, orderly, properly; nahoxeetovasesz, I p. my hair properly, well; see rip; nanitānō. I p. them (or.), as when two are fighting; see peace; "p." in the sense of "cleave" see cleave and foot; inf.-vesse-, -vest- and -vist- =take p., partake, q.v.; navesshossoe, I take p. in the dance; navesthossoemo, I take p. in the play with him. Naaseoxz, I p., leave, q.v.; see apart, asunder, separate. Navestax, I take p., am a member of (usually of warrior band); eoāēšhistanoveo, they live apart as peoples; eoñšēōstahā voe, the clouds p., break up; voe eoñšēoz and voe eoñinjahā have the same meaning as preceding. ^{all the part of my body} zehetāoxosetō navetoveva

part, n., nitao zehetāestōn, all its parts (of something built, erected), components; ox namakātameoz, my p. of the money; for parts of the body see body; nooxtó, back p. of an interior (as of a church); nooxtó nivéamstoheme, do not sit in the back p.; noos, back p., outer circle (as in a council or feast); estó, front or inner p.; setov, middle p.; inf. -toxtō- =several parts; inf.-oace- (oacetō, as a phrase) =by parts, degrees, little by little. 100 ¹⁰⁰ qota-uhitānō, in these parts, region

partake, inf.-vesse- -vest- or -vist- =cum communionis, participating, associating with; evessemataveana, he partakes, participates in the peyote eating; evistoēta, he partakes in a ceremony or religious doing; navesseana, I p. of the eating; nives'onevheamā, we are partakers, co-heirs, partners; niāezhemā, we are partakers (in a feast); niveszeovahemā, we p. together (from the same dish); nivessthāema, we are partakers (in goods); nivesseztōhemā, we are partakers (articles and eating); vesseztōhestoz, the partaking, having share in; vesseanamazistoz, the partaking together with, in eating; veszeovahemazistoz, the partaking, sharing of the same food, dish (in eating); navistaeta, I p. in it; navistaetan, I desire to be partaker in; navistoētamo, I p., take part with him (in ceremonials); zevesseanassō, the ones who p. in eating; zevesseanassō Maheonemesestovā, the partakers in the Lord's Supper; zevessemataveanassō, the partakers in the peyote worship; zevessevastanehevessō, the ones partaking, sharing of the same life; zevessevastanehevemaess, the ones who p. in my way of living; evistosoe, he partakes, participates in the playing (game).

parted, expressed by inf.-āeš-, -āe-, -oāeš-; see apart; inf.-vohov- =parting, come or coming apart; evohovooz, it is p., asunder; see apart, asunder, separate; etovasehe, it is p. in the middle (hair); see part, foot, cleave.

see partly, bottom of p. 797 see number: 796
 zezce, p. (one all)
 taeox, p. (half)
 bonchapp, p. (most)

parts, in parts
 detail, portions
 rendered by
 inf.-totā-
 or -setotā-
 of same parts
 see divide
 -etotā-
 of equal p.
 of several p.
 see divide

see also
 might
 and
 it

navistaeta
 we make ex-
 icles partaking
 of
 nives'onevheamā
 we are partakers
 navistoētamo
 I p., take part
 with him
 suffering.

PARTIALITY

ENGLISH-CHEYENNE DICTIONARY

PARTITION

partial, *hohamemaseztaetovoh*, I am p. to him; *Maheo* *eoxsaaohamemaseztaetovoh* *hovanēo*, God is p. to no one; *naohamemaseztaeta*, I am p. to it; *zeohamemaseztaetovasz*, the one who is p.; *zeohamemaseztaet'sansz*, the one acting partially. *not from hetaise-nethohā, I am p. to*

partiality, *hohamemaseztaetovazistoz*, the being partial (sc. to one); *hohamemaseztaet'sanistoz*, the acting partially. *not from hetaise-nethohā, I am p. to*

participant, expressed by -vesse-, -vest- or -vist- in fixed in different verbs; see partake; *vistoētahe*, p. in ceremonials, doings; *zevesthozeoesz*, the]

participate, see partake. *p. 800a* [p. in work; etc., etc.]

participation, *vessehevestoz*, p. in doing something; *vesthozeohestoz*, p. in work; *vistoētahe*, p. in ceremonials; *vessetotoxemazistoz*, p. in discussing; *vesseēsoemazistoz*, p. in conversation; *zeheševistoētas*, his p. in a religious doing, ceremony; *vesshosohestoz*, p. in a dance; *vistosoeamazistoz*, the p. in play; *vesseanātoz*, the p. in eating; *vesseanamazistoz*, the p. in eating (sc. with one).

participle, is expressed in the sub. form with pref. ze-; *zemevsz*, the eaten one (or.); *zemesēsz*, the one eating; *zenāsz*, the dead one; *zenahesz*, the killed one; *zenasensz*, the one killing (homicide); *nahāzistoz*, the killing one (obj.). See p. in Ch. gr., sub .cj.

particle, *zeahanaxceo*, a p., extremely, excessively small; *heva tonetaxce nasaametahe*, he did not give me a p., the least bit. *correct, but p. exact etc.*

particular, see own; inf. -vovoxpon- = p., strict, rigid, exacting; *eoneetan*, he is p., fastidious, wants the best, is a stickler; *enōseoneetan*, he is not p.; *zeoneēsz*, the p., meticulous one (Ger. wāhlerisch); inf. -soxpstov- (soxpstovetto, as a phrase) = incessant- *thru and thru*

persistently, particularly (after); *nasoxpstovaovo*, I am after him particularly; *etoxtomonetan*, he wants p. to be without fuss, not p., unconventional; *zetoxtomon-* *one even*

asz, the one who is not p., not meticulous; *sos*, p., special, noteworthy; *zēhešemoonatamaes*, as he is particularly beautiful; *sos zehešhotoanatto*, as it is particularly hard, difficult; *oesos hocozeszevoes zea-* *one even*

enoss, let them each bring their own, p. property! *Tāma*, own, p., special, itself. *-taxto mone-dunata, common, not particular*

particularity, *oneetanoxtoz*, p. fastidiousness; *vovox-lax* *ponastoz*, p., exactitude, strictness; *tāma*]

particularly, see particular. [*zetaomhestas*, his own p. *parting*, *aseoxzistoz*, the p. going away; *hēnēnistoz*, the p., going asunder; *nhōoxzeazistoz*, the p. from each other; *hēnēnemazistoz*, the p. from and dispersing. *see wall*

partition, *eoāotō*, it is partitioned (in spaces, rooms); *oāe* = apart, each by self + *-otō* = space, in an

partly, inf. -hōve- = p. not fully: in "half" = imperfectly

partition, *zeouis-popoehoxo* *ave* that which is a p. also *nowe* *ahōxo* *eve*; *zet a am box or nēpston*; *et a mū oxov* *nep toonaxy*, he construct a p.

PARTNER

ENGLISH-CHEYENNE DICTIONARY

Je te dépasse.

РАДЯ

partner, navisthoēmo, I am his p.; zevesthozeohemo, my p. in working, co-worker; navestax, I am a p., member (in a warrior band); nistax, nistxeo (pl.), my co-p.; estax, estxeo (pl.), thy co-p.; hevestax, hevestxeo (pl.), one's co-p., etc.; see warrior; zevisthoxtovamo, my p. in business, trade; zevistoētamo, my p. in a ceremony; zevistožemo, my p. in smoking; zevistōmo, my p. in marriage; navistoētaeoneve, I am a p., partaker in ceremonials. *navistxtōhemo, I agree with me, am his ally*

toz, p.in business (trade); vishthozechemazistoz, p.in work; inf.-nitov- =in common, in p.; nitovhoxtovazistoz, the business in common, in p.; nitoveanazistoz, the owning in p., common; nitovheszhovastoz, property in common, p.; nitovhozechestoz, p.in work; nisaaevhanitoveachenon, we do not own it again in common; nani-

pass, inf.-oom-, also -ōm-, =passing by; naoomèn, I p.on
(not stopping, passing before or on); eoo-

monx, he goes passing by; naoomenōoto, I p. and leave
him; naoomenōoxta (in), eoomeamēn, he passes by walk-
ing; eoomohe, ^{and eoomohe are} he passes by running; eōmohatax, he
comes running and laughing; naomxheto I p. by me.

passes by running and laughing; naoomhoto, 1 p. by one
(or.); naoomhoxta, 1 p. by it; oom'nestoz, the passing
by (stepping, walking); oomeoxzistoz, the passing by
(going); nataomaovo, 1 p. before one; nataeamhoxta, 1 p.

besides it (leaving to the right or left); nataeamho-
to (or); naam'neveh^{mo}, I see him in passing: the verb
-amene- contracted into -am-ne- is combined with an-
-ne- (contracted) to express "in passing": naam-

other (incorporated) to express "in passing": naam-
nevaseš, I drink in passing: nanšeameoxzetovo, I p.by
him, where he is: naamhoxta, I p.before it: naamhoto, I
p.before him: hepaon naamènevo, I p.behind one's back

naamevana, I p.it (at meals); amēvanoz, p.it on! (at
meals); zeno eameoxz han ešēva, he passed here the
other day; zehetaēs naorcamēnevo nistoha ešēva, I p.
other day; zehetaēs naorcamēnevo nistoha ešēva, I p.

every day before his place; tano etamoneameoxz, he is just passing there (ref. to a place in front, ahead). nahotxaovo, I p., cross him (each going in opposite direction); see cross; nahoxaovo, I p., cross him (not

close to each other); natatoxèn, I p. in front, skirt;
ing; etoxšenàtove, they (indefinite) p., parade in
front; nahèpeomoto, I p. beyond him; eamohaéna, i

passes close to it (without touching); etaeshovane, ¹ has passed away, is no more; nahōēnevaenō, I let (pass-ive), them p. out; namezevaena, I p., hand it to him

798
Zecis-
rosanth
been
non by
rep. to
of field
it. after
str

...the p. ...
...man over ...
...on our ...
...for ...
...p. over ...
...named ...
...Chail ...
...the state ...
...or veg ...
...De hail.

seuitameromextāoiztoz, v. 6.
 seuitamhoātāoiztoz, v. 6.
 out of

implies a pass of hand over some
 one without touching her
 This inf-maz-is the same
 as -mase- and -mat-
 = all out, consumed, spent. (see all)

PASSAGE

ENGLISH-CHEYENNE-Dictionary

PAST

voe eamaesta, the cloud passes driven by wind; voeva
 etataevoneoz, it passes, disappears behind the cloud;
 voe eamhōsta, a cloud passes over; voe eomhōsta, a
 cloud passes by; nataxotovo, I p., trample over one;
 nataxota (in.); inf.-ox- = to p. thru, traverse; naoxtā-
 en, I p. the night; eorxeamehovahanehsz, they (in.)
 are passing (out of existence); emaz'netto, it passes
 all away; ešiensz na ānoz eoxcenševemaz'nettons, the
 days and years p. away swiftly; ešiensz zeam'nettōsz,
 the passing days; ešiensz zeame-maseozēs, the days
 which p. away (diminishing); nasoxpēn, I p. thru; esox-
 peoz, it has passed thru; naexhoemanheme, we passed a
 law; nasaaxaenštonseztō, I p., overlook it; hastoha
 naxavonetanotomēnon hoxtoētastoz Maheo, many times
 God has passed, overlooked our mistakes, errors.

passage, soxpeozistoz, the passing thru; esoxpooneve, it
 is a p., thorufare; eotazcesōpo, it is a narrow
 p., thorufare. *p. a narrow way, see thorufare, street, aisle, lane, strip*

passing, exhoemanistoz, the p. of a law; evhaneoom'netto,
 it is p. by; evhanēnetto, it is p., ephemeral. *havevho hā-
 neueatatoz*
 passion, namāsemhohe, I have a p. for, crave; namāsemhoā-
 ozenotto, I have a p. for them (or.); see crave; *passionate*
 eahanhōāoz, he has a violent p.; havsevemāsemhohastoz,
 evil p.; ahanhōāozistoz, violent p., desire; masomomā-
 taozistoz, sudden outburst of p., rage; mavōxōz zehe-
 māmehohastovetto, the p. of the flesh; hohāhohātseo-
 nevostoz, p. *see inferno* māmehohātseuindz, pressing down *passion*

passionate, eohāhohātsan, he is p.; eohāhohātseoneve, he
 is a p. one; eohāmomātaheoneve, he is p., vio-
 lent, quickly moved to rage; eohānehestaha, he is p.,
 quick tempered; hohānehestahātoz, the being p.; hohā-
 hohātsanistoz, the being p. (acting so); hohāhohātseo-
 nevostoz, the being p. (characteristic).

passive, the letter "a" in Ch. has a p. meaning; nameta, I
 am given by one; emetā, he is given to by one;
 enāe, he is dead; nametan, I am given; nimehotan, thou
 art loved. See Ch. gr.

Passover, oom'nestoz, the passing over; this will only
 be understood in connection with the story of
 the P. *see Oom'nestoz, feast of P. or Oom'nestoz*

past, nista ešiensz, the p., ancient days; ešiensz zeheš-
 hēpnettōsz, in the p. days; ā zehešhēpnetto, the p.
 year; nistaomēno, in the p., ancient time; hovae zehēp-
 netto, things p.; zetohetāhēpnetōsz, all that which is
 p.; zehešhēpnetto nistaom, the ancient p.; zehešhēpe-
 xov hovae, a thing p.; etaešhēpexove, it is now p.;
 (time); ešhēphōsta, it is p. (hour, sun); zenanōtxeo
 ēšhēphōsta, it is p. 8 o'clock; nista navostaneheves-
 toz, my p. way of living, also nimehavostanehevestoz, the
 way I used to live; inf. -meha- denotes imperfect
 tense, but can be incorporated in verbal substantives

ōēnov denotes *hold on long suffering, to hold on, contain*
control one self under provocation

PASTE

ENGLISH-CHEYENNE DICTIONARY

PATIENT

to express "p."; tozea, totanoom, tozanoom, the p., long ago.

paste, napâana, I p., seal it (against), stick it to; epa-noetō, it is pasted, stuck to, on the surface, side;

pâaneo, p., seal; pâanenistoz, the pasting; see stick, adhesive, glue. *napâaotovo*, *p. to me as plaster, medical application*

pastor, maheonhetan, minister, q.v.; maheone-neevaoztoma-nehe or maheone-neevaozt'sanehe, godly guide; the latter was never applied, but would be the better term for p. (from -neevaoztan = to guide and watch over); maheoneneevaoztanistoz or maheoneneevaoztomanistoz. the being a p. [tove, that which is for p.

pasturage, nêtohamestoz; see pasture; zevešenêtohames-] pasture, nanêtoham, I p. the stock; êvenozoe, they p.,

feed, browse; zeamoneane, the p., the fenced enclosure; naamoneaneon, my p.; amoneaneoneva, in the p., enclosure (with fence); mōeše, p.; pavoēše, good p.; namōešeam, my p.; zeheškoōeševe, where there is good grass (short, thick, like buffalo grass [always preferred for camping]); etapavoó, it is green p., grass; tass zeheškoóez' nivēnonaōen Maheo, as it were God makes us to camp where there is good grass.

pat, napoponōno, I p. him; napoponoha, I p. it; poponōnes-toz, the patting.

patch, napoenō, I p.; napoenoto, I p. it (or., as coat, etc.); napoenoxta (in.); nahoeno, I p. by lengthening; nahoenoxta, I p. it; nahoenoto, I p. it (or.); nahoenoxta navēnoz, I p. my tipi; poenohestoz, the patching, mending; poenohestoto (or.), p. or patches; epapanoox-

tav, it has colored patches, is colored in patches; epapanoēno, the snow is in patches (on the ground).

patent, hoexvistō, land p., title, deed.

path, meo, meonoz (pl.) p., road; emeoneve, it is a p.; meoneva, in the p.; nohêmeon, by the p.; pâemeo, by p.; see road; zeamhooneve, p., when built above ground like a sidewalk. *vauna sūco, footpath. Tall*

pathetic, ešivatametanonov, it is p.; ešivatamosohetto, it is p., causes pity; etašivatamahe, he is p.

pitiful; see pity. *This means fortitude, endurance, pluck*

patience, (hēnovatoz, p. in sickness, passive fortitude; see *hēnovastoz*, p., perseverance; oxtōēnovastoz, p., fortitude

holding out; see suffering; zehešeōēnovaes voston, the p. of a person; zeoxtoēnovaessō niahanevō zetaexaosa-neo, the ones who have p. thru all, they are the ones to overcome, they shall overcome; esaheōēnovastové, he

has no p., perseverance; ēnovaeztovazistoz, p. towards one. *see bold out*

patient, eēnova, he is p., has fortitude; eēnova, he is p., perseverant; eoxtoēnova, he is p., holds out;

naēnovaeztovo, I am p., long suffering towards him; inf.-hēnov- = patiently, with fortitude; inf.-ōēnov- =

nanieptora nomizeomazet or 800 I hear with one in p. Gentleman
ēēnov-beake, endure, steadfast

hūmōi xomō enova

naēnova-tonerhesta

naēnova-tonerhesta
sp. of oak
in pasture

napadena
na
napadeno
I p. it (or)
into up

ōēnovomoxta
inf.-hēn-
refers to hands
bold, pluck
stout, indomitable
He I am
braced, steeled

patriarch, zenitāe-beheōemz
" -hemierōemz

paint. Navistomae, I am p. (in cerem. together with others.)
 navistomaeum, I am p. with him.
 wanted mackeme, we are unpainted, to be washed, wiped off.
 nomae emaeum - in the sweat lodge.
 navâxs-omaeume, we are p. (see ceremony)
 nomae niva navië-maeuoneo, navax penooso
 stones 4 times we paint them red. White.
 about painting of arrows see p. 165 c, d, etc. also "rinses". mabe jereë-mueëne,
 in p. parts, there with it; touched with b. then p. or color is applied to lower
 part or foot (of or. and in) - suff. - ovaue, - oven is added to colors
 navax taroen, emaeum etc. = with black red brown and see list
 and leg. chetacene, it, p. the way it is painted: esêtxe noma. Navax
 come at the notch. The ovane, it is p. yellow; emae. maeum, it, at
 red p. eotataxene, p. green
 emae-maeum - omaeuoneo, it was p. in down, sacred col.
 (ref. to the laying of stones in Babylon)
 eheem. maeumaeum, b. p. it orange color.
 emaeotto

{ navitove-vistatoun, we p. share it in common
 navitove-vistoenamâ, share, we p. in a feast, spread, mess.
 partake, participate, share, common is exp. in different
 ways: navetlox stâtoro, I join him, also j. to one
 vestlox stâtorâzistoz, u. of above
 navese-heitâtoro, I am with him, condition, being
 vese-heitâtorâzistoz, u. of above { character.
 namanoohoozemou, we are one with him - band
 nânokova-chooxgemâzhemâ, we are one "body" corp.
 nankova-vezcomu, I am one together with one
 nokova-vezemâzistoz: nokova vezcomuchestoz
 nahotxove-ezeomâzheme, we are together
 nankova-hotxove - " " we are one " }

painful: inf. -x°xe - derived from -xoxa - and -xaxe, means
 lit. "pressing, crushing down, downing, a curb", then oppressive
 bearing, weighing down, cruel, severe, or cruciating: x°xemsêstâstoz,
 cruel doing; xâxe xâmentheistoz, hard, barbarous suffering

→ This phrase means pattern only in the sense of one who - in a good sense - reflects the virtue of another, say his father: "Known by, replica of,"

pay: nap opāesta etc. see heed: epopāetan, he wants ^{regard} attention.
 I pay no att. heed to him. etc. - I pay no att. heed to him. etc. to be cared
 nabozevatāu, nabozevāesta, wanting pay, expect
 see expect

Uakoo zheoanane rootaneherstāu3
 " zheoanaxānēbovitāu3
 " zheoanaxe-nēbovs vstāu3
 enf. - o an - denst, "let down, peaceful content, restful
 oanaxane-nanovāzerbōmāzist3, peaceful reconciliation
 oanaxanbomatāst3, ^{etba} ^{reconciliation} nanovāemaovāzist3, mutual p.
 peace, ^{feeling of peace} oanaxaestāhāt3, p. of heart: haomostakāt3, p. calm of heart
 oanaxane-haomostakāt3, see Content
 oanaxaestovāzist3, mutual p. = oanaxaemaovāzist3
 tanā-veerka. oanaxa-becevoštaneherst3, go on again living a
 peaceful and quiet life: oanaxanhestāu, peaceful world
 oanaxanstaomenhest3, vovōnhestāomenhest3, state of p. = welfare
 wa, that wished by O.T. and U.T. with D.T. and also 21977 also
 vovōnhestāt3 and vovōnhestā-vomoxstāt3
 pāomosene-vovōnhestāomenhest3, p. in sense of U.T. especially in the
 greetings. Haomoxtohestāomenhest3, stand, stature of p.
 pāomoxto-nanovāzerbōmāzist3, mutual p. reconcil.

tāvarotxorátō, aut p.
 natavarotxora, I aut p.
 nāparētōcōtō, I p. after one; I tō = to a p. after altho not fit for
 inf - tōmēi - past. after.
 PATTERN

ENGLISH-CHEYENNE DICTIONARY

patiently, with perseverance. Naōn, p. (one undergoing treatment); henaōn, his p.; nahenaōn, I have a p.; nahenaōnenoz, he is my p.; nihenaōnetove, I am thy p.
 pattern, neevatseo, p., sign; see copy; naneevavostanehevevostanehevestoz, I p. my life after his; naneevavamezeoxchešemesēs, I p. my eating after his; neevavōsanistoto, p. (of dry goods); neevahoxaōnistoto, p. of bead work.
 pauper, stamenōheo (sg. and pl.); see poor.

pause, expressed by inf. -oano- and -én-; the first ref. to cease, rest, while the second implies ending, stopping; eoanhozeohe, he pauses in his work; eoano-oz, he pauses; oanōsz, p., rest! (imper.); esaaaoano-zistovhan, there is no p.; see cease, calm, quiet.
 pave, ehohonavonhoonevston, he is paving (with stone); epavhohonavonhoonevstoona, it is well paved; ehohonavonhooneve, it is stone pavement; eamemanhooneve, it is paved.

pavement, zehohonavonhooneve, a stone p.; zeamemanhoo-pavilion, hoveoeom, p., summer shade; nahoveoavovo, I p., shade one.

paw, mohēno emenōn zēvoseozez', the horse paws; see foot.
 pay, naēnanen nanistastaneō, I p. my debt, that which I had taken on time; naēnanomoxta, I p. down for it; naēnanomoto, I p., spend for one; naevhavoéha, he pays me back, retributes; nahoztavoého, I p. him back (what he had done); nameto hemakātaeme, I p., give him his money; nameto makāta zexhozeoes, I p. him for his work; nasaahozvaztō makāt, I do not ask p., do not hope for money; etosemeātovensz makātansz, payment is to be made, moneys are to be given; see wages.
 payable, zexoveva etónexov zeoxceēnanēs z makātansz, this is the time when the money is p.; nahase nivās z emezenoz heto makātansz, this money is p. to any one; oha ninēhov heto makāt nimemetan, this money is p. only to thee; heto makātansz emesaēšemeātovhanehensz noxsetto zetaēšenoceānevez', this money is not p. until after one year.

payment, hooxcemeātovevosz makātansz, when the money is given; zeoxtoešemeātovezēs z makātansz nasaaxavōmoheo, I did not see them (or.) during the whole p. The word makātansz can also be used in sg. (makāt) in which case the verb becomes sg.

pea, oacemonsc, oacemonsc (pl., or.), little round bean.
 peace, hekotastoz, p., quietness; hekotomastoz, p., calm; oanaxanestoz, p., rest; haomoxtomoxtastoz, p. (in feeling); nanomonestoz, nanovazistoz, p., reconciliation; oanaxanestātoz, p., rest (state, disposition); oanaxanstaomenhestoz, the being at rest, at p., tranquil; hekotomaetanoxtoz, p. in mind; oanaxaetanoxtoz, p., rest of mind; oanaxanstahātoz, p., rest, calmness of heart;

This term has the root -axa- or -axau which denotes pleasure, then combining rest, cessation and contentment or delighted

eoanomoxtastahoz
 felt at peace (in heart) appeared
 oanomoxtastahozistoz, the becoming - appeared at heart

gemexchâe nanomone vostahevetov, that we should live peacefully toward him

PEACEFUL

ENGLISH-CHEYENNE DICTIONARY

PECK

ehananovazhemâ, he making of p. reconciliation
nievhananovâzhemâ, we make p., reconcile; eevhananomon-
estove, p. is made, it is a reconciliation; see calm,
quiet, rest, tranquil; ehaomxtomoxta, he has p.; enano-
mon, he has p., is reconciled; nahekotomaeven, I walk in
p.; nahekotomavostaneheve, I live in p.; nanovazeomê-
venchâ, p. be to this lodge, home! Enanovazeomêve, it is a
peaceful home; ehekotômoeha, it is at p., quiet (a body
of water); nanitâno, I advise one not to fight, make p.
between two or more. Nahekotoma, I hold my p.; nasaa-
haomoxtoéhahe, he leaves me no p.; nahaomoxtoého, I ap-
pease him; nahaomortomoxtasého, I cause him p.

enitâno, peaceful
canaxabecé - vostahevetov - p. living
peaceful, énonizeomae, he is p., gentle, mild; eoanazesta,
he is p. minded; ehekotaeoneve, he is p., quiet;
eomatae, he is p., quiet (Ger. nicht vorlaut); hekotoma-
vostanehevestoz, p. life; ehekotomatamano, it is quiet,
p. (in general); ehekotomastanov, it is a p. people;
ehkotomastanoveo, they live as p. people; see calm;
enanovazeoneve, he is p., has a p. character, a peace
maker; see quiet.

peacemaker, zenanovasz, the one making peace, reconcil-
ing; nitânovahe, p. (in fight); enitânova, he
is a p.; nitânovâtoz, the peace making; naoxvenitâno-
vao, I would (optative) have been a p. These terms
ref. usually to separating fighting individuals or
parties. Nanomonehe, p.; see reconcile.

peach, meovamaxemen, meovamaxemenoz (pl.); meova =fuzzy
+ maxe =large + men =berry; emeovamaxemeneve, it
is a p.; meovamaxemenóe, meovamaxemenósz (pl.), p. tree;
emeovamaxemenóeve, it is a p. tree; meovamaxemenóeše
(-ešesz, pl.), p. orchard; emeovamaxemenóešeeve, it is a
p. orchard; oacemeovamaxemen, little round p. =apricot.

peacock, ?

peak, vós, vósoz (pl.); évóseve, it is a p.; Oookoomene-
vós, Pike's p.; Pävös, Powder p.; Tōnevós ?; Ni-
zevós, Eagle's p.; Vokaevezevós, Antelope-horn p., a
mountain having two peaks close together like ante-
lope horns. The K-K sound ref. to something peaked, pointed.

pear, ðeksemaxemen, -menoz (pl.); eðeksemaxemeneve, it is
a p.; ðeksemaxemenóe, -nósz (pl.), p. tree; eðekse-
maxemenóeve, it is a p. tree; ðeksemaxemenoeše, -ešesz
(pl.), p. orchard; ðeksemaxemenóešeeva, in the p. or-
chard; see apple, peach.

men. q. mēnēz, pl. (mēn = mēnēz)
pearl, mēnēa (?); nameneam, my p.; emeneve, it is pearly,
a p., berry; mēnevetoxq, pearly vessel, chinaware. see. mēnēz

peasant, énanoeheo, the planter; énanoevêho, white man
planter, farmer, peasant.

pebble, hohonâc, hohonâceo (or.); ehohonâceve, it is a
p., a small stone; also hohonâcson, young stones.

peck, kokôax eanekova, the hen pecks; eanekovo, she pecks
him; eaneka, she pecks it; ehôanekanov, they (the
chicks or birds) come out by pecking it (sc. egg

see effeminatē, ex. heemaueheo zēmanheo or z catamite
pederasty radomy: zēmasha het anek kāigone zēmashavōēta-taue
vōēhāē or het anō: het anek kāigone maihavōēstoz
etan zēmahavōēstoz } " " { maivōēta maihavōēstoz
a pecker after } } { at ouē -

PECULIAR **ENGLISH-CHEYENNE DICTIONARY** **PEG**
shell); anekovazistoz, the pecking; eanekovaetan, shell na p.
 wants to p.; naanekomoe, I am pecking (as with a i. canis fork); the ending -omoe implies that a series of
 "pecks, pricks" are made; anekomohestoz, the pecker,
 fork (having a set of tines); naanekōn, I p., prick
 (with an instr.); naanekōno, I p. him; naanekoha, I p. it
 (instr.); eanekohe, it is pecked; ehonokōno, he pecks
 one (or.), with the point of something; ekokonoe, it
 (the bird) pecks (by knocking); kokonohe, woodpecker; na o kōno
kokonohe ekokonoe, the woodpecker pecks; see prick. na o kōno
peculiar, see particular; inf. -otōs - = p., strange, out na o kōno
 of-the-way; naotōstoovax, I had a p. dream; inf. na o kōno
 -xama - is also used in the sense of p., special, dis- na o kōno
 tinct, for a known or unknown reason; examapeva, it is
 especially, peculiarly good. na o kōno
peculiarity, tāma hēxamaestoz, one's own p.; tāma heta-
omenitavastoz, one's own p.; taome = of self
 + -nitavastoz, the being different.
peddle, exocetotoxhoeoxz zexhoxtovas, he is peddling,
 goes from place to place selling.
pedestrian, hoeva zeamēnsz, hoeva zeam'nessō (pl.).
pedigree, see lineage, descent. zēxēistōneheitas na p. where
peel, naexoax, I p. (with knife or instr.); naexoaso (or. na p. where
 of preceding); zeexoaxessō, the peeled ones na p. where
 (or., as potatoes, tomatoes); naexoena. I p. it (by na p. where
 hand); naexonoxta, I p. it (with teeth); naexonomo, I p. na p. where
 it (or.) with teeth; naexoasen, I p., skin by fire; na p. where
eonitōmaoxz, it peels off (as varnish, paint, etc.); na p. where
onitōmana, I p. off, take off the skin, bark, covering; na p. where
naonitōmaha, I p. it off (instr.); eonitōmavōva, it na p. where
 peels by water; naonitōmavōvoto, I p. it (or.) with wa- na p. where
 ter; naonitōmavōvoz (in.); eonitōmahōta, it peels from na p. where
 heat; monsceo eonitōmahōeo or eonitōmāeo, the beans na p. where
 p. off by heat; naonitōmāno, I p. it (or.) off by scald- na p. where
 ing; naonitōmāha (in.); eonitōmavene, he has a peeled na p. where
 face; eonitōmavheona, he has a peeled hand; naexoestō- na p. where
moano horzz, I p. the bark off of the tree, decorticate; na p. where
naexoestōmoāno (instr. form of preceding). Onitōmaox- na p. where
zistoz, the peeling off (natural); onitōmanistoz, the na p. where
 peeling (by hand); onitōmahestoz, the peeling (with na p. where
 instr.); onitōmāhestoz, the peeling by heat, scalding; na p. where
onitōmavōvatoz, the peeling by water; hestōmosz, the na p. where
 peelings, its husks, rind; oexoasenistoz, peeling by na p. where
 fire. naexōma - I have my right peeled off, am watch- na p. where
peep, nahekōo, I p.; naēshekōo, I p. into; nahekōmo, I p. at na p. where
 one (or.); nahekōrta, I p. at it; zehekōotto, I who na p. where
 am peeping; hekōxz, p. thou! hekōom, p. you! hekōoxtoz, na p. where
 the peeping, also instrument to look, p. with; nahekōno, na p. where
 I p. at him (with a field glass, etc.); nahekoha (in.). na p. where
peevish, see fretful. chomoc, one is peevish. (sawdust), na p. where
peg, maceszz, macestoz (pl.); namaeszz, my p.; hemaeszet- na p. where

to, one's p.; nimaeszetonan, our p.; nimaeszevo, your p.; emaceszeve, it is a p.

pelican, voa, voaheo (pl.); Voahevé, P. woman, pr. name.

pellet, zeoacemenosz, small pills or small grains; oace-menoz, p., small pills.

pellucid, enanivsetto, it is p., transparent, clear; enanivsevōme, it is p. (of liquids).

pelt, eahanoeszistove, there is a pelting (blows); zeoko enistonevāha or enistonevavooko, the rain is heard (pelting). See hide, skin.

pemmican, evxkovonoz zepenohe; *menekam*.

pen, mxistonestoz, -estotoz (pl.), p. or pencil or instr.

with which one writes or draws; emxistonestove, it is a p.; esaapavemxistonettan mxistonestoz, the p. does not write well. Menaoeva nanxpaovo, I p. him, keep him in a p.; menao zexhoveoss q'san, sheep p.

penalty, maxāzistoz, maxeosāzistoz, p., punishment.

penance, self inflicted ordeal (if not punishment) was frequent among the Ch. There were different

kinds of fasting, as: avōnāzistoz, common fasting, lasting one or several days; avōneoestoz, fasting by standing at one spot the whole day (sometimes looking at the sun from morning till evening); avōnšenātoz, fasting by lying the same way the whole day; avōneholestoz māpeva, fasting and standing the whole day in water; each individual might determine a certain way either private or public in which to go thru an ordeal of fasting. Besides this there were other such ordeals, sometimes in connection with the Sun dance, but also at any time, private or public. The officiating priest would hold the loose skin of the breast, cheek, back, shoulder or loin between thumb and forefinger, pull at it and then pierce it with a pointed instrument. A skewer was inserted in the opening thus made and to this the thongs were tied. Evoneaxestoz, the breast ordeal (usually at the Sun dance), trying to tear away from thongs tied from near the fork of the center pole to the breast; evonenistoz, the hanging to a pole by thongs tied to skin of breast or back; hestoholestoz, the dragging of one or more buffalo heads tied by thongs to the skin of the back; popočšestoz, the cutting off of small circular pieces of skin on the arm (lengthwise), by holding up some skin and cutting below the hold; zestxestoz, the cutting on the arms of transversal and parallel lines. Some cut off one or two joints of the small finger. The Ch. believe strongly that misfortune and disease is the result of some wrong committed, known or unknown. If the common means (pipe, offering, medicinal herbs, or rattle, sweat baths, etc.) of overcoming the misfortune are not efficacious, either one of the above mentioned

ordeals is resorted to. A woman told writer that for some wrong she had committed, her children died one after the other in spite of all she tried. She resorted at last to punish herself by cutting the first joint of her little finger. The idea is that if they suffer sufficiently, further punishment by misfortune or disease will not be inflicted. Very often a friend or friends co-operate in the ordeal to make it the more efficacious. Penance in the Christian sense is unknown to the Ch. and writer was not able to find out whether the Ch. Catholics in Montana had coined a

pencil, see pen.

[word for it. See penitence.

pendant, see hang.

pending, *zēšēnaamemesetto ninxhōtahavosz*, p. during the *hotxavonehāes: chotxovonehāes* *ref. to the spring in*

continuance of my eating tell me the story; *ze-šēšēnetto*

heešsaameschetto ninšhōtahavosz, p. (until) my eating, *in wings*

tell me! *Zehešshovanēhess natanšhozehe*, p. your absence I shall work *→ chotxavāa (spring by wind) see wing*

penetrable, *eēšēoxzistovātov*, it is p.

penetrant, *eoāēšēoxzistovatto*, it is p.

penetrate, *etāēšēoxzetto*, it penetrates; *nataēšēoxz* *to penetrate*

p.; *naēstoha*, I p. it (with instr.); *naēšēos-* *to penetrate*

toha, I make it p. (with velocity); *eēšēoxzetoe*, it is *very swiftly*

penetrated; *esaazešēšēoxzetōhan*, it has never been *ref. thru*

penetrated; *naēszēn*, I p., walk into. See pierce.

penetrative, *eoāēšēoxzenovatto*, it is very p.

peninsula, *enahomaoeha*, it is a projection of land; see]

penis, *mavetōxz*; *navetōxz*, my p.

[promontory.

penitence, *anovemesēozetanoxtoz*, the coming to better

judgement with sadness; *vovetanāzetanoxtoz*,

desire for changing, reforming self; see repentance.

penitent, *naanovemesēoz*, I am p.; *nahesseeanovetanota*

nathavs, I feel bad for my sin; *evovetanāzetan*,

he is p., wants to change, reform; *evovoneoz*, he is p., *see deny*

repentant; *nha zevēšhesseeanovetanoss hesthavsevoētastovā*,

the one who is p. on account of his evil doing; *eanhootan*, he feels sorry,

grieved, p., repentant; see sad, sorry; *zeanovemesēozz*, the p. one, the one coming to

self with sadness; *natanovemesēozz*

penny, *macemakāt*, -*makātansz* (pl.); *heva nasz macemakāt*

nasaa-aenō, I own not even a p.; *nasaahozenoz macemakātansz*,

I do not have pennies with me; *esaamace-*

makātaevōemehan, it is not worth a p.; *enišēmacemakā-*

taevōeme, it is worth 2 pennies.

penusive, *eōnsetanona*, he is p. (implying longing, lonli-

ness); see muse, meditate.

Pentecost. *Maheonešēva zenxhesseeanhomēātōs Maheonemā-*

penurious, *chōvnova*, he is p.; *hōvnovastoz*, penury; *zehōv-*

novasz, the p. one; *zehōvnovassō* (pl.). in need

pen-wiper, *mxistonestoz zevēšēnhohe*, that by which the

pen is wiped dry.

Hovēcōmē-mōhestoveē, Day of the feast of arbor

Hovēcōmē-

Hovēcōmē-

Hovēcōmē-

acc. p. 96a. (people, ehestanoveo, they p., live as p.; evhestanovetanov hen hoe, they p. that land; zevhestanovevoss, where they live as a p.; suff. -hestanov ref. to p., human beings, race, generation (of p.), from -hesta, to be, exist. Epavhestanoveo, they are a good p. or they live well as p.; emashanhestanoveo, they are a foolish, unreasonable p., generation; ehavsevheshanoveo, they are a bad p.; navhestanovemō, I live with them as p.; nivhestanovemāzhemā, we live as p. together, with each other; hestaneo, p. (has a distributive pl. meaning and equals the Ger. "Leute"); nistnovāvoss hestaneo hoeva, all p. on earth; nokov hestaneo, one group of p.; hestanstoz, the people (has a collective meaning and is similar to Ger. "Volk"); nazhestanestoz, my p., nation; also nazhestanamo, my p.; heszhestanamo and heszhestanstoz, one's p., nation; hestanovestoz, the being, living, existing as a p.; nazhestanovstonan, our existence as p.; navhestanovetanotōvō, I want to live with them as p.; manhastoz, p., tribe, kindred, band; namanhastoz, my p., kindred, kinsfolk; nahemanhastovetōen, we are his p., his kind, posterity, kindred; zeto nistxevoss nahemanhastovenotto, all of these are my kindred, p., posterity. The word hetan, hetaneo (pl.), =man, but when suffixed it denotes also "p.". Zestan, the Ch. p., nation; vostan, vostaneo (pl.), person, p. (Ger. Leute); vostanestoz, the p. (Ger. das Volk); navostaneme, my p., folks; nivostaneman, nivostanemāneo (pl.), our p., folks; nahevostanemenotto, they are my p., folks; nihevostanemetōen, we are his p., folks; onisyomātātaneo, men, p. of faith (Ger. Glaubensleute); onisyomātatanistoz, p. of faith (Ger. Glaubensvolk); havsevoētātaneo, evil men, p. (Ger. böse Leute); havsevoētātatanistoz, evil p. (Ger. böses Volk); pavstaneo, good p., men; pavstanistoz, good p.; Šišinovozhetaneo, the Snake p. (Comanche); ōhetaneo, the Crow p.; Kākoeszehahetaneo, the Flathead p., etc.; see tribe. Votostataneo, the top, surface p., human beings. Some Ch. claim that this is the specific name for their p. and would mean "the particular, singled p." [navotocaovo = I single him out, bring him to the outside, as when a horse is brot out of a herd]. Other Ch. insist that the name ref. to human beings as distinguished from the "above beings" and "under beings". The latter are called "ātonomehetaneo" =underground p.; hōevozhetaneo, also hōevoto, ref. to cave p. Old men tell stories of p. living under the ground, in caves, mounds or some mountain peaks. Nistaomehetaneo, ancient p.; heamavostaneo, heavenly p. (Ger. himmlische Leute), lit. above p.; heamavostanestoz, heavenly nation (Ger. himmlische Volkshaft). Ehētanevoneo, they are many p.; see crowd, multitude.

pepper, mēnemen, mēnemenoz (pl.), p., used in the pl.; mē-

geasetoēvōeoxgez, von of p. }
geasetoēvōeoxgez, von of p. }
Cretōēvān, Appalyh. }
Cretōēvān, Appalyh. }
Cretōēvān, Appalyh. }

Donkietanorstonane

PER ADVANTURE ENGLISH-CHEYENNE DICTIONARY PERFECT

eastōēvān, i in state of p. ...
nemenōe, p. plant; emēnemenevensz, it is p. ...
per, expressed like "by". Rad.-o- and -ō- have the ety-
mological value of the Latin "per" [which is re-
lated to "fero" and the Greek "peráo, péri and peri",
the conception being: "borne, upheld, moved over or to-
ward something, held on"].
perceive, naneevazesz, I p. it, take notice of it; naneev-
vazesta, I p. it (in mind); naheneenovazesta, I
p. it (with the knowledge); sometimes p. is expressed
with the reflective or optative m., as: ehetomō, I p.
that it is true; emeseōn, I see they are eating; ēsho-
eoxzeō, I see he (also when speaking to the arrived
one) has arrived; in the preceding examples the "I
see" is not expressed but implied by the speaker;
epeva, it is good; epevaeneo, it is good (sc. I see, p.).
The term "anos" or "ānos" is also used with the pre-
ceding forms: ānos epevhetanevō, lit. now I see that
is (was) a good man.
perception, heneenovaztastoz; ōhaztastoz, p. judgement
esaaheszheneneenovaztastovē, he has no p.; nee-
vaztastoz, p., the taking notice with the mind.
perch, eakonō, eakonoeo (pl.), it (or.) perches; see
roost; zeakonōsz, the perching one; kamax kokōaxan
zevešetaxeakonōevoss, p., lit. the wood upon which the
chicken roosts; also kamax zevešeakonōhestove.
perdition, asetoēhestoz; asetoēhestovā, in p. (from ease-
fetoē, he is perishing); asetoēhemeo, the road to
p.; asetoēhestre, the place of the perishing.
perfect, expressed by inf.-vāxs- and -vās- in the sense
of "utmost, completing, finishing entirely"; na-
vāxtana, I p., complete it; navaxtoēta, I am one who
perfects; navāxseneševe, I p., complete the doing of
it; evāxsepevae, he is p. (in goodness); hovanē esaa-
xshoxeahēsz, no one is (attributive) p., perfectly,
completely clean; evāxseoz, it is made p.; evāxseera-
ne, it has been made p.; mataeševāxseovostanehevez, when
we shall have perfected, completed our life; vāxshemā,
the utmost height (where there is nothing higher);
navāxston, I p., complete a construction; nszevāxsepe-
vanomōenon nivostanehevestonan, he will p. our life;
inf.-oxsē- = p., out-and-out, the utmost, excelling; ox-
sēpavhastoz, p. goodness; oxsēšivaztastoz, p. mercy, riches,
grace; oxsēmashanēhestoz, utmost depravity; oxsēhaome-
nhestoz, utter poverty, bereavment; eoxsēpevae, he is
perfectly good (Ger. durch u. durch); eoxsēmaheoneve, he
is the p. God; eoxsēéhō vēho, she has a p. horror, fear
of spiders. Perfect as tense (see Ch.gr.) is expres-
sed by inf.-ēše- = done, executed; eēšemese or ēšeme-
se, one has eaten, is done eating; exaenšepeva, it is
p., blameless, ideal, faultless; eexāta, it is p., per-
fected, mature, done; sometimes inf.-xa- and -xana- are

geasetoēvōeoxgez, von of p. }
geasetoēvōeoxgez, von of p. }
Cretōēvān, Appalyh. }
Cretōēvān, Appalyh. }
Cretōēvān, Appalyh. }

choveemanhadeo
they are made p.
eiaxse-
they are made p.
perfect condition

PERFUME

peril, he pnomao p. perilous etahēpnomao, see dread.
 org. amount
 called the city of parliament
 had a library of 200,000
 vol. mss. - the Cheyenne the
 name is Oxtanewixistoeveto
 ubāsetz

PERFUNCTORY or

ENGLISH-CHEYENNE DICTIONARY

PERMANENT

appear "fragrant" at all special invitations, private or ceremonial. Even the Ch. doctors have a great use for aromatic herbs not only as medicine but often as a fragrant adjunct. Hence some of the evil smelling medicines of the white man (as carbolic acid, iodoform, etc.) were strongly objected to by the Ch. doctors and their patients, the prevalent belief being that a bad smelling medicine could not be efficacious. In recent times the younger generation has taken to the perfumes of the white man and discarded the far better "sweet smelling grasses" of the prairies and mountains. See odour and smell. Navoxšeam or namoxšeam, my p., sweet smelling grass; voxcemeeozistoz, the perfuming (with incense or ointment); hehetomāzistoz, the perfuming one (obj.); heoemeohestoz, the perfuming (white man's way); vēhoemoxeš, vēhoemoxšesz (pl.), white man's p. [the form; vhanoētastoz, p. act.

perfunctory, evhanoētastove, it is p., mere going thru] perhaps, heaā, p., possibly; heahama, is it not p.? Na mo] peril, see danger. jeopardy. [heaā, or is it p.?

period, manhestaom; nisóē manhestaom, a p., term of 20 years; nexoveva, at that time, p.; nokov zeamexov, one p. of time; see generation, time. Zeoxeo, p., as mark of punctuation, lit. the written dot; nhaston-estoz, the periods (menses).

periodic, totāevavexoveva eoxceevhanhesso, it recurs at certain intervals of time.

perish, easetoē, he perishes, is perishing; zeasetoēsz, the perishing one (or.); zeasetoēssō, the perishing ones; naasetoēśho, I cause him to p.; easetoēet- to, it perishes; esaa-asetoēettan, it does not p., is imperishable; naasetoēho, I effect that he perishes; asetoēsohestoz, the cause of perishing; easetoēsohet- to, it causes perdition, perishing; naavōn mesestovā, I p. of hunger; naavōn manistovā, I p. of thirst; see famished; asetoēhestoz, the perishing, perdition, q.v.

perishable, easetoēhestove, it is p., also easetoēnov; emavao, it is p., gets old; esaamavaohan, it is not p., is incorruptible. - *saarota* - fragile, delicate, unsubstantial

perjure, eoeena vistomōhanistoz, he breaks an oath, a covenant; oāstometto evistomōhan, or eāestomevistomōhan, he swears falsely.

perjury, vistomōhanistoz zeoeene, p., the broken oath, covenant; nha zeoeeno vistomōhanistoz, the one who commits p.; āestomevistomōhanistoz, false swearing.

permanence, toomastoz or toomhastoz, the remaining unchanged; heahestoz, p., durability, that which is lasting; esaa-aenettan, it has no p., is not permanent; heto esaaheszheahestovettan, this has no p., durability; esaahetoomahestové, he has no p.; see change.

permanent, etoomahe, he is p., unchanging, remaining the

toometto *zāazheše* - *asetoēxonexhan* - or - *novettan*
zāazheše - he
 that which is not perishable
 is imperishable

same; toometto, permanently; inf. -toome- =not changing, remaining the same; nitosetoomenistoxhemā, we shall remain permanently together, all of us; esaattoomattan, it is not p.; zaatoomenhessohan, it will not always be so, it will not be p.; eheahetto, it is p., durable; esaheahettan, it is not p.; eheahē, one (or.) is p., lasting, enduring; etoomota, it sets permanently (sc. there); etoomhoe, he lives, stays at permanently; toomevostanehevostoz, p. life, way of living; toomeame-tanenistoz, p. life; zethoeva nisaatoomeametanehemā, we live not permanently on this earth; etoom'netto, it has a p. course; see change, remain; eanetto, it is p., perpetual. *see constantly, under constant*
permissible, emeneševstove, it is p., may be done; emenizeohe, it is p., is permitted; esaanizeōhan, it is not p.; esaaneševstovhan, it is not done, may not be done.

permission, nizeovazistoz, the permitting to one (or.); nizeovsanistoz, the permitting; nizeohestoz,

the being permitted; ninizeovazeme, I give you p.; nanizeon, I am permitted, given p.; nameto nizeovazistoz, I give him p. (adapted to the Eng.). *nanizeovattan, it does not*

permit, nanizeosan, I p. (intr.); nanizea, I p. it; nanize-
 ovo, I p. one (or.); nanizeon, I am permitted; na-

nizeomon, it is permitted to me; emhonemxistō, hunting p., license; mxistō zeameha nizeovazistoz, written p.

pernicious, etotonšezistovatto, it is p.; etotonitoōta, he is p., acts perniciously; etotonhestanov-

eo, they are a p. people, generation; natotonsezesta, I am perniciously minded towards it; natotonsetamo, I am perniciously minded toward him, hate him; inf. -toto- implies "damaging, hurtful, injurious, destructive, malicious, p.". Totonsetamazistoz, perniciousness towards one (or.); totonseztastoz, perniciousness; totonsetamahestoz, state of perniciousness; etotonsetamahe, he is p.; etotonševostaneheve, he leads a p. life; see [straight upward.] persecute, harm.

perpendicular, exanov tēheama, it is p., vertical.]
perpetrate, see act, do, commit; chavsevoōta, he perpe-

trates, evil.

perpetual, expressed by inf. -aén- (usually written -aen) =without stopping, ending; nāno eaneme-

aneve, there (at that place) is p. summer; aeneameta-nenistoz, p. life; eanetto, it is p.; ean'netto, it has a p. course; esaa-aenettan, it is not p.; aenetto, perpetually; eanettōeve, it is p., eternal.

perpetuate, naneševe zehešsaavonetanotōhan aenetto, I p. it, make, cause it not to be forgotten for

ever; naneševe zehešsaavonetanotohes aenetto, I p. him, make that he be never forgotten; naneševe zeaenemee-tanotōsz, I p. one's memory, lit. I do it, so that one be

perpetually remembered.

perpetuity, aenetōvestoz, the being perpetual.

perplex, navovaovetanoho. I p. one, make him confused, cornered; navovaovetan, I am perplexed; navovaovetanooz, I have become perplexed; evovaoveoz, he becomes perplexed, confused; namāsetetan, I am perplexed, hard pressed, distressed in mind; kasovā nahessemāsetetanotovo, I am perplexed about the young man; naōzetan, I am perplexed, bothered, anxious; evovaovetanonov, it is perplexing, confusing; emāsetetanonov, it is perplexing, distressing; eōzetanonov, it is perplexing, bothering; navovaovaovo, I make him to be perplexed, embarrassed; vovaovaovazistoz, the making one to be perplexed, confused, embarrassed; vovaovetanoozistoz, the becoming perplexed in mind; vovaovaovazistoz, the making one to be perplexed.

perplexity, vovaovetanoxtoz, p., confusion of mind; vovaovetanohazistoz, the causing p. to one; navovaovetanona, I am in a state of p.; navovaovetanonavstaha, I am in a state of p. of heart; vovaovetanonavstahatoz, the being perplexed of heart; vovaovetanonatoz, the being in p., confusion of mind; navovaovetanonavoého, I impart one p. of mind; māsēmetanoxtoz, p., distress of mind; māsēmetanonavstahatoz, p., distress of heart; māsēmetanoozistoz, sudden p., distress of mind; māsēmetanohazistoz, the causing one (obj.) p. of mind; māsēmetanonavstaomenhestoz, condition of, enduring p., distress of mind. Many more such nouns can be formed with the aid of the different verbal forms. Consult Ch. gr. *māsēmetanahatz*, p. of heart; *māsēme-mehatz*, *straining p.*

persecute, namomeztomosan and nameztomosan, I p., torment; nameztomo, I p. one (or.); nameztoman and namomeztoman, I am persecuted; namomeztovoého, I inflict persecution on one, treat him persecutingly; naōnevoého, I p. him, treat him adversely; eohāmeztome, he is very much persecuted; inf. -toto- implies "harm, hurt, injury, damage, perniciousness"; etotonsetameo, they are persecuted, hated; etotonšenhestoeo, they are persecuted (in words); etotonetoōo, they are persecuted (in acts, treatment); etotonitoomeneo, they suffer persecution, harm. *etotonetoōo*, p. of mind, *etotonetoōo*, p. of heart, *etotonetoōo*, p. of mind, *etotonetoōo*, p. of heart.

persecution, meztomosanistoz, the persecuting; momezto-mazistoz, p.; momeztovoomenhestoz, the suffering of p.; namomeztovoomen, I suffer p.; nista zevovoeōstahessō emēhanšemomeztovoého, the first Christians were persecuted; tottonsetamazistoz, p. (in disposition), hatred against one; tottonšenhetazistoz, p. (in words); tottonetoehazistoz, p. in treatment; tottonitoētastoz, acts of p.; oñevoētastoz, p., hostile oppression, adverse treatment, acting as an enemy. Nanšameoñevoéhā oāstometto, they persecute me without cause.

zeextonet hōmiz nasaahes-bēphohame-masetaet ovo hōvane
I accept not the pers. of any; (ehohamataimo, discriminate)

zebexovenet hōm's rostan eusaave hese for prefer me.
hēphoham hōmāhese to make one's self in the degree
of personal appearance & is one preferred by God

PERSEVERANCE

ENGLISH-CHEYENNE DICTIONARY

PERSON

or-hetonet hōmestova rostan eusaave hēphoham hōmāhese
make

perseverance, ēēnovetanoxtoz, p. (in disposition, will);
ēēnovhastoz, p. (quality, subjective); oxtē-
novastoz, p., patience (sc. thru all); eheēēnovetanoxto-
ve, he has p.; eheoxteēnovastoz, he has p., patience,
holds out; ēēnovotastoz, act of p.; toahestoz, p.,
steadiness; heahestoz, p., endurance, lastingness; otse-
tanoxtoz, p., persistence, endeavor; otsehestoz, the be-
ing persevering, persisting, striving for; inf. -ēēnov-
and ēēnovetto (as phrase) =with p., perseveringly.

perseverant, eēēnovahe, he is p.; zeēēnovasz, the p. one;
eōtseheoneve, one is p., persistent, striving,
endeavoring; eoxteēnovahe, one is p., holds out; ehea-
he, one is p., steady, lasting; etoahe, one is p., steady, long
stable, not fickle; naēēnovetanona, I am p.; naēēnovet-
tanonaovo, I make him to be p. nakeake, I hold out, see, I have

persevere, naēēnovetan, I p.; zeēēnovetanox, the one who
perseveres; navesseēēnovetanotovo, I p. on

one's account; naēēnovetavevostaneheve, I p. to lead a
good life; eōtsetan, he perseveres, endeavors; naēēno-
vetanosēho, I cause him to p.; navesseēēnovetanomo, I
p. with him; eēēnovetanoō, I see, perceive that he is
persevering; eōtsevhōna, he perseveres, persists, en-
deavors in prayer. hōveta- being on, keeping on, with constance. 7017703
persimmon, naktavaemen, -menoz (pl.): enaktavaemeneve, it
is a p.; naktavaemenōe, -menōsz (pl.), p. tree; up

enaktavaemenōeve, it is a p. tree; naktavaemenōeše, p.
grove; enaktavaemenōeševe, it is a p. grove.

persist, expressed by inf. -hetose- =with persistence,
cling obstinately, bent on; eorhetoseman, he per-
sists in drinking; ehetoseneševe, he persists in doing
it; eoxchetoszevō, he persists in saying this; inf.
otse- =with perseverance, endeavor, persistence; niōt-
sevhōnamā, we p. in prayer; naoxzeše-ōhaevamo t'sē eta-
nšeneoxz, tho I cautioned him, he persisted in going;
inf. -nš- =keep on, p.; naoxtoxcevovistomevo oha eta-
šemashanē, in spite of my teaching him he persists,
keeps on being unreasonable; inf. -enšsxsoe- =persis-
tently, thruout; somewhat similar is inf. -soxpstove-
and soxpstovetto (phrase) which =with persistency, on-
ly after that; esoxpstoveneševe, he is persistently
after doing it, it is the only thing he is doing.

persistence, otosāzistoz, p., the not letting go, clinging
to; otsetanoxtoz, p., perseverance; soxps-
tovastoz, p. after; toahestoz, p., steadiness, obstinacy;
t'sē also infixed denotes purpose, determination.

persistent, etoahe, he is p., steady, unswerving; etoahe-
neve, he is p., obstinate; etoomahe, he is p.,
unchanging; see change, permanent; enšēōtsetan, he is
p., determined in a course; ehetosāz, he is p., keeping
at it long.

person, vōstap, vōstane (pl.) p., a human being; evosta- person

person, vōstap, vōstane (pl.) p., a human being; evosta- person

nasaa-hes-bēphohame-onxuhe 812
nasaa-hōvane-bēphohame-masetaet ovohe (am not partial to per.)

nasaa-vē-heietovamoberoz eēkanome-tonetōme, I am not
cull. by his person (never mind how worthy)

nasaa-hōvane-bēphohame-masetaet ovohe (am not partial to per.)

nasaa-hōvane-bēphohame-masetaet ovohe (am not partial to per.)

see p. 816a

an important modal form with suffix -atamo i; used to denote convince
talk one into, exert adversarial pressure: naxeatamo, I convinced one, I convinced
naxeatamo, I talk him into fear: naxoxse atamo, I p. him to join, etc.
the suff. -vamo -vata (old suff.) denotes, more - persuasion of the will in
sense of "suasion, having more a moral character: suff. -atamo, I
refer more to convince, talk into, etc. naxestahavetamo, I
PERSONALLY ENGLISH-CHEYENNE DICTIONARY

manocetavahetto, my own p., self.
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)

schetavahetto, I have a p. in me (out-aimed)
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)

see p. 816a
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)

see p. 816a
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)

neheve, it is a p., also, he lives (as a p.); vostanehe-
vestoz, the being a p.; xamavostan, an Indian, lit., in-
digenous, perfect p.; see live. Votostatan, p.; see
people; navostanevaosan, I make to be living (as a
person), prosperous, successful; Maheo enoceonisyome-
vostanevaosan, God alone truly makes a p. prosperous,
successful; navostanevaovo, I make him to be p., I im-
part him personality, being (as a p.), I cause him to
live, to have individual being; evostanevaosanetto, it
imparts personality, life, being, existence (as a p.), is
efficacious (as a medicine, saving a patient from dis-
ease, or dying): navostanevaon, I made a p. well,
healthy, prosperous; navostanevaomo, I lead a success-
ful, prosperous life; above terms are of difficult
rendering in Eng. except with "personify" if that term
could also be made to mean: "impart human existence".
Verbs like "save, restore, redeem, deliver, raise, make
prosperous, successful, maintain life" can be rendered
by -vostanevaosan and its derived forms, whenever the
action has an individual, a human being, a p. for its
object. See save, redeem, live. Nitooxz, in p.; eneevae-
vé, what kind of p. is he, who is he? Nihovaevé, what p.
art thou, what art thou? Navostanevaooxz, I make it to be
a p.; see represent: what aieenatto, all of my pers. (all that he belongs
to me, I have, etc.)
personally, tāma nitooxz, self, in person.
personality, nēhovestoz; henēhovestoz, one's p.; zeheše-
nēhovstovs, as one's p. is; tāma henēhoves-
toz, one's own p.; totāma ninēhovstonan, our own p.
(distributive sense, the p. of each of us).

personate, nahenēhovstovenotto, I p., impersonate, repr.
see p. 816a sent them (or.); see represent. suff. -vān
personify, navostanevaooxz, I p. it, make it to be a per-
son; vostanevaooxzistoz, personifying.
perspective, tāxta etahotaenov, it is in p., full sight,
see p. 816a vista; zeotatohetahotaōotto, all that is in
my p., within my sight; see sight, see.
perspiration, hōpeozistoz, the perspiring; see sweat. I am instant on
persuade, expressed with the Ch. modal suff. -vātoe (in
trans.), -vamo (or.) and -vāta (in.) which I am instant on
denotes "urging, coaxing, persuading": naōhaetan, I con-
sider; naōhaevamo, I p. him to consider; naōhaevātoe, I
p., urge to consider; namanevamo, I p., encourage him;
napevevamo, I p., urge one to be good; see persuasive
m. in Ch. gr.: naēšenoto, I p. one, win over (sc. to my
side); naēshokoešenoto ehessemese, I persuaded him to
eat; naēšenosēho, I cause him to be persuaded, won over.
persuasion, vātoestoz, p., seldom used alone but combined
with verbs; pavevamāzistoz, the persuading
one (obj.) to be good; manevātoestoz, manevamāzistoz,
p., encouragement; ešenotazistoz, p., the winning over;
ešenosohestoz, the cause of p.

see p. 816a
I have a p. in me (out-aimed)
I have a p. in me (out-aimed)

nasōcōbetan, in cogitate

PETTICOAT

we apprehensions, etc., are uneasy about.

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phone, hotahane makāta - vchoso, p. box; ēlho as hotahane makāta vchoso
p. or wire message has come: zeoxicezetaštato, p. receiver
with hotahane makāta: zeoxicezetaštato, ph. with piece: choa
makātaeva, come by p. (message) naho ēxtomā makāta (ev)
I receive a phone or wire message, nātaloxta "I send a p."
message. (above can also be used for telegraph).

ENGLISH-CHEYENNE DICTIONARY

PETTY

PICK

peyote, see page 877. mātaevitōneuo, p. outfit, paraphernalia.
petty, vhanetoneta: vhanetonethavs, p. fault.

petulance, haazetanoxtoz and heneetanoxtoz, p., fretful - these
ness, impatience. [fidgety, fretful. ref. to

petulant, ehazetano, eheneetan, one is p., impatient,] phallus,
used to be hung to the Sun dance pole. That full expector.

the Sun dance and other rites have a good deal hardly able
of phallism in them was more obvious in former days to wait
than now. The symbolism of the heap of stones, the
shape of the path and the buffalo head in connection
with ceremonial sweat baths was self evident in the
days when the priests feared not for their "myster-
ies" to become open to the white man. Mēne-oxmahactaz

Pharao, Šišinovo or Maxemhāo.
pharisaical, evhanoētastove, it is mere form; evhane-
nhessemanistove, it is p., hypocritical.

Pharisee, Vovoxponhetan, -hetaneo (pl.), Strict- or Scrup-
ulous-man. When applied to a mere formalist
in religion the term vhanōētahe, mere formalist, or
ōcemōmatātan, deceitful pious man, should be used: vhanauvōēta.

pharynx, mhastomohestoz, alimentary canal; emhastomohe-
stove, it is the p.; mhastomohestovā, in the p. xauv-veva
mauele

phase, zehešēnōhestove, its look, appearance; zehešēoni-
tavhestātove, its different aspects (Ger. Gestalt-
ungen); zehešēonitavatamano, the different phases, as-
pects (of weather, general aspect, situation); zeoto-
ešēonitavatamano vostanehevestoz, thru the different
phases of life; zeotoešēonitavenōhestove, thru the
different phases, appearances; ehēonitavenōhestovetto,
it has different phases, looks, appearances. see p. 816 a

phenomenal, ehātamano, it is p., extraordinary.

Philistine, Hestāetaneo or Hōshestahetaneo, the Out-]
photograph, see picture. Mehosehamz [siders.

phrase, whenever an inf. is used detachedly it becomes

an adverbial or prepositional p.; ametto or
amesto, with continuance; ēsetto, into; hotoanatto, with
difficulty; havsevetto, in a bad, evil way; taxetto, on
top of; hape, a good deal; aninōs, with care; mōmāta-
nōs, in a ceremonial way, manner; oatōs, of course, self
evident, of course it is so, told so, paid no attention!
Exclamation of surprise or half disgust when some one
asks something that has just been explained; otame-
nōs, taxamenōs, with close attention (as in: if you
will pay attention, take the trouble); vhanēēszistoz,
p., mere word making; evhaneēszistove, it is only p.,]
phthisis, see consumption, tuberculosis. [word
physician, see doctor. → piāzza, zōmarepsta, open place, space
piano, nemenistoz, the singing or musical instrument. see place
nemenistoz zeoxcezetane, musical instrument street
touched or played (by hands alone). market place

pick, nahessevaena. I p. it up, take hold of it; namhae-
nen, I p. up (and collect, as from the ground); nam-

philosophor, hetoseōksell-
novātān: ehetoseōhaneuo-
vātāneve he is a ph.
hetoseōhaneuo vāvōmāo
philosophy.

pickax, heškovomân, painted (hac, mace) it is all picked (p. d) bush

PICKET

ENGLISH-CHEYENNE DICTIONARY

PICTURE

*nanôxe-
amhaz, I p. i.
up and hear
it.*

*nanxeôhas
same as above
see "take up"*

*ēēmata-
nenoz, they are
all p. ref. to
berry tree
were on bush
or bush*

*namome-
seamotâ-
motto hêo
I p. single
out a wife
for him*

haenanoz peoxkonož, I p. up broken branches; namhaenenô hohonâceo, I p. up pebbles; nahemonikona, I p. the bones (fresh) to see if any meat or marrow is left; nihemonikonomâ, we p. the bones; Hemonikonaé, Picking-bone, pr. name of a womam; namomeseaovo, I p., select one (or.); emónooxaneonenov, they p. up, provide themselves with clubs or stones; namónstaman, I p. up food (left on the ground); zemomeseaoessô hetaneo, picked, selected men; namomeseaoxž zenanosepeva, I p. out the best one (in.); naeena, I p. fruit; naoenemena, I p. berries; oenemenâtož, the picking of berries, fruit; naoenanož maxemen-oz, I p. apples; hessevaenâžistoz, the picking up, taking hold of; mhaenenistoz, the picking up (from the ground) and gathering; mónstamanistoz, the picking up of food (left on the ground); momeseaosanistoz, the picking, selecting, singling out from; momeseaovazis- tož, the picking, selecting of one (obj.); oenâtož, the picking of fruit; oenemenâtož, the picking, harvesting the berries; oenohestoz, the picking, harvesting; nae- nanož hookoxsz, I hush corn. Eskseox, p., pickax.

picket, nasehootoham, I p. the horse; nasehòno, I p. him (with p. pin); nasehoha, I p. it; nasehoena, I p. it, set it in the ground; see pin, pitch.

pickle, emènemenevana, she pickles it (mènemen =some- thing strong, peppery, etc.); emènemenevane, it has been pickled; emènemeneva, it is pickled; emèneme- vatto, it pickles; heškovomân, pickles (ref. to cucum- bers, thorny melons).

picture, napäozého, I take one's p., photograph; napäo- zész, I take a p. of it; namxeovo, I p., paint, draw one (or.), write, delineate; namxea, I draw, p., paint it; emxeeoz, it is pictured, drawn, painted; zemxeôsz hozž, the pictured, written tree; hohonaeo zemxeoessô, the written stones (on which are pictures, drawings, paint- ings). The original word "mxe" ref. to "draw the out- line, contour of (by touching a surface)". The first writing of the Ch. were pictorial, later on they appli- ed the name for "pictorial" to the writing of the white man, so that today "write, delineate, draw, or paint" are expressed with the same term; eamehá, it is pictured, written on; eamšeme, it is written, pictured (what one says, his words); eameš and eamxešena, one (or.) is pictured (usually ref. to the face); naamxeše- na, I (my face) am pictured, drawn; ezetišena, one (or.) its thus pictured (face); eatōevxešena, he is pictur- ed with eyes uplifted; eamstoevxešena, he is pictured sitting; eamxeoe, one (or.) is pictured (the whole person); päozistoz, päozistotož (pl. in.) and päozisto- tō (or.), p., photograph; epäozistove, it is a p.; napä- ozistotō (or.), napäozistoz (in.), my p.; zehepäozis- tovsz, it is one's p., the p. of one; zehēpäozistovessô,

phrases are either detached or incorporated as infixes, when detached they take suff. -etto in most cases, this suff. is added to the common suffix, as: -am -continually, ametto. Another form is suff. -etov added to ~~suff.~~ prefix but incorporated as -ametov = with continuity; inonaxe-, nonaxetto, -nonaxetove - with possibility; -hetam -truly; hetometto, -hetamitove - with, in truth; Again this phrase form in -etov becomes a verbal down by self as eametove, it is a continuity, inonaxetove, it is a possibility, chetamitove, it is a truth; ehetamitove, it is too much etc. etc. Again further forms are derived from the preceding, as eametoveoz, inonaxetoveoz, chetamitoveoz, ehetamitoveoz etc. - Verbal stems to some extent may become phrases as a vistämotto, vistämistove - eivratamitove - eivratamitove kahane oz, nears to him with mercy; eivratamitoveoz, it becomes a mercy

see p. 816 - formade. The two verbal prefix -vamo and -atamo are of different meanings. - Vamo denotes persuade, urge, admonish, Ger. ^{advise} überreden, exhort, encourage (antonym is - averamo = discourage (in words) / Ger. ab-raten, dissuade. g.v.) - Atamo denotes convince, Ger. überzeugen persuade (by argument) / puto

Person evostaneōe personā: his person, personally, is influenced by Jesus: a evostaneov he influences one by his pers. also.

inf. (h)ov - often used means "all that is implied, the whole of, the collection, in its parts. Hence nahetovo, I am like him, the same person, personify or impersonate one: zehetovāhetto, my person, the whole of me, that belongs to my body, form and shape, nahetamōto, I symbolize him, his person

zehetovaaes, that he (his person) is, implies, is like evostaneov personā, personify, impersonate. Suffix - shan or - shän is added to see life

verb as: ekāmextae, he is with: hāmextaekän, sickness enāe, he is dead: hāekshän; ekavseve - Hamovshän, the Eve enitameoz, he gets discouraged. hāmextaekän, Despair; hāarkän, Wind. Hoestarkän, Fire etc. from this noun verbal forms are made as: chāarkänchore, chāarkänchore aov, he makes them to wind. ekamakeoneomaton ekānehametā Alakam it is the H. spirit of God

perfect, complete, finished. *namha-tācēxāta*, I am fully made ready for it: *emha-tācēxāto* he is fully perfected, finished: a new term (e. i. recently heard, from old form) is *emhaemahes-it* p. in good use. Originates from person (see p. 816 a) *inf.* — *eta* refers to a body person, abstract personification (see under that suff. p. 1126 d) *Voṣtane-mihāetā*, the whole person, self person, the terms *nitorā*, *etvā*, *heretovā*, *nitoran*, *etovan*, *etovero* and *heretovero*, evidently mean more than just "ashes", also "part, person, for oneself, q. v." self

Indices

Continued from p. 784 b.

- *moose* — in motion.
- *orenx* — and — *oninō* — see under demolist. It denotes disintegration.
- *heoxne* — with eagerness, promptitude, gladness, willing...
- *heoxos* — with assurance, confidence, certainty
- *vota* — Misinfie explained on p. 608 e, needs clarity. — V by self in the key denotes the magnitude of dimension in length, breadth and thickness (hill, mound, cliff etc.) and space. With the vowels it makes goes down meanings, either of fullness or hollowness, solidity, or fragility.
- *vota* — denotes "whole, integer, solid, full, stable, united as suffix it appears as — *vsta* (some say — *msta* denotes security, ease, safe, satisfied: *navostane-vsta*, I feel secure; *navastaveta*, I feel apprehension, uneasy. The V in general denotes the French route, comble, vault, fullness heap (treasure)
- *ēsho(e)* — arrived to: *ēsho-tēstaha*, gets unhearted.
- *hōp* — ref. to melt, brownish, dusky q. v. *Thēpnoem*.
- *mōmdan* — to and fro, in a sinuous way, serpentine.
- *sō* — penetrate (into, not thru) *edō-homaos* p. in feeling.
- *ōxeta* — refers to an open space (over something) spread apart straddle q. v. (see lex. p. 784 a.)
- *zēōetā* — same as *ōxeta* only it implies "on the point or tip of something"
- *etā* — perforated, holed, unobstructed to sight, open vista, reach as right "gehōtāenō". For — *ōxeta* — and — *zēōetā* see p. 784 a under "out, open, spread apart"
- *too* — refers to low, short of height, stubby, see "low"
- *ā* — (also *ā(s)*) denotes provocative, offending, in anger, wrathful see *ango*, offend, provoke.
- *noō(e)* — hidden, depression (lower place), disguised
- *mista* — phantomlike, ghostly, see owl, implies sudden appearing and vanishing, startling, "verduften". See also under sleep p. 980 top, (in red ink), in the suff. *mista* (short *amista* cont. ned p. 816 c next page)

- chromista, he skips, escapes; camesta, he shoots it; rapra, floating motion.
- pā- denotes "by" in sense of "close to, adhering along, lateral to, over a surface, also parallel, conform
- tonez- and -tonezta(e)- = firm to, holding on to, harren ansharren.
- hekone-tonezta, same as above but including strength, endurance
- hekone-pā-tonezta- (the -pā- in this refer to by (Germ hei) close to, sticking, adhering to. —
hekone-tonezta-onoyomatasto, firm, enduring in obedience, faith. —hekone-pā-tonezta-onoyomatasto, strong, remaining, abiding obedience.
- saa-hsetora- not deficient. (see defective)
- hsetor- (hsetoratto)- defective g. s. p. 351.
- (h)etora- effecting, affecting (g. s. page 432 a.)
etaestorake, one has efficiency, potency, all sufficient in something. — estorake as suff. has same meaning of power, potency, efficiency
- antrom- below par, not "up to", on a lower level than, not befitting — the suffix following indicates the direct which (or the) is "higher". As: canthorreeve, his not par to his wife = she is above him
canthorobham: she is below her husband.
canthorobdu, does not come up, kept his child
see "par", bottom margin p. 794
- here- unyielding, see in 535 under handy, and sti.
- mamxta- (from mamata)- see under "bulk" p. 195 margin also p. 746, top margin as "nothing else but" see "loom".
- nē- (-tanē-) denotes "press, force; natančerocho or nančerocho, I act pressing (oppressing, him, nantstaka how, I am pressed in heart (oppress, burning for, in sense of our "desire" (the zeal of my home has distressed me) press on (in spite of)
- honē- Eonričotoma, kept his peace in the face of.
- for springy etc. Thus this suff. denotes pressure, constraint, restraint.
- rēpāse- spongy (bottom margin) see p. 1002 bottom margin
- azēp- and -azēpāse- fluffy; eazēpo hestān fluffy, springy is the snail. see p. 1002 or under fluffy.
- esp(o)- gnaggy; esespomao, g. ground (as near water or near shy places: see gnaggy; quiver (see under stretch p. 1019, top margin - something springy.
- pāpe- limp g. s. (-pāp-)
- ce-, -hece- springy, resilient, ecekhonorošte, the comfort is springy, soft; esxseveceone, limp in all limbs or articulations (see cork soft or cork)

- kav - limber-like
- aakav - droopingly
- nasom - tender, wilting, soft, enasomāta - from heat; enasomātes menses, the beans are cooked, soft, tender
- māpewos - (soft) liquid or semi-liquid, juicy.
- atōn - mushy, mortarlike (orseātion - thick mushy also mellow. - eathōrōme, liquid (thick)
- kok - "be sure to", make it a point to; kokonhetō - be sure, make it a point to tell him: insist upon.
- notom - foremost, firstling
- vovoe - first, at first
- vovonome - from the first
- notonom - ahead of time, vorfrüht
- nom(e) - (under, cover (nomā - nomōes, etc.) not in view of all this, from previous off-see in. in p. 214 mōnjin
- tota(3) - scornfully - contemptibly - scoffing.
- hōrne - secretively, diffidently, chying, veal, hiding. under cover, screen.
- oneta - and at - onez - denotes "out of reach, touch the two inf. are the same, only the 1 turns to 3 before 2
- xa - denotes thru-out, altogether, all (nothing else - but genuine
- saaxa - not at all
- vovheē - at separate distances (see p. 996 eō-vovheē - from 428 bottom they stand apposed at dist.
- nixāē - see p. of dict. enixāē, enixāetan etc. - strive, put an effort, counteract
- novse - (novs, detached) after, subsequently
- arē - see chape: abraded. 228
- oane - or - cane - ref to brick
- vhanetonataxe - unimportant potty (see potty) vhanetoneth avs, potty fault
- ē - also canis. to mean a thing, keeping in even condition, position, pose (see p. 1014 - p. 1015)
- hoo - see - hōova - under supply p. 1014 - p. 1015
- tox - see stick into
- hotoxps - interstick, interweave; chotxproageo, they look horns see weave, interweave
- vev - or - vev - = concave, hollow (in sense of depression, basin like, grove) recaving, especially - 03
- ge, as affix denotes, act towards, show, demonstrate, manifest manipulate, handle: namasizoro, na
- mista - phantomlike, ghostly: see owl, implies sudden appearing and vanishing, startling, "verduften". See also under sleep p 980 Top, (in red ink), in the suff. mista (short amista (cont. ned p. 816 c next page

see inf. - totā - under part. divide

they are their pictures, photographs, the pictures are theirs; amxešenatoy, p., drawing of face; amxeoestoz, p. of the whole person; mxeozistoz, p., also used for stereopticon views; mxeom, tipi, lodge with pictorial writing; mxeozistomanistoz, stereopticon views, moving p.] pie, toovanō, toovanōnoz (pl.). [(the showing of them).

piece. see mend, patch; namanoenotō, I p. them (or., sp. of dry goods) together (by sewing); naevhapevanen, I

p., repair, q.v.; see together; vōnitā, a p. of: vōnitā

kōkonhō, a p. of bread; etamo, it is blunt (with a p.

off); inf.-vesse- = in small pieces, slices; vessemakā-

tansz, small change (money); navovessax, I cut it in

small pieces, slices; see cut, slice; epēvoeha, it lies,

is dashed, crushed to pieces; epēvoehansz, they (in.)

lie crushed, dashed to pieces; epēvoesh, it (or. as

stone) lies dashed to pieces; epēvoeshena, it lies

(stative) crushed to pieces; epēvoeshen, they (or.) lie

crushed, dashed to pieces; napēvoehaz, I crush it to

pieces (by throwing, dashing); napēvoehazenz, I dash

them (in.) to pieces; napēvoeshemo hohona, I dash the

stone to pieces; epēvoesheme, it has been dashed to

pieces; epēvoeshansz, they (in.) are blown to pieces

by the wind; epēvoeshaxeo, they are torn to pieces by

the wind; naonexana, I take it to pieces; eoninšeo,

it is in pieces, demolished; eoninševoeha, it lies broken,

torn to pieces; eoninševoehansz, they (in.) lie

torn, broken to pieces; eoninševoesh or eoninševoeshena,

it (or.) lies broken, torn to pieces; eoninševoeshen,

they (or.) lie torn to pieces; naoninševoehaz, and na-

oxevoehaz, I throw it so it breaks to pieces; naonin-

ševoeshemo and naoxevoeshemo, I throw it (or.) so that

it is broken to pieces; evhapevanenistoz, the piecing,

repairing; see mend, repair; vovessaxestoz, the cutting

in pieces or slices; pēvoehasenistoz, the crushing to

pieces (act); pēvoeshenatō, the being crushed to pieces;

naevhamamovana, I p. it again together; evxseonoz,

pieces, fragments of victuals; peetto, pieces, débris;

evaneonoz, p.: suff.-oxs has sometimes the meaning of

"integral, inherent, part, chunk, p. of"; mahaoxz, it is a

p., lump, chunk of; hešeevoxz, mud in pieces, chunks; ho-

evoxz, chunk, p. of meat; hoemaoxz, part of the law; he-

tanomaoxz, a lump of mud. and dig in - otan

pierce, see bore; naotāemxesta, I p. it; naotāemaso, I p.

it (or., ref to finger nail, stone, etc.); eotāem-

xe, it is pierced (with instrument); eotāemxensz, they

(in.) are pierced; eotāemxexo, they (or.) are pierced;

naotāemxestomovo, I p. his (in.); naotāemxemo, I p. his

(or.); naotāeoeha nazhessam, I p. my pipe stem; natōene-

ōno, I p. one (or.) with nails, I nail him; hoom nahōha,

I p. it thru; hoom eoeōhe, it is pierced thru; novs eoe-

ōhe, it is pierced in (not thru, less than thru); na-

oomōhe, pierced, open thru

oomōstōhe

naomōhe
naomōōno

oom exho eatah
i p. thru the wood

natotoorhgenoz (PILGRIMAGE Reg. in.)

na-am-
reuectio p
and
na-ame-30
implies contin

pilgrimage, amhoxovistavàtoz, p., continuous journey,
traveling; eamhoxovistavàtove, it is a p.;

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in. - box - den. collect, store up
nabovxtbe Spile together in a esthovxtbe. Spile t. inside
as when one moves things in or out of place
nabovxtbe Spile t. out. esthovxtbe, he has piled up on
when the change to toona, it implies a wagon or cart

tahoneicōsene - tomsetō, supporting pillar
emaestov-sena, he lies on a pillow

PILL

ENGLISH-CHEYENNE DICTIONARY

PIN

amōsemestoz, p., fleeing from; amhestoz, p., journey. the moving on; niamehestonan hoeva, our p. on earth; nivos-tanehevstonan hoeva eamehestoven's, our earthly life is a p. (Ger. ein Dahinziehen).

pill, zeoacemenósz esēoxz, pellets of medicine; oacemenoz, pills, pellets, small round berries. Heto zeoacemenos sz esēoxz nitosemhēstanoz noniš nistoha esēva nahá, this pills thou art to swallow two at a time every day three times: *oomet aaei stotz, purgative p. see purga*

pillage, esēnovao, they are pillaging; našēno, I p., rob, plunder him; našēnomōenon zehetēaeenomaz, he pillaged, plundered all we had; sēnovatoz, the pillaging; sēnazistoz, the p.; sēnovahe, -vaheo (pl.), robber. *See rob. see support - prop. ref. to p. column*

pillar, tomsetō, tomsetōnoz (pl.); zetomseō, zetomseōsz or zetomseonoz (pl.), p., the upright; tomsetōea, like a p.; tomsetōnoz zistaho-nešēō mhāo, the pillars upon which the house rests. *okome-maestō, p. case; (drasil, p. case) see shapa*

pillow, maestō, maestōno (or.); ehaestoneo maestō, the p. is long; hohona namaestōnenotto, I take a stone for a p. *amanov-maestovien he, in (head, top) in name*

pilot, zeneevaozz semo, the one who guides a boat; nane-p. evaozého, I p., guide him; neevaoztsanehe, p., guide.

pimple, enoneen, he has a pimpled face; noneenestotoz, pimples (in the face); eoeven, one has a rough, pimply skin; epopeešen, he has pimples on the face; popeoonha, toad. *epopekō, it is pimple, slather like surface of toad*

pin, v., našēno, I p. one down (stake); našéhoha vē, I p., stake the tipi; séhoxzz, p., stake it! Naséhohē, I p., stake the hide on the ground; niséhohēmā, we p. the hide; nasenôhassen, I p. (by piercing and fastening to, as a brooch or a skewer); nasenôhaz, I p. it; nasenoeš-emo, I p. one (or.); zesenoēšenassō, the pinned ones (or.); zesenoēšemessō, the ones (or.) who have been pinned; esénoeha, it is pinned in, thrust into; eséno-cšena, it (or.) is pinned; nahāpaovo, I p., pinch one (or.) between; ehāpaōenov, it pinned, pinched them (or.), as under a piece of timber, etc.; nasēpatoha, I p. (as with a safety p. to fasten two edges together); nasēpatōno, I p. it (or., ref. to robe, shawl, coat, etc.); nasēpatohomovo, I p., fasten his (in.) together by means of a p. (or safety p.); hesthōma nasēpatohemo, I p. his robe together; nahoxosēpatoha, I p., fasten it close together; ehoxosēpatooz, it is pinned close together; epavesēpatooz, it is well pinned, fastened together; našéhootoham, I p. the horse down (with picket p.), stake him; senôhasenistoz, the pinning; sēpatoo-zistoz, the becoming pinned, fastened with a p., safety p.; hāpaosanistoz, the pinning, pinching; hāpaovazis-toz, the pinning one (obj.).

pin, n., séhoestoz, -estotoz (pl.), p., stake; eséhoestove,

see die, exhaust: nanaževomaxta, 1 p. (infecting)

pinch: inf. -hāp- = press betw. two lateral surfaces: damp, q.v.
ehāpax etto, it p. damps; nahāpax etto, it p. damps me.

PINCERS

ENGLISH-CHEYENNE DICTIONARY

PIOUS

it is a p., stake, there is a staking; séhootohamestoz, picket p.; sénôhaseo, -seonoz (pl.), p. like a brooch, badge; esénôhaseoneve, it is a p.; sénôhaseoneva, with a p.; hoetoseo, p., badge; ehoetoseoneve, it is a p., badge; sèpatôo, -tôonoz (pl.), contracted from sèpatohéo, p., safety p.; esèpatohéoneve, it is a p.; ekseha- and aksehavèhoheškovohestoz, -totoz (pl.), p., lit. little heated white man's thorn [vèhoheškovohestoz, needle]; eaksehavèhoheškovohestovensz, they (in.) are] pincers, hàpaneo and hàpanistoz, p.; see pinch. [pins.

pinch, nahàpanen, I p. together; nahàpana, I p. it, to enclose by pressing of two lateral sides; nahàpana mxistô, I close the book; nahàpaovo, I make one to be pinched, pinned (as between two logs, stones); nahàpaa, I make it to be pinned, pinched; nahàpoha, I p. (instr. form); hàpanistoz, the pinching, pinning; naheškana (in), naheškano (or.), I p. one; heškaneoneva netā hes-tanoz, take the size of a p., take a p. of; naonimotaôheškano, I p. him (by twisting the skin); nahoxneno, I p. him; nahotôného, I p. him (on the face, in scratching, see scratch); napooēsena, I p. it off (with finger nails); napooēsenomovo, I p. his (in.) off with nails; napooēsevoxta, I p. it off (with teeth); napooēsevomo, I p. it (or.) off; napooēsesea, I p. it off (with knife); napooēsena hàpaneoneva, I p. it off with pincers.

pine, nanhazetan, I p., long; nahazetanoxtoz, the pinning; xamaešistato, p. tree; šistato, p. or fir tree; šistatoeše, p. forest; vokomešistato, white p. or fir. The name šistato is given to the coniferous trees; šistatoemenoz, p. cones. [p. [mazen = arm pit].

pinion, mazhenôn, p., the wing of a bird; hezhenôn, its] pink, emaomazevxtav, it is p.; eohosezeovxtav, it is salmon p.; evoxpe-momaovzev = pale pink plant; choose-momaovzev

pinnacle, heamônôn and hekamônôn; ehkamônôneve, it is a p.; hekamônôneva, on the p.; nahekamônêno, I set him on the p.; nahekamônênano, I put him on the p.; nataxeēnana hekamônôn, I set it on the p., point.

pioneer, nha zemeonaotsansz, the one who prepares the way; zehoxovoonansz, the one who bridges over; both terms are fig. and imply "the one who prepares the way for another".

pious. xanovemómâtahe, he is p. (also orthodox); eéatoe-vostaneheve, he leads a reverent life; eéatoēta, he acts piously, reverently; emómâtavostaneheve, he is p., (Christian devoutness, godliness); niéōstaemómâtavostanehevhemâ, we live a p., Christian life; pavéatoestoz, piousness, reverence; xanovemómâtahestoz, piousness, orthodoxy; èatoemómâtahestoz, piousness, religious reverence; èatoevostanehevostoz, the leading of a p. life; zeéatoemómâtahesz, the p. one; èatoemómâtavostan, p. person.

prof. by Maheme-
zeéatoe-nehenorâtô Mahemhoemanijeto
he who reverently follows the divine law
820
zeheosse-nehenorhâto
-eâtoe -- obeys with fear -- he who disdains is impious

etôoneve
with a pinch
a little finger-held
ehāpax, it is
pinched.
nahāpaxtoz
I p. it him
(a pinch)

nahešista
to me, I
b. a p. tree
cedar

zeēkota
bare p. height
small mist
peak

see piety
naheone-
eâtoe-nehe-
vostaneheves-
toz
naheone-eâtoe
nehenorâtô's
anistoz
piousness
piety, pious
following of God

heškane
netā hes-
tanoz
take the size
of a p., take
a p. of

choose-momaovzev
pale pink plant

pit, voāheecouātoz, antelope milk (as made by Indians in hunting)
evāheecouātoz, they made an antelope pit.

voāheē Re hoar, it
he at Re hoar, he holds the pipe
heonāto, refers to Re milking. - Antelope or buffalo, were surrounded (small bunch) from
pipe, leoxq, eoaknozo (pl.), tobacco p.; eoakoneve, it is until they
chépō enor, there is a smoking of Re pipe
chépōsonotto, hear on, he draws
at his pipe
ENGLISH-CHEYENNE DICTIONARY
a suff. denotes tobacco p.). Eoakoneva, with the p. he killed, then
vohoeveōneva, with the white man's p.; see smoke; natake, he was a
meoanham, I get the doctor with the p. Zevēpōsz, stove, see shaft
pipes, the hollow ones (in.); mahāta zevešēestonēha, gitaanhōto
māp, water p., lit. iron thru which water is let in; ma-
hāta zevešēestonēha māp, iron pipes thru which the wa-
ter is let out; enoka mahāta zevešēestonēha māp mhā, to change
on, one pipes, leads the water into the house; natake below
hen mahāta etamasō-hēnevōnēha nitao mhāon, and that p. Re pit or
branches (radiates) into the whole house; zehestoe-
oāšēneota etāstonēha māp, into all the different
rooms it leads, brings (out) water. (oneoto
pistol, kao, p., revolver. voāheemātoz, antelope p. evāheecouātoz
pit, vox, p., hole (in the ground); maxevox, p., large hole
in the ground; emaxevoreve, it is a p.; maxevox-
eva, in the p.; voxše, place where pits are; evoxšeeve,
it is a place of pits, it is full of pits; zsaamxaose-
onevhan vox, a bottomless p.; aenonevox, dark p., dun-
geon; eaenonevoxeve, it is a dark p.; eseanao voxeva,
he falls into a p.; mazen, the arm p.; nazen, my arm
p.; moezen, rough arm p.; bestāheme, p., kernel, seed; after certain
esaahestāhemenevhan, it has no p., kernel.

pitch, hooxe natomoxtanō, I p., set up the tipi poles;
ēsetomextaneo hooxe (or.), the poles are pitched,
set up; natovonoeneoéhō, I p., set them up, stack them
(sp. of tipi poles, as rifles are stacked); natchovōn, I
p. the tent (ref. to stretching the cloth on the poles;
see tipi. Naxamoxz'nhome, we p. camp; exhamoxzeota-
nov vós, they pitched their camp before a mountain
peak, a high hill; ehešksota, it is pitched pointed,
sets with a high p. (sp. of roof); eheomtoohota, it is
too low pitched; etaheomhešksahahe, his voice is
pitched too high; nanxpeam, I p., make it impervious
with p., glue, etc.; axc, p., gum; eaxeceve, it is p., gum;
nasehoena, I p. into the ground; naséhoha vē, I p. the
tent (by pinning it to the ground); see pin, stake;
naséhasen, I p., soak into (as in sopping); see dip,
soak; naséahasen, I p., throw down into; naséahāz, I p.
it into; naséahamo, I p. one (or.) into; naséoesz, I
p. it into (as a net); naséhoena amōheszistoz, I p.,
launch a boat; naséax, I p. into (by running); nasxso-
ax, I p., plunge into (battle, fight); see plunge, throw,
thrust; easetahasen, he is pitching (in base ball
game); easetahāz, he pitches it; easetahamo, he pitches
it (or., when ref. to the ball); easetahame, it is
pitched.

well & in they, has an important meaning: it implies the English 'be', being
has also the auxiliary verbal meaning of 'be' in sense of 'take place'
accurs, happens: see p. 96 a and 96b.
suff. - éoro, upon place into; nataperaçoro, come to me at the right
metohæ - in place substitute for - to take (ones) place, where he is.

see p. 832

PITCHER ENGLISH-CHEYENNE DICTIONARY

PLACE

pitcher, meneevetō, -vetōnož (pl.); emeneevetōneheve, it
is a p.; meneevetōneheva, with a p.; meneevetō
zeohotomoena matan, a p. full of milk; zeasetahasenz,
p. in a base ball game.

pitchfork, zenaçsetto, p., hay fork.

piteous, see pitiful.

pitfall, atoaseom; atoaseomensz (pl.); atoaseomē, at, in
the p.; eatoaseomēve, it is a p.; eššēmō, p.,
trap (old expression); eššēmōneheva eseanaoō (narra-
tive form), he fell into a p.; hoanatoz is synonym to
the precedent terms. [navenomoxta, I feel it keenly.

pith, ven, p., marrow; heszeven, its p., marrow, medulla;]

pitiable, ešivatamoētto, it is p.; našivatamoē, I am in a

p., piteous, pitiful condition: ešivatamoēseome, an obj. of pity

pitiful, same as pitiable; ešivatamahe, one is p., piti-
able; šivatamahestoz, pitifulness.

pitiless, esaananonhé, he is cruel, implacable; esahe-
šivaztastové, he has no pity.

pitted, zeoçšstāhemennattōsz, p. fruit; zsaahestāhemenev-
han, fruit which has no pit.

pity, šivaztastoz; ešivatametān, he has p; našivatame-
tanotovo, I have p. for one; zešivaztasz, the one

pitying; ešivaztaheoneve, he is merciful; našivatamo,
I p. him; ešivatame, one is pitied; oanhometto or mo-]

plate, see appease. [moxtometto, it is a p.
place, nahoxeosan, I p. in order; natahoz, I p., set it;

natahoç, I p., set one (or.) on something; nata-
hosan, I p. upon; natotahosan, I p. upon several; etota-

hoz hestatamōn, he places it on each shoulder; taho-
sanistoz, the placing upon; etahosanistove, it is a

placing upon; nametomevo, I make p., room for one, also,
give him opportunity; nametomon, p., room has been

made, given me; nitao zeoxemetomonetto, tho I be given
p. [zeoxemetoenomonetto, tho it be exchanged for me];

namxtaeovo, I mark, designate (prepare) a p. for one;
namxtaea, I mark, designate a p. for it; following are

transitive forms of the same verb: namxtaeoxta, I lo-
cate it; namxtaeoto, I locate him; mxtaēva, sign where

a camping p. was; mxtāota, p. where camp was; namxtae-
nan, our camping p. (ref. to the p., not to the tents);

emxtaeosan, he marks, prepares a location; mxtaeosanis-
toz, the marking, locating a p. for; mxtaeovazistoz, the

marking a location for one; mxtaeotazistoz, the locat-
ing one (obj.); oxs, another p., elsewhere; ooxs, other

places; eoosxeoz, he is misled, led to another p.; tæ-
oxs, to the wrong p.; navez, my p., where I stay; hevez,

one's p., abode; pavhastoz esaahestovhanehez' heszta-
heva, kindness has no p. (is not inclosed) in his

heart; totāma zexhestāttovs, each in his own p., order;
naēnānen, I p., put down, set, depose; naēnana, I p., set,

depose it; naēnāno, I put one (or.) down; naēnānoe, I

put one down; naēnānoe, I put one down; naēnānoe, I

put one down; naēnānoe, I put one down; naēnānoe, I

put one down; naēnānoe, I put one down; naēnānoe, I

put one down; naēnānoe, I put one down; naēnānoe, I

see pit

eoanceenue
his p. in face
also
earmaxzottois
has the mouth
tracks.

move from a place
natakeçkoç
I p. it at, in
the edge of, so
that it will fall
make it fall
also make re-
currence
mean come
pl. & meeting
of them

nataçtoçhoç
I p. the
gentle enclosure
which taxco-
heçtoç, as
then hat, place
me in a small
little ground.
evaoçhastatān
want. to sit at
the p. of honor, front
nanç, ang, heveuz
ençotān, ençotān
ençotān, ençotān
my, my, one, your
their p. chaetçnova-
evaoçstove, there
are many dwelling
nançonççovaç
make p. room for him
see free, unoccupied
place of living
nançonçhastān
our p. of living (high
country, hills, etc.)

nāšiemōnactan
ap. i made for
me

itaxa
revenue
to store
the
taxes, from
of the
habits

ho-
come to
to sit
evaoçhastatān
more
a wide, low
prepared
evaoçhastatān
sustained
there are
many place
location
ready

evaoçhastatān
our p. of living (high
country, hills, etc.)

moche-hotavavus, market p. meeting p.
 zepotah-hotavavus, open market p.
 xaxto zexhotavavus, in open field where trading takes p.
 zexce moche-hotavavus, in place

PLACENTA

ENGLISH-CHEYENNE DICTIONARY

zehethoy, the place position of ours

vorveg de-
 notes fig. a
 hiding, resting
 in place, also
 in sense of town
 see "moche"
 suff. -e'e see
 p. 656 a b

place
 a'ez, my p.
 a'ez, thy p.
 a'ez, his p.
 a'ez, her p.
 a'ez, its p.
 a'ez, our p.
 a'ez, your p.
 a'ez, their p.

ma'ez, this
 word also implies
 a'ez, my p.
 a'ez, thy p.
 a'ez, his p.
 a'ez, her p.
 a'ez, its p.
 a'ez, our p.
 a'ez, your p.
 a'ez, their p.

put, set down, I plant, q.v.; nataxeēnana, I p., set it
 down upon; natāta, I p., set it before; natātomevo, I p.
 it before one; esaamahaomaōhan, it is not a large p.
 (of ground); sitoesta, fire p. (in the lodge); zexhoes-
 tave, fire p., where there is fire; pref. zē- (before
 consonants except "h"), zex- (before vowels and "h")
 denotes "the p. where"; zexhoes, the p. where he lives,
 stays; zēvōmo, the p. (or time) where I saw him, or when
 I saw him; zeo (often contracted into "zo"), at this
 p.; heexovošestove, its (or, ref. to animals) p. of rest
 (Fr. gîte); heestohestove, its (of birds) resting p.
 (Fr. gîte); hozeohestoz, p., position, job; nahestanomovo
 hestozehostoz, I take one's p., position, job; nameto-
 hoevo or meto nahoevo, in turn I stay where he was, I
 take one's p.; naneoxzevo, I go to one's p.; hoestoz,
 the p. of residence, where one lives, stays; zexhoevo, at
 my p.; naamsthoe, I take a p., sit down; amsthōsz, have
 a p., seat, sit down! Naēsztomot'san, I speak for, in p.
 (substitutive); naēsztomtā, I speak for one, in one's
 p.; naneoxzevomotā, I go there in one's p., for one;
 see Ch. gr. for the formation of the substitutive m.;
 heva nēhovetonhao, if it were me, where we say "in your
 or his place"; vehoneomē, at the chief's p., lodge; zex-
 hessenēnetto, the p. where it comes from; sean, the p.
 where the dead ones go to; ōstoneomē, the p., lodge of
 offering; see lodge; taxehesseo, shelf (supported by
 feet, legs); etaxeohesseoneve, it is such a shelf; see
 room; emarepoota, it is an open, unoccupied p.; emhā,
 it is an empty room, space, p.; see space; notaz, in p. of
 (of what was expected); oatōs, (exclamation) in p. of
 placenta, see womb; zemarepoota, a place [understanding!
 placid, see calm; ehokotōmoehā, it is p. (of a body of
 water, inf. -naz-: nanazetan ne many, many, a

see dwell

street
 a'ez, my p.
 a'ez, thy p.
 a'ez, his p.
 a'ez, her p.
 a'ez, its p.
 a'ez, our p.
 a'ez, your p.
 a'ez, their p.

plague, naōzetanoho, I p., bother one; naōzetanohan, I am
 see p. 832 a. plagued; namavetanoho, I p., weary one; nahomose-
 han, I am plagued, vexed, annoyed; emāhāmoxstastove, it is
 a p., epidemic, disease; ōzetanohazistoz, the plaguing
 one (obj.); mavetanohazistoz, the plaguing, wearying
 one (obj.); ōzetanosohē or zēōzetanosōsz, the plaguing
 one (subj.); mavetananosohē, zemavetananosoz, the worrying
 one (subj.); maxhesseozistoz, the p., pestilence.
 plain, zistoxton, the p., level country; toxtō, p., prai-
 rie; etoxtoēseeve, it is a p., prairie; inf. -nōv- =
 p., open; etanōvezhesso, it is p., evident; etāxtanōve-
 ōz, it becomes, is p., evident, open; natāxtanōvana, I
 make it p., open; enōveoz, it is p., open, not hidden;
 ohatōs or oatōs, plainly, self evident! (exclamation,
 see under place). Namēsta, I make it p. in words, I ex-
 plain; namēstomevo, I make it p., explain to one (or.);
 namēstomosan, I make p. in words, explain; see explain.
 Inf. -mesē- = plainly, sincere, openly, minutely, in de-

make-
 toxtōeie-
 great pl.
 prairie
 exxtāe-
 zheeso, it
 is p., open like

mma cōva - even, plain

zixama-exarane, flat p.

coxtan, it is p., clear, open, unobstructed, free from obstr.
 coxtāevōstoman, he shows plainly, openly
 coxtāeosan, coxtāeomōsan.

etoketoó shorts
etoketoóneo."
(see low)

Name of Plants for medic. etc. *See under*
Medic.

1. Moxtaen.---Pomme Blanche---Psoralea lanceolata.
2. Maemoxtaen.---Red " " " Hipogaea.
3. Xaomataxevoto---Onion.....Allium Sibiricum!
- Xacemeezeo " " mutallid.
4. Heškoviz---Circum edule.
5. Exaenekan---Mariposa lily---Calochortus gunnisoni..
6. Mohe-hestaxzemenoz---Elk berry---Ribes lacustrae.
7. Anoneveetos---Wildjarsnip---Carum gardeneri.
8. Vescehememenoz---Raspberry etc.---Rubus melanosasius..
9. Heškovhestaxzemenoz---Gooseberry.---Grossularia Setosa
10. Aestomemesestoto---Wildpotato---Bistorta histortoides.
11. see #17.
12. Nakohestamŋhan or---hestamokan, Bear's food.---Cogswellia.
13. Macemenoz---Red Currants---Ribes inebrians.
14. Hestamŋkan---Cogswellia. I
15. see #10. Apios apios. o
16. Hepan---Yellow water lily---Nymphaea plysepala
17. Ohaso--- ~~Sagittaria~~ Sagittaria.
18. Heovstahazemenoz---Yellow currant---Ribes ~~aurum~~ aureum. ana
19. Šokomhestaxzemenoz, Black currants---Ribes longefolium.
20. Mohehestaxzemenoz, see #6
21. Moxtavescememenoz, Black raspberry---Rubus occidentalis.
22. Vescehememenoz---Raspberry,---Rubus t strigosus
- Strawberry---Fragaria glauca.
23. Hénen---Roseberry---Rosa findleri.
24. Xoxztamenoz---Sundcherry---Prunus besseyi.
25. Menoz---Chokecherry---Prunus melanocarpa.
26. Maxemenoz---Plum---Prunus americana.
27. Hetaxemenoz---Sarvis berry---Amelanchier alnifolia.
28. Nakohestamenoz---Haw---Crataegus douglasii.
29. Hanomaso---Cockle burr---Glycyrrhiza lepidota. wild licorice.
30. Həpazemenoz---Wild grape---Vitis vulpina.
31. Mataomonoz---Prickly pear---Opuntia polyacantha.
32. Mahestaxemenoz---Buffalo berry---bull berry---Lepargyreaa Canadensis
33. Matanemaxsz---Milk weed---Asclepias speciosa. *fruticosa*
34. Hoenŋn---Artichoke---Helianthus tuberosus.
35. Koomstass---Rush or tule---Scirpus nevadensis.
36. Voxčsz---White plant---lithospermum ruderales.
37. Moaeanoestoto---Paralysis med.---lithospermum linearifolium.
38. Hehyaeseoxz---Cough med.---Achillea lanulosa.
39. Šišinovozeoseoxz---Rattle snake med.---Ratibida columnaris.
40. Mozenista---Leptotaenia multifida.
41. Ketonecesoxz---Bark med.---Balsamorhiza incana(or sagitata?)
42. Məeonsz---Sweet med.---Actaea arguta.
43. Maesoxz---Red med.---Saxifraga jamesii.
44. Heškovhesz---chicadee plant---Chrysopsis foliosa.
45. Esšoxz---Med.---Eriogonum subalpinum.
46. Heoveeseoxz---Rheumatism med.---Heuchera ovalifolia.
47. Maomaoxzeoseoxz---Pink med.---Pedicularis groenlandica.
48. Pazevoz---Allium ~~brevistylum~~ brevistylum.
49. Otataveseoxz---Blue med. Mertensia ciliata
- Mataneseoxz---milk medicine---Lygodesmia juncea.
50. Moheŋchameseoxz---horse med. Thalictrum sparsiflor um.
51. ~~Mataneseoxz~~ Hənokaeoseoxz---Contrary med.---Pasiphora
52. Matomeneseoxz---Nosebleed---Geranium richardsoni.
53. Macemenoz---little red berry---Vaccinium scoparium.
54. Heškovaneo---Phlox multiflora.
55. Hekone-moxtaen---hard turnip---Frasera speciosa.
56. Maomaoxzeoseoxz see 47---Erigeron salsuginosus.

plaintiff. zemomaxemsausz, momaxetanea
?

momax

momax

sep. 401.
dij

sep. w

sep. w

agital

sep. w

wiche

max

upung

levic

min

emä o

na, he

emä o

emä o

emä o

sep. dij

emä o

emä o

emä o

emä o

emä o

emä o

etokstoóheo.
(see low.)

2 Plants.

57. Matamhâs--- Osmorrhiza obtusa.
58. Hestovoozesexxz--- aster cusickii(?).
59. Hotataveseoxz see #49--- Bursa bursa pastoris.
60. Maeseoxz--red med. Chamaenerion angustifolium.
61. ~~Kahênoxsomoxxz~~ Mahetseoxz--Dock red med. rumex crispus.
62. Mohênohameseoxz--see #50--Equisetum arvensis.
63. Heoveseoxz--see #46--- Senecio triangularis.
64. " " " --- Arabis glabra.
65. Anoneveeotss, see #7--- same.
66. ~~Moxtaveoxz~~ Moxtaveoxz--black med.--Echinacea angustifolia.
67. Veceesoxz--Sweet med. Oxytropis.
68. Vêvîstato--cedar- Juniperus siberica.
69. Heoveseoxz-- Panacetum vulgare.
70. Maxheškovaneoxz--Onosmodium occidentale.
71. Kašgo nemarovhatoz-- Parnassia fimbriata.
72. Vêvîstato--Juniperus scopulorum.
73. Veoxkseoxz---Acorus calamus.
74. Vitanošz--Flag--cattail--- Typha latifolia.
75. Hetanemenoz---see 27.
76. Tõvaneonoxz--fever med.--Psoralea argophylla.
77. Maxenõvas--poison weed med.-- Astragalus nittidus. related to nõeana
78. Varhovân--sage--- Cicutia occidentalis.
79. Matomenistozeseoxz-- Pterospora andromedia.
80. Noaneon--bear-berry Arctostachylos uva ursi.
81. Heheozozozistoz--- Mentha canadensis.
82. ~~Moxemoxšên~~ Moxemoxšên
82. Mohemoxšên---elk mint--- Agastache anethiodora.
83. ðeveseoxz--skin med.-- Chrysothamnus nauseosa.
84. Moxtavanošz--black sage-- Ambrosia psilostachia.
85. gray pink flower--- Malvastum coccineum.
86. Maxeseoxz--- Family umbelliferae.
87. Nâkohestamõkan--Cosgwellia orientalis.
88. Mozenista see #40.
89. Meemeaton--sweet pine Melampsorella elatina(fungus abiei).
90. Vecoxz, sweet grass--- Calamagrostis rubescens.
91. Hestovohêškon--Toadstool---
92. Hetanevanõsz--male sage--- Artemisia gnaphalodes.
93. Vêvîstato...see #72.
94. Zechaenoesexxz, stron med. Anaphalis margaritacea.
95. Hoatõnoz--Rhus trilobata.
96. Hoxeme-noaneonoxz.
96. Makõmehess, red willow bark-- Cornus stolonifera. Kinnikinic.
97. Noaneonemacemenoz--Summac. ~~Rhus~~ Rhus glabra.
98. Noaneon see #80 Arctostachylos-uva ursi.
99. Heovâha--dye--Letharia vulpina.
100. Maheškoš--- Rumex crispus.
101. Maetoxkoš--- Rumex venenosa. Red Dock.
102. Hõma-veše-memostovensz, juncus balticus.
103. Ononevonscemoxšên--matricaria matricarioides.
104. Veoxcemoxšên-- Monarda menthaefolia.
105. Mohênomoxšên.
105. Eloxenenovoxz-- Eleocharis. chunks of an object.
106. Moomstass-rush-- Scirpus nevadensis.

This list was set up by Dr. Pringle
whose Chayam nomenclature I
corrected

plain

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21

See p.

卷之五

15/12/20

• 100

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etokofo óheo."
(see low)

grasses, it is usually used in the pl. form; mhâsz, red grass, rough prairie grass, bunch grass; zestósz, blue grass; hekósz, buffalo grass; nōeanavósz, loco; mata-vósz, cactus p.; onšcevčevósz, kind of reeds; vëse-vósz, very tall, rank grass with which the Southern Ch. make their windbreaks; exovavósz, another kind of reeds; vitanósz, cat-tail; mhonaton, kind of reed; moomstas, reeds; heškovósz, thorn bushes; hánovósz, thorny weeds like sand burs, etc.; esoxoenos, rank weed with yellow flower similar to the sun flower (sometimes called Chinese Chrysanthemum); heškovoenos, species of sun flower; vanósz, comon name for sage, [hence the name for Wyoming in Ch. is Vanôno = sage place; Vanohe-taneo, Wyoming people (ref. to the Northern Arapaho)]; veorxevanósz, bitter sage; xamaevanósz, native sage; hetanevanósz, male sage; moxtavanósz, black sage; mac-menósz, red berry bush; makōmehess, kinnikinic, lit. red bark; hotamemenósz, dog wood (bush); easetto, vines; mēnenósz, snake bush, also pepper plant; tãpenoósz, flute shrub (whose wood is used to make flutes); mã-senósz, bush with bright red berries; heškovemenósz or àkanósz, bush with black berries; heškovehestaázemen-oz, black berry bush; maevoeozevósz and maevoezevósz, tall weed, similar to hemp, but emitting blood red sap when twisted; meemeaton, low juniper bush; hepan, edible mushroom; moxtaen, wild turnip; seozemhân, wild melons; oacemata, white mushroom; exaenehan, wild onions, etc.; see under medicine; voxpósz, cabage, etc.

plantation, ēnanoestxe or ēnanoeše.

planter, ēnanoehe; eēnanoeheve, he is a p., farmer; ēna-noevêho, white man p., farmer.

plaster. napapanoena, I p., spread it over (by hand); na-napapanoena, I p. it, spread it over (instr.); na-napapanoeca, I p. it, smear, spatter it over; napapanoeovo, I p. it (or.); examaenšpapanoeōenov ahanomaoxz, they are perfectly plastered over, bespattered with clay; voozenaeva navešepapanoha hotoma mhão, with p. I smear the inside of the house; hotoma evešepapanoeo voozenaeva, the house is plastered inside; rad.-papa-is reduplicative for -pa- = cover against a surface, lateral, surface adhesion, and ref. to "plastering, bespattering many times, in several places"; voozenaeva evešepanoešeme mhão, the house is plastered with lime (implying also p.); napapanoehasen, I p.; napapanoe-ház voozena, I p. it; napapanoešemo šistato, I p. the board (or.); napapanoeš, I am plastered, besmeared with; voozena, lime, p. cement; see stick; voozena evešetaxstoon, it is overlaid, built upon with p.

plate, veesohestoz, -totoz (pl.); eveesohestovensz, they are plates; veesohestovâ, in the p.; veesohestovea chešemane, it is made p. fashion, like a p.; etaxstoon,

hemp
plant
see flax
evavósz

*Monoceto, raised pl. evhossosoon, it is made of. houseboat, base, p. where
stands on, pedestal. see pulpit.*

it is made upon, overlaid; heto honoon evešetaxstoon
maemakätaeva, this floor is plated, overlaid with gold.
platform, zeopapoestoon; see raise; zeamhooneve, a]
plaudit, see applause. [raised walk.
play, naevhossoe, I am playing (taking part in a game);
navisthossomo and navisthossomo, I p. with him
(together with); naevhossoeho, I p. with one (or.), he
being the obj. of my playing; navistosmota, I p. with
it., in company with; naevhossoészenoz kamxeoxz, I p.
with sticks; hevhossoehoe or zexhevhossohestove, p.
place, ground; hevhossoemhao, p. house or room; nahoxee-
vhossoe, I am trained, expert in the playing; naonis-
tossoe, I practice playing; nitakonoszema, let us p.
for the fun or pleasure of it (hitting); zehevhos-
sosz, the one who plays; naevhossoetan, I want to p.;
inf.-naz(e)- =played out, killed; -mave- is similar to
-naze- but less strong, played out, wearied; evhossohe-
stoz, the playing; namonšema, I p. cards or dice;
monšematoz, card playing; monšemon, playing cards (the
cards themselves); namonšemoto, I p. cards for him
gamble for him, as a horse); following are names of
different card plays: nimôohasenistoz, "got none",
draw-poker; nitâxtahamone, stud poker; nitâmanone,
monte; nisôôtnoka, 21; nistaomhasenistoz, also nita-
monhoanen, old time game, where 8 cards were distribut-
ed between the players and 4 placed in the middle.
Following are names of cards: Maeveho, Jack; Kaeszeen,
Jack in monte; Vehoa, Queen; Tahoevêhoa, Queen in mon-
te; Heovevêho, King; Zistoostâ, King in monte; Mäs, Ace;
zenok, zenix, 1, 2, etc. up to 10.- Nahon, I gain a point
(in a p. or game): nitaxomohemâ, let us p., stake a
game; esêstoxtxeo haztov, they (or.) are in equal num-
ber on each side; enšêstxco, they are on one side
(implying men on one side and women on the other);
nohas eoxcetoxtxeo, they are any number (whoever wants
to p.); ehotxovevistavao, they are mixed on the sides;
enhêzenovoz, they make the sticks stand (ref. to
sticks to mark off the field in games); naamešsoheme,
we are playing with arrows; nahôvoeno, I gain all the
points; nahôvoenoneo, we gain all the points; nanosoe,
I stake food in a p. game; enosoheo, they stake food;
niaestomen'sanhemâ, we p. false (only pretending to
stake food); naaestomoôno, I p. him false, cheat him (by
not staking the food I am supposed to); niaestomohov-
hamâ, we win falsely, by trick (expecting to enjoy what
others put up, without putting up ourselves); naaesto-
mohova, I win falsely, by staking nothing; naamhoomo-
san, I come out ahead; niamhoomaz, I come out ahead of
thee; eoxceaseohaovâzistove, there is a chasing away
of one another; nitaaseohaovâzhema, let us chase each
other away; nahotâva, I beat in games. "P." in the

*platter
anusetoxg*

*nanokosoe
I p. alone*

*see p. 32 a
under -mat-
-mave- }*

*for use of
"played out"*

sense of mere "acting", with lack of interest or purpose, assuming, is rendered sometimes by inf. -vhanē- and sometimes by suff. -vaena- (in.) and -vaeno- (or.); nameoto, I fight him (real); nameoxevaeno, I fight him (acting so, not real); nahestana, I take it (real); nahesevaena, I take it (ref. only to taking hold, catching with no intention of keeping); evhanenhevō, he merely says so, does not mean it. - In many of the Ch. plays or games there are terms which are little used otherwise; but it is important to know them and so are given in the following list. The purpose is not to explain the game but to give as many terms as possible.

1. Axkōo, the hoop p. The hoop is about 18" in diameter, made from a flexible tree branch split in two, whose ends are fastened together with sinew or skin. The game is played with two pairs of throwing sticks, called hooeseonoz, about 30" in length. There are 3 men players, one rolls the hoop and the 2 others throw the sticks so as to strike or cross the wheel. The Axkōo is also used in the Arrow ceremony, writer found one tied to an arched sapling, together with flat blue beads of vitrified substance and four arrows.

2. Oxzevonistoz, the netted wheel p.; oxzem, the netted hoop made out of a bent sapling with network of rawhide. Naoxzevōno, I p. the wheel. There are 2 sides with any number on each side. Eoxcenonokxtotonōo, they (the wheels) are netted with meshes far apart; evesshotonōo, they are braided with close meshes; emhatonōo, they are braided all over alike with no open lanes; nēsohevōx, nēsohevoz (pl.), stick used in the wheel p.; nanēsohevōx ox eēškos na ox enisoxkonatto, my stick is pointed at one end and forked at the other; eoxceevhāvōhansz nēsohevōxz, the sticks rebound; nohase eoxce-toxtxeo, there are any number of players; naheōseva, I make a throw (of the wheel); navistāmō, my helpers, the ones on my side; nivistāmōnaneo, our helpers; eoxchotrovoevaeneo, they send (the wheel) back and forth; nahes-taohe, I dodge; hestaohestoz, the dodging; naohaetovo, I miss the target; naanemaso, I shoot it (or.); esaahzevoszeheo, they aim to hurt, do not hesitate to hurt; hesthōm eoxchōmstāhenotto, he holds his fort; nahōmstao, I hold my blanket, robe for protection; nihōmstaohe mā, we hold our robe for protection; hōmstaohestoz, the holding a blanket for a protection; etaxeoeš hōmāva, it (or.) lights on the blanket; eoxchahaneoszistove, there is a tumult, battle, fight; mae matanāzez nstaaseohovāzhemā, when we have killed the blood (hit the center), let us chase each other away. In the beginning of the game they mark a line half way between the two sides and none are allowed to cross this until the center has been hit. At this point of the play there is no regard

for the dividing line any longer. The whole game assumes the aspect of a real battle. The wheels fly right and left and it requires great skill and activity to dodge them and throw them at the proper moment. Naevhavao, I retreat; eorxevhahovaoheo, they flee back, retreat. The different parts of the netted hoop are: hestâ or mae, the heart or blood (=center); hoxomeo, the large openings in the netting; eomeo, next size of openings; hossenheo, smaller openings; voešemehe or heehotoa zehaeomessô, fat buffalo cows; honeheo, wolves, these are the holes next to the wooden ring; evhanhoxeâzistove or eorxhâtamâzistanoxtove, it is a mere war practice; natoxpstôno, I pierce it (with my nêsohevôxz =sticks); eneamoao, it comes on a fly (dashing); eamoao, they (wheels) fly; nanêsohevôx enisoxkonatto, my stick is forked; honehetanemokôz, Pawnee wood (of which the sticks are made); nanosênotoôno, I pierce it (or.), transfix it to the ground (in holding the stick); nanosênotoemaso, I pierce it (or.) by shooting; nanosêhoëno, I pierce it to the ground; nanosehoemaso, I pierce it to the ground (in shooting, transfix, ref. to the arrow or stick); nanoemaso, I shoot it (or.) coming on a fly; nanoetovo, I hit it (or.) on the fly.

3. Ooxnistoz, Shinny (also base ball). This is played by men and woman. A field is staked off and marked with sticks. There are two sides. The ball is rolled and struck on the field. The stick is a sapling curved at right angles on the striking end and is called ooxnevôx, ooxnevôxzz (pl.), crooked hitter. Ooxnistoz is the shinny ball, about 3" in diameter, light and not as hard as a base ball. Evêpasevoena, evêpasevoenao (pl.), it is light (of content, not hard); natâhoeonan, I mark it off for a field. Two sticks are set upright at each end of the field and the opposing sides try to knock the balls between the sticks. Naêsthoë, I put it (or.) between the sticks or over the imaginary line between the sticks, I get it home; eêsthoetanô, they want to get it home [each side has its own "home"]; naôôno, I hit the ball; naohâoxno, I miss the ball; naevhavoôno, I hit it back; naêsevoôno, I knock it home; the side that gets the ball home the most times wins. The games won are marked on the ground. Zehotassô, the beaten ones (or.); zehotâvassô, the winners; naamhoomosan, I come out ahead; niamhoomaz, I am ahead of thee; nanoxeoxz, I follow the ball; naoxnevôx or naôno, I p. shinny; naéneôno, I stop playing shinny; nataômo zenoveto, I strike my opponent; nanovetaeneo, they are our opponents; nahénehâmo, I throw the ball up; oneavoxkôz nahotâvanoz, I win beads; naasenovše, I p. or gamble (when playing this game); nanoxeoxz, I follow the ball, hitting again and again, also nanoascohénôz.

naamhoomazo, make him come ahead

4. Evhoszistoz, Ball throwing. This game is played with a little ball, by men, women and children. Nitaev-hoszhemá, let us p. ball! It is played on the prairie, sometimes on a bluff, when the expressions change some. One has the ball and tries to hit the others who hold branches of hack berry bushes to protect themselves or who have also places of refuge. As the hitter runs after them they wave their branches and say: nakokoeszes-am ehotoanatto, my little hack berry is strong, hard; esaamxova, it cannot be hit (with the ball); zistamxōsz etaoxcenēhov, the one hit is the next one to have the ball. When played on a bluff following expressions are used: nahotoanān, I climb at a steep place; natoseanōka, I am going to hop down (on one foot); nanazeka, I am played out (from hopping); nanševēka, I hop on zealously; naameka, I keep on a hopping; oxeanoeva naameka, I hop on the bluff.

target shooting game

5. Hoaniškoktoz and Nēsohesto, Archery, game of dexterity (bow and arrow p.); zehoaniškosō, the ones who p. this game; hoaniškoz, hoaniškoktoz (pl.), arrow target, an arrow shot becomes the target wherever it falls. Sometimes they stick an arrow upright in the ground as a target. Natoshoaniško, natosenēsoe, I am going to p. arrow shooting (with arrow for target). Nēsohestoz is the same p. only the arrow is thrown by hand instead of shot with the bow. Nitahoaniškomá, let us p. target! Naameōsohe, I p. the archery game; eoxcetotēvavstoseameo, they measure the distance of the arrows from the target to see how near each has come; nha zekahaeoxz hoaniskoto eoxchotāva, the one who shoots closest to the target wins; nasz mahe eoxcenēhovetto hoaniškōz, one arrow is itself the target; nahaeam, I shoot well; navovoeasetaoxz, I shoot first, discharge; naasetaoho, I shoot it (or.), ref. to "firing" the arrow; naasetaoho also means "I discharge one, take him away, drive him off"; nahēpōn, I shoot too far, beyond the mark; nanetōno, I shoot on this side, not far enough; eama niamōno, thou hittest on the side of it (or.); namxōno, I hit the target; hemāhevevoz eoxcsēozenovoz, they stake, bet their arrows. In most of their plays or games there is betting. Eama eēha, it lights on the side; nanševon, I shoot a long distance, am skilled [nanševhon, I am skilled in sign language]; nanovon, I cannot shoot far; nanovvōn, I test to see how far I can shoot; enovvōnistove, there is target practice; vaohestoz, the throwing, hurling; zetotaomhexovevaohēvoss, the degree in which each of them can throw, hurl; cāeonsz, they (arrows) are apart; hestonoē, end of arrow shaft, notch part; natōnoenemasō, I hit the target on the notch; natōnoevaohē, I hurl the arrow by its notch, the throwing force being greater than by holding the arrow near the middle; haeš eoxchetonstov, there is

long range in shooting.— Heastestoz, heamestotoz, (pl.) are bunches of green grass tied together and thrown up for target practice (taking the place of the clay pigeons or blue rocks of the white man); hoxooxz eoxcemanoo-ensz, grass is tied in bunches; nha zeahanemaxesto heamestoz eoxchotäva, the one who hits the flying target wins; ekàkonhōsta, it ricochets, glances. skimming

6. Ohešemàtoz, Snow snake or Sliding, Hurling game. Naohešema, I p. the sliding game; nitahešemamà, let us p. hurling, sliding. The object hurled (usually on ice or snow) is sometimes a long polished rod made to glide; again it is a bone slider in which a piece of bone or tip of a horn is stuck; thirdly it may be a javelin sometimes feathered and tipped with horn, made to slide on the ground or dart thru the air. Sides are chosen and stakes bet upon the result. Women or girls have longer sliders made with slender willow rods peeled and tipped with buffalo horns. Young men throw javelins and boys sometimes throw simple weed stems or reeds. The different things used in this game are called collectively maztam, maztamo (pl.); hesztam, one's slider; hesztamevo, their slider. Some sliders are made of bones, others of horns, others of wood, weed stalks and reeds. The sliders made of bone are called hekonemazistam, and are of three kinds: 1. hešeonax, part of the rib attached to sternum; 2. hekonene is the part of the rib fastened to the backbone; 3. ätōv, ätōvono (pl.) is a vertebra. These hekonemazistam are usually feathered. The sliders tipped with horns are called voxcevetto (voxcevsz, sg.); another slider is called onimotaehaseo. Netóheono (are sliders made of wood. Vēsevóe is a slider made of long stalks of tall grass; tàpenonóe is a slider made out of "flute" reeds; hesoxpenóe, slider made with a stalk of a tall weed, so is maeṽpeozevóe (made with a tall weed emitting blood red sap when broken or twisted). In the use of the bone or horn they are taken from buffalo, deer or elk. Nàztam natoseohešemo, I am going to hurl my slider; voxpemochevsz nataēstoen, I tip it with elkhorn; etahaotao, they are swift (the sliders or people); zevo-komassō eoxcemxeoeo, the white ones (horns) have marks or writings; naaksemaneo, I make it round at the end, point; naheškosemaneo, I make it pointed, tapering; natānehāamo, I throw it (or.) upward. [Bear in mind that in games the "it" (ref. to ball, slider, target, etc.) is or.]. Natakahoeo, I make it glance, as when a woman throws the slider over a knoll of ground to make it glide and glance over the top. Naheamstahamo, I throw it (or.), as men throw; naxanovepoešemo and naxanoveasetahamo, I throw it (or.), as women throw. Haeš nanisthoe, I throw far; ninisthoemā, we throw far; nanševhoe, I throw, hurl swift; enševhoeo, they throw with force, swift; na-

Tossing ball game
novhoe, I do not throw far or fast.

7. Ohaseovàtoz, Kicking foot ball. Played by women. They stand in circle and toss a ball (the size of a foot or basket ball) with their feet. The ball is filled with grass or hair. It is struck down with the hand and kicked back with the foot; the ball is also kicked in the air and caught on the foot and this kept on until the player misses. Each successful stroke gets a stick. Sometimes the ball is kicked without letting ball and foot touch the ground. Naohaseovo, I p.it, drive, ^{toss} it (or.) with foot; naohase^ao, I kick^a it; naoháeovo, I miss it (or.) with the foot, let it drop; nanoeovo, I toss it on the foot; navistohaseovo, I make it (or.) bounce fast, the ball not being tossed high; naheneháovo, I make it bounce high; hosz noka matòtnóe eoxcenoeovovo, some toss it hundred times; hozeon are the counting sticks; nanoea, I toss it (in.) with the foot.

8. Noōsanistoz, Hiding or Hand game. Nanoveto, I gamble with him (in this game, also in other games); zenōōsansz, also zenovšēs, the one who plays hand game; eoxcevešenisimoeszistove, there is a staking of food (in games); enove, it (or he) is gambled with; enovheo, they are gambled, betted with, for. This game takes place in a lodge or some shelter, the sides being divided by the fire in the center. The game is accompanied by much noise and shouting, sometimes men players are heard in one lodge and women players in another. The tally sticks are 8 and are called hozeon; hesthozeon, his tally sticks; the "button" hidden (of bone or wood) is called noōseon; one is blank and the other is marked by cutting; noōseon eoxceneevavxo, the "buttons" are marked by cutting. The blank one is called nōaneo. Sometimes the blank bone designates the man and the marked one the woman. Esētoexov-hāpanenistov, they are held in hands making the fists look equal in size to deceive the guessers. But the guesser looks not so much at the hands as at the face of the other man to detect any sign of his having the "button". Nameōno, I discover it (or.); naēsōno, I miss the guess; two of the players are called the amhoneo (amhon sg.); zenoshovassó, the guessers; enoshova, he is a guesser; the hozeon (tally sticks) are kept on the vaotam (honor seat); niš eox-hotxattons, two of them are laid crosswise of the others; the honeo (hon sg.) sit on the vaotam, one on each side of the dividing line with the tally sticks between them, they keep the tally; eséosan, he stakes, bets something; enovšeetan, he wants to gamble; ehoestá, he shouts; eoxchessevonevamāzistove, there is much noise, so that one cannot hear well; navonevamo, I disturb one by talking, shouting; noōseon eneevaheo, the "buttons" are tied, marked by tying.

9. Netônistoz, Ring and pin. This consists of four phalangeal bones of a deer or sheep which are cooked, and prepared by being pierced lengthwise and perforated transversally. They are strung on beaded sinews to which an iron bodkin is attached. At the opposite end of the beaded string are loops of stringed beads. The aim of the game is to catch all the bones horizontally on the bodkin at one time. The count is in this wise: matôtxeva, ref. to first bone (next to the hand) and counts 10; nisóhohe is the second bone and counts 20; nanohohé, third bone, counts 30; nivohohé, fourth bone, counts 40. For each loop caught (at the opposite end of the string of bones) the count is 100. Each perforation or hole in the bones counts 5 when caught. Hozeon or aceohestotoz are the tally sticks. Hestaã, hestaozz (pl.) is the name for the phalangeal bones; eoxcenisimoeszistove, it is played for food, food is put at stake; naséoz mesestoz, I wager food; naséoz, I bet or put at stake (anything); nahoxenetôn, I know how to p. (this particular game); nahon, I gain a point; nasaanoxtovhôn, I cannot p. (this game); matôtoha ehonistovensz, 10 points were gained, 10 sticks taken; nãnoevamo, I discourage, tease him, trying to rattle him so he cannot gain a point; eoxceanoevamazistove, the teasing; nanisimohova, I (ninisimohovamã, we-) gamble for food, put up food, stake it; nahotãnisimoheszistov (or mesestoz or mesem), I am beaten in the staking for food; mesem is food in general; ninisimoesz, I beat thee in gambling for food; nanisimoòno, I beat one in gambling for food; nanešeoonahe, I am expert (in anything); nitanisimoheszhemã, let us gamble for food; eséohensz makâtansz, money is put at stake, or there is gambling with money; naséosan, I bet; eséosanistove, there is a betting.

10. Netóhônistoz, Top, whirling game. The tops are not thrown or whirled with a string, but whipped by means of whips called nitóhoeonosz (nitóhoeonó, sg.). This was a winter game, mostly on the ice. When the ice broke in spring tops, whips and other implements of winter games would be thrown into the water. Playing winter games in summer was supposed to make hairs grow on the body and have to be pulled out with the tweezers! Nanitóoha, I whip it to make it whirl; nitóhôn, whirler, top; ninitóhônanoz, our tops; benitóhônevoz, their tops; nitóhôn esaa-avaohan, the whirler does not fall; the nitóhoeonoz (whips) were made of strips of buckskin fastened to a stick; enisoeš, it (the buckskin) is slashed in two (forming a double whip); enanoeszensz, it is slashed in three. Naoniseztãta netohônistoz, I practise the top playing; also naonistohen.

11. Aestomohamehanistoz, Play of wild horse. Boys used to p. this in rainy weather and stripped of their

place. Inf. - metō'kâc- = in place of, as a substitute for.
 uametō'kâc to'vaz ^{for this sake} hevetō'va I substitute myself for one
 uametō'kâc-nâeng, I die in his p.; uametō'kâc nâctōu,
 he died in our place; ni metō'kâc toommetōu, suff. in 2nd trial

plague, i.e. torment. Also top. of p. 375. Inf. - nage- refers to exhaus-
 tion, succumbing to (altho the latter is rendered by suf. - ahan-
 but can be combined - ahan-nage) - : suf. - monest-
 ref. to torment, but inf. - xōxe- and - xāxe- denotes a more
 intense degree, in sense of jabbing, probing, pressing. This can also
 be combined with - ahan-, thus - ahan-xōxe- exceedingly
 painful. Hence xōxenoomenheitō, xōxenoomeepistō,
 xōxenoomeo = severe, (vul.) plague. or ahan-xōxeno-
 omenheitō, or xōxe-ahanoomenheitō; ehōhā-xōxeox-
 tāhe, he is exceedingly plagued, tormented by fire; ahan-
 xōxeox tāheitō, u. of preceding.

Possession (see measures p. 704 a)

The Acc. has a peculiar possessive, when it ref. to size,
 dimension, size, parts of bodies or characteristics. Here
 follow instances: zeherehonstanowz, his kingdom (for
 herehonstanah); it means more "whose kingdom"
 zehēmārouz, whose house; zehetharavowz, whose evil
 zehetharavetto, its evil (effect, work) zehemenametto, its
 fruit, what it produces (a. berries, fruit); zehetoēs, its length
 zehetācoz, its width (a. road); zehetao, its size, bigness; ge-
 hetactaz (or.) his . . . ; zehetactamo, its depth, zehetoō
 its dug depth; zehetāpeoneo, its volume, zehetaeneoto,
 its capacity, room; zehetaoneheo, its circumference (tubes, bodies)
 zehetētota, its height (set obj. &c.); zehetēliōsta, its height
 changing or suspended objects. zehetastaz - tallness (or.); ge-
 hetestōōz, its tallness (vegetation); zehemahtaaz, his
 bigness, breadth (or.); zehetomotto, its thickness; zehetōmū
 its height (of a hill); zehetāhooneve, its bottom: ze-
 hetāloz, his head size; hevetōhetoto zehetthoettoz
 the length & height of his robe; zehetōmūbevas, the length
 of his arm: zehetōena, its (inside content) zehetōvatto
 its contents (liquids). - Heto zehethoēz, this our place, posi-
 tion



clothes. It was an imitation of catching wild horses, breaking them to saddle and pack, etc. Some of the players represented the people and others the horses. As each chose his part he would say either *navostanehevetan* (I want to be a person) or *naaestomohamehanetan* (I want to be a wild horse). *Eoevešēš*, he kicks up in the back repeatedly; *ehéneamzetax*, he kicks with both hind legs; *eoxtanova*, he kicks; *eoxtanovax*, he is kicking (taking place); *ehenehavsozevax*, he raises his heels (without lifting front part of foot); *ehenehamskoxtax*, he raises his hind legs.

12. *Evacseomāzistoz*, Head down. One or two are blindfolded or just close their eyes while the rest stand at a distance. Let the blindfolded one be "A" and the others (one or several) "B". A gropes in search of the Bs saying all the time: *Hóhom! Hóhom! Hóhom!* (Here this way!). When he catches a B he makes him to straddle his legs so as to be able to take him upon his (A's) shoulders. Holding B by the legs (on each shoulder) he lets the rest of B's body dangle head downward behind him. Regardless of the uncomfortable position of B, A walks around leisurely or twirls suddenly to make B dizzy. He then tells B to spit and if he refuses he is whirled around as fast as possible. If he tries to spit the whirling becomes more gentle, but unless he be an expert spitter, the peculiar whirling position throws the saliva into his eyes. After being thus tormented for a while, he is let down and A proceeds to catch the others. When all have been caught they are made to sit in a row and A sprawls over their extended legs, making his weight uncomfortable on the knees of the others. But they pay him back by pounding him one and all on his back, repeating, "*Honi oxšenomasz! Honi oxšenomasz!* (Wolf eating bones!). Finally with one quick movement they throw him off their legs, then he feigns to be a mad wolf, running after them and on catching one, tickles him unmercifully in the ribs and bites him as a mad wolf. The bitten one turns mad too and rushes after the others. When all have been caught, tickled and bitten the game ends. *Ešenoxta*, he eats the flesh off the bones (said when tickling by biting gently in this p.); *našenomo*, I eat the flesh off one's bones; *oxšenomasz*, name of one who does that; *namxaovo*, I touch one (or.); *nahaon*, *nahaonoz* (pl.), part under the knee (popliteal); *ehanseakavoetto* and *ehanoxtoetto*, it (anything) hangs down the back, or backward; *nahansēvacseomo*, I hold him on my shoulder head downward (in the manner mentioned above). *Ezetōvaoz mae*, the blood rushes (sc. to the head); *naénoxetsan*, I put down my burden (the doing of it without special mention of any obj.); *naénoxenoz*, I put him down (from my shoulder); *eorchotonaovšetovāzeo*, they lie in a

row (one after the other [close]); naonit'kano, I tickle one; naonit'kanova, I am one who tickles; onit'kanovà-toz, n.; naonit'komo, I tickle one by biting; hazceo naonit'komā, ants bite me; naamšešenavo henstanevāvo, I lie across their knees; eoxcemāsemeanoxtove, there is suffering with intense desire to have relief; namxomo, I bite him like a mad dog.

13. Okomehanistoz, Coyote p. The players stand in line, holding to each other's backs, while the one at the head as leader takes anything handy and holds it out to the coyote saying, "Hokom nstam!" (Coyote, here is thy food!). Then he throws it out to the coyote and as the latter jumps for it, the leader jumps back. This is done 4 times, then the coyote rushes from side to side trying to touch any one of the line back of the leader. The touched one is put out and the game continues until at last the leader is touched on his back or head. Nitahokomehanhemā, let us play coyote! Nasz ehokomeheve, one is the coyote; nasz etavovohetō, one is the leader, precedes the others (passive); eoxcenōovoneoetō, they stand in a line back of him (passive); hepao eoxctōenāzeo, they hold to each other's backs. Eoxchōstomevo, he throws it to him; eoxchossokaax, he jumps back; nheš tato eorceaeoz, then that one rushes on, attacks; naooxne, I am left, put out (of plays, bands, doings etc.); eoxceooxneo, they (or.) are put out; eoxcemasótoneeozeo, they sway back and forth (the line of players).

14. Nākanistoz, Bear p. One of the players represents a bear in a hole. The others get a stick, sharpen the point and split it part ways. With this they poke into the real or imaginary hole and when it touches the "fur" of the "bear" it is twisted so as to take firm hold and thus pull out the bear. This used to be a method Ch. had to pull out animals from their burrows or holes in trees. In the p. the children pull their stick out of the hole to see what kind of fur the animal has. Then they discuss it saying, "it is a rabbit, no a skunk, etc., etc.". When they decide it to be a bear, the imaginary bear rushes upon them, tickles, bites and finally kills them all! Natoxpōno, I poke at him with a stick (in above manner); eoxcetoxpohe, he is poked into.

15. Vavaestoz, Swing p. Enokoneo, it is a single swing; enisoneo, it is a double swing; enishoszeo, they hold each other with the feet in swinging; oxveohāeomeosz eoxceohāoszeo eoksaa-evhanishoszeheo, when they miss (in trying to kick with the feet) they miss each other and do not again hold together with their feet; naohāōno, I miss one (with blow or throw); naohāoha, I miss it (in.); niohāoszhemā, we miss each other; naohāeovo, I miss one (when trying to kick with the foot); naohāea, I miss it in kicking; eoxcemasóhēneheōstoe, they are swung

*vavaestoz-
vossheetz
swing play*

upward; nahéneheōstòno, I swing, push him upward (as in catching hold and running forward and under him); navavaeto, I swing him (while standing in the same position); eoxcenitaovàzeo, they do come together (after having kicked each other apart); eoxcevohive-voeovàzeo they kick each other apart; eoxcenimoneōstaxeo, they swing twistedly, sideways, not in harmony.

16. Poehasenistoz, is the dice game played with the basket by the women; see dice.— Hestohônemhăo, pool hall, billiard house; hestohônenistoz, pool; ehestohônenistove, it is pool playing; nahestohôn, I p. pool; hestohôo, pool ball.— Xomohestoz, gambling; nitaxomohemă, let us gamble!— Ooxnistoz, base ball game; nitaooxnhemă, let us p. base ball! Naoòno, I hit it (or., the ball); nanomevoòno, I knock it off; ^{away} niooxne, thou art out! Ehôa, it goes out (for foul strike); noenenistoha, catching gloves; nohôo, bat; enohôoneve, it is a bat; êsznistoz, base; eheama, fly; nanoheno orxemo, I catch the ball; natahaoha, I stop the grounder; nanimaohêx-tohaz or noka nanimaohaz, I make one round, home run; noenenehe, catcher; asetahasenehe or zeasetahasensz, pitcher; hōstanehă, put him out! Noka namanisz, I make one score.

Enemen or ezetana nemenistoz, one plays, performs on a musical instrument; ezetanenistove nemenistoz, there is a playing (on instr.); nasaanoxtovezetanô nemenistoz, I cannot, know not how to p. on the instrument; ezetane nemenistoz, the music is played (on an instr. played upon with the hands); enemenistove, it is a playing, singing; nanemenovo, I p. unto one; ehossohestove, it is a p. dance, q.v.; evhossohestoz, p., amusement; hoxeevhossohestoz, the being trained in the p.; onistossohestoz, practicing the p.; visthossomazistoz, the playing with; nanasoêmata, I p., joke in words; nanasoêta, I p. a joke (practical); nanasoêmo, I p., joke concerning, about him; nanasoêho, I p. with, taunt, tease him; see plaything.

player, zeevhossoesz or zeevhossōsz, the one who plays;

zexomōsz, p., gambler, the one who gambles; zemonšemaz, zemonšemassô (pl.), the p. (of cards); nha zezetanensz nemenistoz, music p.; zenasoêtasz and zenasoêmetasz, p., joker; zevhanoêtasz, mere p., actor, formalist; evhanenhestasoneve, he is a mere p., a hypocrite, he is only so in appearance.

playful, ehaenov, one is p., active, alert, prankish.

play house, hossoemhăo, p., dance house; evhossoemhăo, p.;

eevhossoemhăoneve, it is a p.; hestohônemhăo, pool hall.

playmate, visthossomaō, p.; navisthossomaō, -maōn

(pl.), my p.; nahevisthossomaōnenoz, he is my p.; zevisthossomaō, the one I play with; zevisthossomaō-

ful - Kanom - (ungratified) evkanomoetaes, let him do
as he pleases; evkanomoanēs, let him talk as he pleases

mata, the one who plays with thee; zevisthossoemaess, the ones who play with me.

plaything, hevosoeseoō, -eseonoz (pl.); ehevosoeseoneve, it is a p., toy; naheszhevosoeseoneno, he is my p. (in playing or fig.); nasoēseo, p., obj. of jokes; enasoēseoneve, he is the target, butt of jokes, derision; nanasoēseoneno, he is the object of my jokes, derision. [istoz, the pleading; see plead.

plea, haōnatoz, p., the pleading, praying; momoxzemosan-]

plead, nahaōn (contracted from nahaoen), I p., pray; nahaōna, I am pleading, praying; naōtsevhōna, I strive in pleading, praying, asking; namavhōna, I am wearied of pleading; namomoxzemosan, I p., entreat, beseech, supplicate; namomoxzemo, I p., supplicate him; namomoxzemosanevomotā, I p. for one; emomoxzeme, he is pleaded, entreated; zemomoxzemsz, the one pleaded; zemomoxzemosansz, the one who pleads; nahessetaen, I p. for one; see defend; momoxzemosanistoz, the pleading; momoxzemazistoz, the pleading, entreating one (obj.).

pleasant, eaxane, one is p., friendly; ehotoae, he is p., generous; eonaxaesta, he has a p., disposition; naaxaetanotovo, I am p. towards him; see agreeable; axanestoz and hotoastoz, the being pleasant, pleasantness. pleasantry, vhanenasoētastoz, mere joking, p.

please, nahotoetan, I feel pleased; nahotoēho, I p. one, make him pleasure; napevazesta, I am pleased

with it, deem it good; esaapevetanohe, he is not pleased; ehotoeoz, he is (became) pleased; navešhotoetanotnoz, I feel pleased with, in him; navešhotoeozenoz, I am now pleased with him; nahesshotoetanotovo, I am pleased on his account; nahotoazesta, I deem it pleasing; nahotoatamo, I deem one pleasant, pleasing; nasaavešhotoatamanevo hešzistoz, I am not pleased by his words; namātažesta, I think, deem it pleasing, agreeable; namātatamo, I deem one pleasing, agreeable, gracious; naaxaetan, I am pleased; tāma zehešpevazeonatto naoxce-neševe, I do what I p., deem good; eoneetan, one is hard to p.; enōseoneetan, he is not hard to p.; nohase tametonševsz, do as thou pleasest! Hotoeozistoz, the becoming pleased; hotoetanoxtoz, the feeling pleased; axaetanoxtoz, the being pleased; heto hešezistovā Mahēb esaavešhotoeozehēsz, God is not pleased (now) with this doing; inf.-hotoe- = in a pleasing way, with pleasure; ehotoešsz, he speaks pleasingly; nahotoeneševe, I do it with pleasure; hotoeozz, be pleased!

pleasing, ehotoae, one is p., pleasant, agreeable; hotoas-toz, the being pleasing.

pleasure, nahetotaetanota, I take p. in it; navešhetotaetanonoz, I have p. with, in him; nivešhetotaetanotōevo, he takes p. in you; inf.-hetos- = with p., fondness, passion; ehotosemane, he drinks for the p. of it;

naaxaneotovo
I am not up from
with pleasure
"let my face shine,
he pleases to him"

also inf. - monoxzemo
see monoxzemo
more love motion
that which is
not p., unless
di. - eam
nahotoeosen
I actuate plea
santness
naaxāoxto-
man, I make
it p. gracious

emano--ohetaro--they pl. plan together (consider a plan)

plot emanoxxezeveo, they pl. together. manioxxezeveito, plot

eduaoxzevwi, he is a platon; enisoxzeveco, hey two p. together

see p. 1606

under -ox3

makaaxjegece, emanoxxezeveo, hey 3, 4 p. together. navistoz

also outside

zerevino, p. with him; esitoxzeveco, hey me & v. together

en-p-ox3 implies consort, joined together, cooperate, being incorporated

PLEDGE ENGLISH-CHEYENNE DICTIONARY PLOW

-nakehtazesta, I deem it a pl. Not in pleasure.

hetosazistoz, p., fondness, passion; ehetoštam, he is fond of, has a p. in horses; nahetooz, I have p. in taking part. The expression "naaxaoto, I shake hands with him or I greet him" really ref. not to hand or greeting, but it means "I express p. to one": niaxaotaz, I express my p. to thee; etc. Nahetoxtahe, I take p. in it, am used to it, am familiar with it; [naētota, I fear it]; nihetorta nthozeohestovā, thou hast p. in thy work; nahetoxhozeohe, I work with p., fondness; vhanhetosazistovā esaavešhotoezistovhan, mere p., passion makes no p., is not a source of being pleased; inf. -hotoe=with p. in a pleasing manner; pavoom, p., bliss (also with a bad meaning); pavetanohazistoz, p. (Ger. Vergnügen [not Vergnügen]). *evei-kethoche-mamestovec*

pledge, navistomōhan, I p., make a covenant; navistomōhatovo, I make one to p.; vistomōhanistoz, the p.; see vow; navistomōhaovāzetovo, I p. myself to one.

Pleiades, manohotorceo, the bunch of stars, also the title of a Ch. tale ref. to 7 brothers and the little Makos. The tale ref. to some extent to the ceremonial arrows. It begins in this wise: "Vē ōnoce ta kasovāheo ōtnisōtxevoss na Makos, there was one tipi and there were 7 young men and Makos". *naetamomoxtag*

plenteous, emaxatove, it is p., amply sufficient for every purpose; see satisfy; maxatoz, plenteousness; see plentiful, plenty.

plentiful, expressed by inf. -etām=with abundance; ee-tāmhoneonsz, they (in.) grow, yield plentifully; etāmatoz, plentifulness; eetāma, it is p.; eetaameoz, it is now p., becomes or turns p. plenty ēmaxatove, there is p., abundance; maxatoz, plenteousness, p.; inf. -m(a)xastov=p., abundance of; see plentiful; namxomae, I have p., am satisfied; see abundance, satisfy; "a" preceding "x" is elided.

pliant, ehēc, p., easily bent; see soft; esaanōvenohe, ecka-one is p., credulous, easy mark; esaanōvonaesena-one is p., easily persuaded, has no backbone; Havse-vėvan nioxksaanōvenotahen, the Evil finds us an easy mark; esaanōvahe, he is pliant; emataq, it is p., pliant, brittle; mataxc eekona, the bow is p., supple. plight, see condition: under lax, see p. 596 top

plover, hověš, hovšeó (pl.). under nhastom = lax, yielding, slack plow, nazetxova and nazetomaxova, I am plowing, cutting the ground; nazetomaxā, I p. it; namatomaxova, I finish all my plowing; namonomaxova, I p., break the ground; ēšezetomaxe, it is plowed; esaazetomārehan, it is not plowed; naeomaxova, I am plowing, cultivating; esaaeomaxehan, the ground is not cultivated, plowed; zepenomax, plowed land; zetroxatóz and zetomarovátoz, p.; ezetomarovátové, it is a p.; esaapevxrovattan, it does not p. well (the p.); esaapevzetomarehan, it is

for opposite to pliable see p. 535 under hardy

nach xoxi, make one p. 837

x cheicececesta, he have pliant neck

Century, cētohave = zētomeanuhow

he is in pl. see "increase" under -t-

inner fullness.

-etam-ref. to abundanc

-actam-ref. to depth

to t

forms

pluck, plucky ex. by v. root - hən; gritty, dauntly, hardy see fortitude.
also in sense of steel, brace; stout, invigorated; resolute
th inf. -ó-; -óe - liq. "bare, without, happen (= without reason)
without ground, uncalled for

PLOWMAN

ENGLISH-CHEYENNE DICTIONARY

PLUNGE

not plowed well, or it does not p. well (the ground);
eomaxovàtoz, p., cultivator; zetomaxovàtovà vës, plow-
share; zetomaxovàtoz zetahoetoe, riding p.; monomaxo-
vàtoz, breaking p. [tomaxovahe.

plowman, zezetomaxovaz, zezetomaxovassô (pl.); also ze-
plowshare, zetomaxovàtovà vës; vës = tooth.

pluck, inf. -óse- = p., pull out; naóseveexanèno, I p. out
one's eyes; naóseveexaneòstòno, I p. one's eyes
instantly, in a flash; naóseveexaneòseš, I have my eyes
plucked out instantly; naóseveexaneš, I have my eyes
plucked out; naocenèno, I p. out one of his eyes; eoce-
neš, he has an eye plucked out; naoceneòstòno, I p. out
one of his eyes instantly, in a flash; eoceneòseš, he
has one of his eyes plucked out instantly; niósevoha-
noz naexansz, thou hast plucked out my eyes; naósevo-
homovonoz heexansz, I p. out, away his eyes; naósevoòno,
I p. it (or.) away; naósevoha, I p. it (in.) away; naoe-
na, I p. pick (sc. and put in); naocenema, I p. pick ber-
ries; oenemàtoz, the plucking, picking of berries; na-
poočsena, I p. it off (the end, as buds, leaves); see
pull; naposzeana, I p. it off (its head, as of flowers,
ears of wheat, etc.); napóeevonosana has the same
meaning; napoosemana, I p. it off (near root, by break-
ing); nanit'semaoz, I p. it (something planted) by the
roots; nanit'sana, I p. it up (straight up, from where
it was fixed, similar to preceding); see pull. Naòka-
no, I p. it (as a chicken); see bare, skin; zeòkanessô,
the ones (or.) having been plucked; eòkae, he is
plucked, feathered, picked; eòkaeo, they (or.) are
plucked, picked ones (or., stative); èstahàtoz, p. (Ger.
Beherrschung); naèstahaovo, I make him to have p., be
plucky. [pluckiness.

plucky, èstahaoz, he is p., becomes p.; èstahaozistoz,]

plug, nxpohôo; enxpohôoneve, it is a p.; see close, stop.

plum, moxtamaxemen, -menoz (pl.), black large berry;

moxtamaxemenóe, -menósz (pl.), p. tree or bush);

moxtamaxemenóeše, p. orchard, place where there are]

plumage, see feather. [many p. trees.

plumb, see perpendicular; etomsehòsta, it is p., perpen-

dicular, vertical (as the wall of a bluff,

cliff); etomsehoe, he stands erect; etomoxtoe, he sits

erect; etomooxz, he walks erect; natomseotana, I set it

p. erect; etomstoon, it is built p., vertical (plane).

plume, see feather; mèn, p.; maoxcèna, head feather, p.

plump, can be expressed with inf. -masó- in the sense of

"abrupt, cumulative action; in the sense of "fat"]

plunder, same as rob, q.v.; nhaenco, p., booty. [see fat.

plunge, naséax, I p., pitch into; nasixsoax, nanš'soax, also

naheomsoax, I p. in the middle, thru the middle

of, rush into (the enemy, usually; as in battles); na-

sóeovaena, I p. it into quickly (mere act); haomenesto-

-kok -
make it a
point, be sure
to (go there
or tell him

neumonia
mechanista

ENGLISH-CHEYENNE DICTIONARY

pod
regehozities
The printing
lezehe-
reheo
me who print
eghehe-
leeneve
hezechova
hep doing
it a vocation
hezechova
in d atore
hezechova
ve
he in a printer
Pantla

at a eve-gemmette
 shall be
 to (as a + ...)
 have-gemmette
 (as a + ...)
 shall be

point, naheškos, I p., taper; nahešksemaniz, I make it pointed, tapering, sharpen it; see taper; nahezèno, nahezèno (touching with the finger); naàtoezeeno, I p. at one (touching him with point of finger) to call his attention; pref. ze- denotes "pointing at, to" and is used in the formation of participles, see Ch. gr.; eheš koso, it is sharp, pointed (as a stick); heškovaneo or heskovaneo, the sharp, pointed things = weapons (arrows, spears, etc.); eheškovazena, he speaks pointed words, words that hurt; zehešksèsetto mozc, the p. of a knife; zehešksòhe mozc, the sharpened, pointed knife; enisovaheškoso, it has two points (tapering); evoxkaèsetto, it has a crooked p.; enisovavèsetto, it has two points; coxèsetto, it has a split p. (like a pen p.); ehestovèsetto, it has a double p.; ehaztovèsevoxkaèsetto, it has a point crooked inward on each side (involute); emamovàsetto, it has two points meeting each other; esto ehotxatàsetto, they are two pointed ends opposite two others (see obvolute in illustration under convolute in Standard Dic.); the suff. -èsetto ref. not to the very p. itself but to the pointed end of an object, ending in a point [ēs- is suff. denoting "nosed, in form of a point"]; hence vēs = tooth; etataèsettonsz, the ends (in.) open, blossom; emaòèsettonsz, they (in.) blossom red, see blossom; ehaestoèsetto, it

839

839
 new a-hez-neon are
 it is a sign, a printing
 it indicates (in self)

nōchana - omotomāsto, p. gas, ref. to hot subit, vapor. 1. Uatoni-sto, excoarse.
 " - omotomāsto, p. gas, ref. to hot subit, vapor. 1. Uatoni-sto, excoarse.
 nōchana - aso, toz p. drink. heartchana rextamāto, excoarse.
 nōeana - mōchovāto, p. fumes, gas, smell. nāozi-tove, thru brimstone smelling death is caused.
 enōeana - mōthe, hi, p. by " POINTED ENGLISH-CHEYENNE DICTIONARY POLE

has many points, is many pronged; nahon, I gain a p. (in games); ehoneo, they gain a p.; matōtoha ehonistov-ensz, ten points are gained; nahoneēho, I p., stick, see spear him; nahonecšemo, I hang him at the p. of; eoac-impale na maatano, he points the gun; zezeo, p. (made, marked); zeoxxeo, written p., dot, period; honoc, p., extremity; nahonokāna, nahonokōno, I strike, hit one with the p., extremity of; nahonokoha (in.); see peck; hesthonoē, at its end (notched part of the arrow); hesthonoenē, its p., extremity (of tipi pole); aksoevoz, round pointed arrow; aksemhāo, round pointed house (roof); nahekōno mozceva, I hit him with the knife (p.); nazeōn, I touch, hit with the p., poke; nazeōno, I hit him with p. of (instr.); nazeoha (in.); nazeōstōno, I hit him instantly with the p. of; nazeōstāno, I hit, poke, touch him with a burning p.; hezezehā, at this p. (of time), now, this moment; hezeto, at this p. (place); zēo, this p., place; zezexhōma, the blanket with the points (fringes), shawl. pointed, eheškosō, it is p., sharp, tapering; heškovōsz, the p. grass or bush = thorns. *poison*, nōeanātoz, p. (with food); nōeanōstomanistoz, p. (in drink); nanōean, I eat p.; nanōeanaovo, I p. him; nanōeanaosāz, I cause myself to be poisoned; nanōeanaosēho, I cause him to be poisoned; enōaseš, he is poisoned by drinking; eohōsa, it is poisonous; zeohōsazessō, the poisonous ones; nōeanaovōsz, loco, poisonous plant; ehoestavonen, it is fiery toothed, its bite is] poisonous, see poison. *poisoning*, nōeanātoz, the p., poison (in food); nōeanōstomanistoz, the p. with drink.

poke, natoxpōno, I p. one (into) with a stick or sharp instr.; naōnehamo, I p. one; nazeeōstāno, I p. one with a fiery, burning, hot stick or poker; rad. -toxp-ref. to the poking, or thrusting a sharp, pointed object into or against; natoxpotaoho, I p. (as finger into a wound) into one; natoxpozeōstōno, I poke against one instantly with sharp instr.; etoxpotaoh, he is poked into (mouth, eye, nose, wound, etc.); natoxpāzenax, I p., get poked into my mouth (with a stick, etc.); natoxpāzenāno, I p. a stick into one's mouth; natoxpēstāno, I p. a stick into one's ear; natoxpeēstax, I p. (get poked with) a stick into my ear; natoxpeēsēno, I p. a stick into one's nose, nostril; natoxpeēseš, I p. a stick (get in poked) into my nose (not purposely); natoxpeēsesz, I p. myself into the nose (purposely); natoxpeexanēno, I p. one into the eye; natoxpeexaneš, I get it poked into my eye; natoxpeexanesz (or -nehesz), I p. (it) into my eye; natoxpeoseš, I p. my finger against; see punch, stick, thrust; nahestaa, I p., stir the fire; see] poker, hestāo or zešhestāo, fire or stove p. [stir. pole, hooxe, hooxee (pl., or.), p., applied to poles of

nācozestomanistoz, cause of death, p. nācozestomanesētoz, *poisonous root, medicine*
 nōeavostomanes-ētoz, (from eating). nāevonemistoz, nācozevonenistoz, *death by bit (teeth)*
 (enāevonen, enācozevonen). nāevonemistoz, virulent deadly bite: nācozi-stomanistoz, *death*
 nistoz, causing death by bite, teeth. nāephto, p. 13. spine (thru) teeth: *death*
 tapp ohōātavea zehesoz zembatācēkōsetoovos bistāno, hōwān, etc. like poison *into teeth*
 which runs thru the whole of humankind

tips, Sun dance lodge and also to studdings and smaller beams; navooxe, -xee (pl.), my tipi p.; hevooxe, one's tipi p.; nivooxehan, our tipi p.; nivooxehaneo, our tipi poles; nivooxevō, your tipi poles; hevooxevō, their tipi poles; it is mostly used it pl.; nitōheono, the three first poles of the tipi, when tied together; nitōheono natomortano, I raise the three poles (they are first tied near the upper end and then raised together forming a triangle); zēmamovononenēhevoss, when they stand together; hohōnasetto, rope used to tie the nitōheono; honeoo, p. on which hides are stretched in tanning; nahoneonoan, I stretch on p. (in tanning); hoxzenaheono, -heono eo (pl. or.), p. supporting ears or wings of tipi; tōseon, fishing p.; navavanoen, I take the tipi poles down (in breaking camp); hestonoē, its pointed end (of tipi p.); hestonoēvo, their pointed end; hesozeva, its (or.) butt, feet, bottom end (of tipi p.); hesozevāvo, their thicker end. Hotoxc zeoxksaa-asēs, north p. star, lit. star polecat, see skunk. [which moves not.

police, matanāvēho, the breasted white man (applied also to Indian p.); called so because of the star worn on the breast (matan = breast, milk); ematanāvēho - eve he is a p.; matanāvēho vestoz, the being p.; zema-

policy, zeoxchethoemansz, one's p., administration, chief of

polish, naesoxôn, I p., smooth, make glossy; naesoxoha, I
p.it; naesoxòno, I p.one (or.): esoxôo polishing

brush; zeesoxônusz, the one who polishes; esoxônistoz, the polishing; naoásevoaena, I p., burnish it, q.v.

polite, emaseztaheoneve, one is p., willing, courteous;
namaseztovo, I am p. towards him: zemaseztasz the

p.one; namaseztamo, I deem one p.; maseztamahestoz, the state of being p.

politeness, maseztastoz; maseztovazistoz, the being]

pollute, see defile; nahavsevaa, I p. it with the feet. *et*
polygamous, ehaestoeva, he is p., has many wives. *becom*

polygamy, haestoevatoz, the having many wives (Ger. Vielbeweibtheit) *Haemitea*

pond, zeakōmoeha, a small body (bunch) of water; eakō-

moeha, it is a p.; esaa-akōmoehahan, it is not a p.
ponder, natāevahessezesta, I p. over it; natāevahessezio-

mova heēszistoz, I p., measure one's words (in my mind): na³chaetanona I n. consider: t³ēnchagant

the pondering; emetäevahessetame, it should be pon-

pony, xamamohénham, Indian horse: see horse.

pool, ninitovanonsz makätansz, we p. the money; ninitove-
 ēnananonsz makätansz we put the money

enenanonsz makätansz, we put the money to be
in common; nemevonan, p. of water; enemevonōo, the rain
forms real...

forms pools; eszene, p. of swamp water. Nahestohôn, I

customs here, great point
customs here, they are 841 with p.

poorly. inf. - oham - denotes p. needy, in lack of: eohameoz; eohemostamon,
 he gets along p. for. dürftig: see need
 -boetav- p. imperfectly, see defective

POOR

ENGLISH-CHEYENNE DICTIONARY

PORTLY

play p.; hestohônemhăo, p. house, hall; hestohônenistoz, the playing p.; nahestohonemo, I play p. with him; nahestohôno, I knock it (sc. the p. ball).

poor, enstamenôheheve, he is p., a p. one; nstamenôheo, the p., n.; nstamenôhevestoz, the being p.; nanstamenô-evoéhan, I am made p.; namăomeeo, I am p., destitute; nahăomeoz, I am p., bereft; namomohenoomeeoz, I am p., unfortunate; see bereavement, misfortune. Evêpona, he is p., lean, empty like; see lean, emaciate; gó = "p." in the sense of deserving of pity, unhappy; gó zehešhav-sevoétaz niheneenovemeno, thou knowest that we are p. sinners; gó zehešhamoxtas, p. fellow how sick he is! ehaôvnova, he is p., penurious; ehăomen, he is p., indigent; "p." in the sense of "bad, ill, uncomfortable, lacking in good qualities" is expressed by inf. -hav-seve- or -saapev-; heto mxistonestoz esaapevemxiston-ettan, this pen writes poorly; esaapevomoxtahe, one is in p. health, does not feel well; chavsevomao, it is p., bad land, ground.

pop, epôyhôta (contracted from epoehôta) or epôhôta, it pops (sound); pôhoemăp, p. (artificial effervescent drink), also beer; pononeonô, p. gun; epopoesevoco monseeo, the beans p. up and down; for p. corn see roast.

poplar, xamahoxzz, -hoxzetto (pl.), cottonwood tree, q.v.

popular, emăhoxatame, one is p., is known, acquainted by all; ehoxatamahe, one is p., well known.

popularity, hoxatamahestoz.

populate, ehestanovetanov hen hoe, they p. that country.

population, zehestanovetoss, the ones who populate it; zevhestanovessô hen hoeva, the p. of that land, the ones who live there as people.

porcelain, is expressed by -mene- = chinaware; menekson, doll of p.; meneevetoxq, vessel of p. or china-ware. [ok, p. (ref. to the roof).

porch, zeopapoestoon, p. (ref. to the platform); zehove-]

porcupine, heškovetz, heškovetto (pl.), the thorny or bristling one; heškoveta, p. quills; naheškovet-
 -tamo, my p. quills (used for quill work).

pork, heškseêshotam. [it portends, means, aims, objects.

portend, zehešetovatto, what it portends; ehešetovatto,]

porter, zeneevavôto henitô, the one who watches the door. Henitô-oxneevavôto, Door keeper (in Bun-

yan's Pilgrim's Progress). -totă, imp. detail, parts of a

portion, see divide, part; nononasz nasêstoxtoemeto, I give each an equal p.; hosz nameta, he gave me

a p., some; vônitao, a p., piece of the whole; totăma

hestamevo emomezenov, each of them is given his p. of food; tăma zeheshôvaonetto, the p. appointed me, that

which is made my property; inf. -totăeva- = by p., mea-

sured; totăevavetto or totăevaven, by measured p.

portly, etăpetă, he is p.; zetăpetaz, the p. one.

inf. -mome- also -momeio- = by portion, article, comp.
 see inf. p. 608f.

see lean
 istamnia

see need

porous
 see bottom
 of p. 1002
 sponge

portal
 see fountain
 port
 see harbor
 porous
 see sponge

axaxekova, I am equal to it, in the position (Vormögen) to...
nasaatoustatō - I am not in p. condition towards it
see attitude: zehetoz to. to be in a (Vorgang)

PORTRAIT

ENGLISH-CHEYENNE DICTIONARY

zehetoma, my p.
office: zehetoma, my p.
setotomihetoma, my p.
the p. office POST each occupies

portrait, see picture; heamxešenatoz, one's p., picture,
painting, drawing (of one's self). [one has.

pose, ezhešeō, he has this p., posture; zehešeōs, the p.]

position, zehešeōe, its p.; zehešeōs, one's p., posture;

zehešeōsta, its p. (hanging or suspended); zehe-

šeōsenas, one's p. (suspended, floating); hozeohetoz, *hoetoz*

p., work, office, henitō zevēsheceō, that by which the

door is held in p.; eēvšena, one is in a lying p.

positively, inf.-hoko- = surely, must be, p.: nasaahokovō-

moheo, I p. have not seen them

possess, naaena, I p., own it; naaeno (or.); nahoho, I

p. one, have with me, also nahoneovo, I p., wear;

nahoz is in. of nahoho and nahonea in. of nahoneovo;

naheszhov, I p., have it for my property; naheszhovao-

vō, I make one to p., have property; naheszhovenotto, he

is my property; nahaestoeamotō qsan, I p. many sheep;

enohoneamotō vehoehotoa, they p. 5 heads of cattle;

inf.-he- = have, p.; nahevoxa, I have or p. a hat; na-

hethoe, maoxzeve, I p., have a law; ehoneovo havsevemā-

tasoomaho, he is possessed of an evil spirit, lit, he

has, "wears" an evil spirit; see own.

possessed, see possess; chemashanē, he is p., crazy.

possession, aeneo, (aeneonoz, pl. in., aeneon, pl. or.), that

which is possessed; niaeneo, thy p., property;

niaeneonan, our p.; naheaeneon, I have p., property; na-

heaeneoneno, he is my p., property; zeaenom, my p.,

that which I own; zeaenon, my p., the ones (or.) I own;

zeaenomazēs, our possessions, the ones (in.) we own;

zeaenozē, our possessions (or.); zeheszhovetto, my p.,

property, that which is mine.

possessor, eheshovae, he is p., has property; nha zea-

no, the p. of it; nha zeaenoss, the p. of them

(or.); ematōtōhamotō qsan, he is the p., owner of 10

sheep; zematōtōhamotoss qsan, the p., owner of 10

sheep; zehesthozēs, the p., master, owner of horses;

zehēmhāonsz, the p. of a house; nha zehozēs makātansz,

the one who is p. of money, has money with him; nha ze-

hono kokōaseo, the p. wearer of a watch.

possibility, nonaxetanoxtoz, p., opportunity, liability

(in that); nonaxestoz, the being possible;

hemenonarstovenēestoz, one's p. of dying; emenonaxhoe-

oxz hovanēo esaahesetamāhe, no one that of the p. of

his arriving, lit, he may possibly come, he was that of

no one. *chenenonaxstove, he has the p. can derive*

possible, emenonaxenhesso, it may be p.; emenonaxhoeoxz,

he may possibly arrive; nasaahózetō, it is p.

for me (hóze = cannot); esaahózetanonovhan, it is p.,

lit. it is not impossible; maēšeoz, hevaēšeoz or maē-

xatto, if p., executable. *hoxse nivaerz, who p. could? (impossible!)*

possibly, expressed by inf.-menonare-

post, in the sense of inform q.v.; heceōseō, p. pole (standing

seonoz

inf. -noze - not p. no longer possible not with a p. any more

posterity, zehetaēna setton, my p.
 —ēnaes one's
 zehetaxtozon —ēnahes our
 —ēnahes your
 —ēnahes their
 post. also kinship
 zehetaxtozon —ēnahes our
 —ēnahes your
 —ēnahes their
 mauso son of the whole p. race of kinship; enaues —sonnes, they are our
 (pl.) p., as fence p.; eheceoseoneve, it is a p.; amo —race, kinship
 neoeschono, fence posts (in a row or set); zeamotōe, a
 row of p.holes, also a ditch; henitō zevešheceōe, door
 p.; tōetohamestoz, hitching p. or heceoseho zeveštōe
 tohamstove, p. where horses are tied to. Notxevēho zex-
 hoevoss, a military p.; napanoha, I p. (as bills); napa-
 nōno (or.); napanōseoha, I p., hang it against something.
 posterior, expressed by inf. —hestox- = behind, q.v.
 posterity, henison nā tāshenison, one's p., children's
 postman, mxistonevého. [children.]

ENGLISH-CHEYENNE DICTIONARY

postmark, pāaneo, pāaneonoz (pl.), p., seal [pāanō, shin-
 gles]; epāaneoneve, it is a p., stamp, seal.
 postoffice, mhāo zeoxchéneasemeātovevosz mxistōnoz, the
 house from which letters are sent off.
 postpone, echestomoeoz, he postpones, prevents, hinders, de-
 lays; toneš natosemoneneševe, I will do it some
 other time; see prevent. enehere ēnane sets it further
 posture, following are some inf. denoting divers pos-
 tures: —hotra- = crosswise; —novo- = bent for-
 ward; —oxotom- = bow legged; —heneha- = holding upward;
 —toeoxtana- = with one hand covering the eye; —nxpaze-
 na- = covering the mouth; —eama- = sideways; —zeškseon-
 = akimbo; —hootamenace- = with hands behind back; —hos-
 so- = backward; —hoo- = turning the head back; —han-
 —hanse- = with head thrown back; —hooxe- = leaning
 against; —neove- = standing up; —amsto- = sitting; —ak-
 ono- = squatting (Ger. hockend); —macse and —tōre- =
 stooping; —akave- = bending over, crestfallen. Zehešeō,
 its p.; zehešeōs, one's p. —ōxōe —and —peōē —
 pot, hešksetō, hešksetōnoz (pl.), coffee p.; ehešksetōne-
 heve, it is a coffee p., a tapering vessel; also mox-
 tavetō, black kettle, p.

potato, aestomamesestoto (pl., considered or.); eaesto-
 mamesestoveo, they are potatoes; naexoasō aesto-
 mamesestoto, I pare potatoes; nahonotō aestomamesesto-
 to, I bake potatoes; naēnanotō aestomamesestoto, I
 plant potatoes; nahooetō aestomamesestoto, I boil po-
 tatoes; namevō aestomamesestoto, I eat potatoes; esaa-
 aestomamesestovē, it is not a p.; napēnōnō aestomames-
 estoto, I mash potatoes; aestomamesestoto zeorxepenō-
 voss, mashed potatoes; aestomamesestoto zeorxevovessa-
 xevoss, sliced potatoes; navovesō aestomamesestoto, I
 slice potatoes; hoenoxkon, sweet potatoes; seozemhān,
 wild p. vine (Ipomoea pandurata) or man-of-the-earth;
 the Ch. call it "ghost- or dead man melon" (by mistake
 this dic. put it under "melon". monseuue, potato
 potbellied, eatoskas, he is p.
 potency, exhaustoz, p., power (Ger. Ausführungsmacht); exa-
 osanistoz, p., power of overcoming. ehe estorahastore
 potent, eexahe, one is p., powerful to carry out; eexao-
 sanetto, it is p., able to overcome, efficacious; eent overghess, p. like
 Divine potentate

potentate
 zemaxeestovos
 potbellied, eatoskas, he is p.
 potency, exhaustoz, p., power (Ger. Ausführungsmacht); exa-
 osanistoz, p., power of overcoming. ehe estorahastore
 potent, eexahe, one is p., powerful to carry out; eexao-
 sanetto, it is p., able to overcome, efficacious; eent overghess, p. like
 Divine potentate

potent, eexahe, one is p., powerful to carry out; eexao-
 sanetto, it is p., able to overcome, efficacious; eent overghess, p. like
 Divine potentate
 meneev-oxevobaseo (noz, pl.)
 ze
 naz zemeneve-pōevobaseoneve
 " pēevobaseoneve

now obsolete, not distinguished from
 not to be confused with term for old
 Zehetā ēn aevoss, all the old people

POTENT
 they are our
 race, kinship
 offspring
 844
 estorahastore
 eent overghess, p. like
 Divine potentate

Rotiphar - po

heto esēoxz eexasanetto, this medicine is p. *Sheniz' Pad's home*
 potter, hetoxkonevstonehe, p., cupmaker. *is front out.*
 pottery, hetoxkonevstonestoz; *hekonoma argestosh, clay maker*
pouch, vešhēseo, vešhēseonoz (pl.); evešhēseoneve, it is
 a p.; vešhēseoneva, in the p.; maheonevešhēseo,
 medicine or sacred p., bag; onoz, onotoz (pl.), p., bag;
 hoemskonož, -skonotož (pl.), rawhide bag, parflêche; na-
 vešhēseo, my p.; nivešhēseonanož, our pouches; hevešhē-
 seonevoz, their pouches.

poultice, esēoxz zepâne or pâanene-esēoxz. — *medica*

pounce, see leap upon; namasóseatotva manoseham, 'the panther pounced down upon me; maxevess nama-só-anhōhaotova, the eagle pounced upon me (flying down); namasó-hoehaotova, he comes flying at me.

1. *capensis* po
 2. *capensis* po
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 95. *capensis* po
 96. *capensis* po
 97. *capensis* po
 98. *capensis* po
 99. *capensis* po
 100. *capensis* po

pound, napenôn, I p. (with instr.); napenôno, I p. one (or.); napenoha, I p. it; napenônô aestomamesesto- to, I p., mash potatoes; see crush, weigh. Natonôn, I p., hammer; natonôno, I p., hammer it (or.); natonoha makât, I p., hammer the iron; naêstôn, I p., hammer into; naêstoha, I p., hammer it into.

shall suddenly
be into the
macostous
of water
at one.

pour, nahénen, I p.; nahénena, I p.it; nahénena pen'nôo, I p.flour; naēshénen, I p.into; nahénenomotâ, I p. for one; heto zehénenomotanez, that which is poured for us; nataxhénenetovo, I p.out upon one; nataxhéneneta, I p.upon it; nahōhénen, I p.out; see spill; navonaneoho, I p.water on him (as Indians do to a naughty child, as if to wash away his badness); hevonaneoxeha, p.water on him! Also navonōvxevaenomovo, similar meaning to preceding but done quickly or automatically (to act as if drowning his [in.]); emasóanomaone-vooko, it is a downpour of rain, the rain pours down. *nata-tux-hé-ne-nom-e-von-oh-to* *the rain comes down will*

pout, eamskonazena, one pouts; -amskon- = spoon shaped + ^{namahoneoneom, will} ^{have of many} -azena = mouthed; zeamskonazenaz, the pouting one.
poverty, stamenōhevestoz, the being poor; nstamenōhe-

poverty, stamenōhevestoz, the being poor; nstamenōhevestoz nszhoehotaenov, p. shall come upon you; haōvnovàtoz, p., penury; haomeezistoz, p., destitution, misfortune, q. v.

powder, pä; hoestapä, ashes; epäve, it is p.; Pävene, Powderface, pr. name; Päeche, P. river (in Montana); päea ehešepeene, it is crushed, ground like p.; napepēn, I p., strew it, as small seeds, by pinches; see strew; nahéneház pä, I p., strew p.; see sprinkle. *Nexha*

power, hohātamahestoz, p. might; exhastoz, p. potency; exoētastoz, p. to prevail; tonexovhastoz, p. (Ger. *Vermögen*); exaosanistoz, p. to overcome; hohātamanoē-
tastoz, display of p., might (in general aspect); hohā-
tamanoestoz, powerful phenomenon; inf.-hóze- and verb-
al forms with "hósa" denote "without power, power-
less"; see powerless. Naaena exhastoz or naheexastov,
I have the p.; naexaovo, I have p. over one, overcome
him; ehohātamahestove, it is a great p., might; eohāta-

excoetatoz p.
 to perform, excoet
 early inst.
 wa excoetavonoth
 wa excoetahan
 caused to exco
 wa exco
 am

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uxexva - to have the ability, strength power, capability, I am powerful
uxaxuxexva, I have the p. am equal to
uxatuxexva, it is the measure, amount, limit of my ability, p. it
uxatuxexva, I have reached the limit of my ability, p. it
uxexhaxov-eicexho, I am powerful one
uxexhaxov-eicexho, I am powerful one

POWERFUL

ENGLISH-CHEYENNE DICTIONARY

POWERLESS

inf. - heietova - denotes p. to accomplish, bring about, effect, produce, make
cheietovaaxseu - he, one is p., awesome, terrible; eohatamaestston, he is a p. builder; eexahe, he is p., potent; inf. - hohā - or - ohā - denotes p. in the Eng. colloquial sense meaning "very numerous, extreme in degree or quantity"; eohāenōheo, they are "powerful" many; naohāmata nameq, my head aches "powerfully"; eohātamano, it is p. (general aspect); eohātamanoēta, he shows p. acts; heto esōoxz eohāexaosanetto, this medicine is p., efficacious; eohāexaovahe, he is p. to overcome; eohāheneenovahe, he is p. in knowledge; enocohātamahe, he is the only p. one; enanosohātamahe, he is p. above all; see mighty.
powerless, nasaahetoneōsanistové, I am p., have no p. to prevail; nasaatoneōsan, I am p., can do nothing (in a special case); nasaatoneōszé, I am p., cannot prevail against it; nasaatoneōetohe, I am p., can do nothing, do not prevail against him; saatoneōetazistoz, the being p. against one; saatoneōsanistoz, the being p. to do, prevail; saatoneozistoz, the being p. (in a special case); inf. - hóze - = p., not able to, impossible, cannot; ehózeohā, he is p. to, cannot rise; nahózeneševe, I am p. to do it, cannot do it; nahóetovo, I am p., deficient against him; see deficient; nahósaovo, I am p., have no power against him, I do not come up to him, am no match for him; ehósan, it is p., deficient, inefficacious, inefficient; Maheo esaahósaovohe Havsevevhaneheva, God is not p. against the evil; Havsevevhan esaahósaovohe notovavostanó, the evil is not p. against the ungodly, he has power with them; hovae esaahósaōhan or esaahó-sanehan oxnōseohetōsz (or oxnōseostovēs), nothing is p., impossible, when it is kept to one side (is of one accord); hovae esaahósaōhan oxmātanoozistovēs, nothing is p., impossible when there is one mind (together), when all are one minded. Inf. - soxseve - (contracted into -sxseve-) = p. in the sense of "having no strength left, being exhausted, down and out"; nasxseveanoto, I beat one p., into exhaustion; esxseveanōo, they are beaten until they have no strength; toneō-seo, the p. one, the one prevailed upon; see prevail.

manohestove, it is a display of great, wonderful p.; he-stohātamahestoz, his great p.; hohātamaēstonestoz, p., might of creating, constructing; Maheo enocohātamaēston, God is the only powerful Creator, builder; ehes-zhov māhohātamahestoz hoeva na heama, to him belongs all p. on earth and in heaven; nitāvhoemanistoz, p. of authority; toneōsanistoz, p. to prevail; noxtovastoz, p., faculty; otoxovastoz, p., ability; hotoanahestoz, p. inspiring fear, awe; vovonanovātoz, p., quality to conquer, subdue; hekoneozistoz and hekonastoz, p., strength; nahesthohātamahestov, I have p.

powerful, eohātamahe, one is p., great, mighty; ephotoana-he, one is p., awesome, terrible; eohātamaestston, he is a p. builder; eexahe, he is p., potent; inf. - hohā - or - ohā - denotes p. in the Eng. colloquial sense meaning "very numerous, extreme in degree or quantity"; eohāenōheo, they are "powerful" many; naohāmata nameq, my head aches "powerfully"; eohātamano, it is p. (general aspect); eohātamanoēta, he shows p. acts; heto esōoxz eohāexaosanetto, this medicine is p., efficacious; eohāexaovahe, he is p. to overcome; eohāheneenovahe, he is p. in knowledge; enocohātamahe, he is the only p. one; enanosohātamahe, he is p. above all; see mighty.

see p. 608e
under saavota
without power
in sense of strength

saavota -
saavot -
J. Ger. unvers.
mügend
impotent

in the sense of behavior, manifested, or more than it is understood by itself. - *expose* - *explanation* - see *behavior*.

see train, make familiar, ref. - *hoxe* - with, known, acquainted with

PRACTICABLE

ENGLISH-CHEYENNE DICTIONARY

PRaise

practicable, eneševenov, it is p., is done; eoxksaaneševenovhan, it is not p.; emeneševstove, it is p., may be done. [the being p., skillfulness.

practical, enešoonahē, he is p., skillful; nešoonatōz,]

practice, rendered by inf. -onise- =try and -hoxe- =

train, get used to; naoniseztāta, I p. it; naonistosoē, I p. playing (games); naonisenemen, I p. playing (music); naonistōhen, I p. with top (game); evhan-hoxeazistove, they p., train for war, it is a training in fighting; see train, try. Oniseztātsanistoz, the practising, trying. Vostanevstov, p., custom; eneševostanevstove, it is the p., custom; esaaneševstovhan or esaavostanevstovhan, it is not the p., custom, doing; eneševostaneheve, it is his p., custom, way of living; zesevostanevstov, Ch. p., custom; vohoevostanevstove, white man's p., custom, manner of living; eoxceamenešev, he practices it, is in the habit of doing it; ameneševestoz, the practising, habit of doing; tōneševstovā, in p., the very act, doing; māzeneva eoxkanome-mōmātaheo tōneševstovā enotovāo, with the lips they are religious in p. (praxis) they are ungodly, frivolous.

prairie, toxtō; etoxtōeve, it is p.; zistoxton, that

which is open, unlimited, unrestricted; toxtōeše, p. country; etoxtōešeeve, it is a p. country, place; toxtō means also "at random, afield, without restriction, wild, unlimited"; -toxtomone- (toxtomonetto, phrase) as inf. means "informally, not particular, without definite rule or limitation"; etoxtomonhaōna, he prays the best he can, without observing certain rules, etc.; toxtomonevostanehevestoz, the living without regulations, system; toxtōvostanehevestoz, the p. life; toxtōmohēnoham, wild horses; hovān toxtō zehestassō, p. animals; zeastoās, p. fire; vahōas, vahōaseo (pl.), p. chicken; ononevonešq, ononevonsceo, p. dog.

praise, navovēho, I p. one; navovōnethōnatovo, I p. him in

prayer; napevatamanooto, I p. him, declare him good, glorious; naohātamanooto, I p. him, declare him powerful; namahaatamanooto, I p. him, declare him great, magnify him; namaheonevooto, I p. him, declare him God; see bless. Vovéhazistoz, the praising; pevatanamootāzistoz, the praising one good; vohōoevatamanootāzistoz, the praising one glorious; ohātamanootāzistoz, the praising one powerful; mahaatamanootāzistoz, the praising one great; maheonevootāzistoz, the praising one God; navovēmo, I p. him, pay tribute, homage to one; see tribute; navehooto, I sing p. to him (Ger. Einen besingen); nanovēvoēnozo, I sing the p. of one; ninovēvoēto-vaz, I sing thy p.; see sing; zepevatamanootsansz, the one who praises, declares one good. *navéhactō*, *Spiritum victoriam*

praiseworthy, enohōeme vovéhazistovā, it (or one, or.) is

worthy of praise; zepevoeess, the p. ones. *a brave one*

choxe-munho-exgeo-thy fr. drill (as soldiers) see drill

etronue-pevootāz the p. self see boast honor glory

monacēva chess, old word for wit etc.

navéhactō, Spiritum victoriam a victor one

max'etom b aei b aônâtoz, interminable prayer
pozeratanna b oenavomo t' aôgiatoz, p. for gain, reward, pay
vhaunenbessas aua-manistoz, pretence p.

ehozervatanna vhoenat-he p. for pay, reward

vhaunenbessas aua-manistoz, pretence p.

FRANCE

ENGLISH-CHEYENNE DICTIONARY

PREACHER

betasse-totôvavacue-vhoenat, p. with repetition

prance, mohêno ekokaexoz, the horse is prancing; also
mohêno êvoemeo.

prank, hâenovestoz, p.; ehâenov, he is playful, prankish;
nasoêtastoz, p., trick; nanasoêha, he played a p. on
me.

prattle, ehâonova, he prattles, is loquacious; hâonovâ-
toz, the p., talkativeness; zehâonovaz, the prat-
tling one.

pray, nahaôn, I p., plead, worship; nahaôna, I am praying;
zehaônaz, the praying one; nahaônatovo, I p. to him;

nahaônata, I p. to it; nahaônavomotâ, I p. for one; na-
hesshaônatovonotto, I p. to him on one's account; ni-
hesshaônatovazenotto, I p. to thee on his account; eha-
ônatoe, he is prayed unto, also worshipped; zehaôna-
tôsz, the one prayed unto or worshipped; naomomhôn or
naomomhaôn, I p. with tears or wailing; namavhônâ, I am
weary of praying; naôtsevhônâ, I strive in praying;
eoxcohaeêshaônâ, he prays a long time, makes a long
prayer; namomoxz, I p., implore, beseech, worship; pref.
momox- denotes pleading, beseeching, entreating, implor-
ing and governs the sub. cj.; namomoxzenosan, I do p.,
plead, supplicate; namomoxzemo, I p., supplicate him;
navessemomoxz, I p., worship with; navessemomoxzemosan-
emo, I p., supplicate with one; namomoxzemasanavomotâ, I
p., supplicate for one; see plead; momoxzestoz, the
praying, supplicating; momoxzestomohestoz and momoxze-
stomosanistoz, the praying (implying continuance of
action). Nahaôna emeevhapevomortasz, I p. that he may
get well again.

prayer, hâônatoz, p., the praying; ohâehônatoz, long p.
ehaônâtove, it is a p.; momoxzemazistoz, p., the

supplication, beseeching; see pray. ehaônâtove, a
prayer-book, mxistô zeveêshaônâtove; emxistôneheve ze-
veêshaônâtove, it is a p.

prayerful, ehaônaeoneve, he is p.; hâônaeonevestoz, the
being p., prayerfulness; zehaônaeonevessô, the

p. ones. naparhosotomot'san, -txeva

preach, namaheoneész, I p., speak sacredly, godly; namêsta
maheoneészistoz or Maheoneomotom, I explain the
word of God; natotoxesta Maheoneészistoz, I speak
about God's word; nahozeovosetaneva, I p., urge, exhort;
nahozeovoseto, I p., urge him (to make one hope, have
confidence); nahozeovosestomohe and nahozeovosestomo-
san, I p., exhort (continual act); nahozeovosemo, I p.,
concerning him; namaheoneésztovo, I p. to him; emaheo-
neész't'san, he preaches (predicative); emaheoneésztoe,
he is preached unto; naveêvonhosemo maheoneészisto-
vâ, I urge, influence him with the word of God.

preacher, maheoneésztsanehe or zemaheoneésztsansz, the
one who preaches; hozeovosetanevahe or zehoze-

ovosetanevaz, p., exhorter; ehozeovosetanevahe, he is a

preacher; ehozeovosetanevahe, he is a

preacher; ehozeovosetanevahe, he is a

preacher; ehozeovosetanevahe, he is a

preacher; ehozeovosetanevahe, he is a

t' hâônâtoz
imitated, copied
t' o- oenâtoz
p. meeting
rather " in p.
otox oenâtoz
intellig. part.
able praying
ni mes emeev
otox oenâtoz
all of us to
p. intellig.

max'etom
hacihaocuat
long p.

see opposite page
naparhosotom
Maheone
p. the word

as' tomot
Maheone
new, to him
as' tomot
good (yours)

848
haônâtoz
geveêshaônâtoz
zeestomot
zeestomot
zeestomot

inf. - vot - i - vota = will p. for. Voruqin: - saavot - ana - saavot -
power, ^{inherent} ^{without p.} ^{impotent} ^{strength} ^{unwilling} ^{and}
hohātaama - estovhaintz, ^{immanent} ^{potent} p. 16808
hekone -
hohātaama he etova axxauintz, ^{operative} p. ēreppēd
hekone he etova axxauintz
hohātaama he etōstz - an act of p. Kpātos
hekone x aētaistz - strength
hohātaama - hekone x aētaistz - " - potential strength
hohātaama - hekone x aētaistz - preceding, other name, for verb, but intensity, the
latter: used in ref. to God: hekone x aētaistz, impulsion, manifesting, pressure, power
hohātaama - he etova axxauintz, effective, efficient, power
hohātaama - he etova axxauintz, ruling p. Omant
toneōpene - hohātaama he etōstz, prevailing p. irresistible
hohātaama he etōstz, working, active p. perfecting
hohātaama - x aētaistz, p. of overdominating } ēfōvōd
hohātaama - x aētaistz, p. of executing }

nokātamachevitz, he being a p. chokātamichave, he
 is a p. ^{degree}
 powerful. is ^{same of high} ^{valiant} intense is removed by inf. -kā- see
 under "bold", valiant, brave often with inf. am-hōx e....

preach (ἡγοῖ, εὐαγγελίζω) = to proclaim well: na pavho'stoma
san: pavho'stomohetiz, pavho'stomorauistiz; pavho'sto-
Goepi; (ἡγῶ, ἀπαγγέλλω) = report, announce, declare: na to
torova, I am announcing, informing: na toous, na to, I - to
 him; na na hcanhotouva etc. (ἡγῶ, ἀπαγγέλλω, herald,
proclaim, mostly used in the N. T. na to xerā, na to xerō (or.)
na na to xerō, I cry out, proc. herald: na to xerō
Ma hcan to, Pa hcan to. This would not imply any explana-
 tion of it, mere heralding. The best term will be: na to
esta Ma hcan to: see evangelize
Ma hcan enoxer atōhetiz, the fr. exhorting unto salvation
na enoxer auno, I exhort him to be saved (see save

p.; hozeovosestomohe and hozeovosestomosanehe, p., exhorter; see minister; nha zeveševonhosetanevaz maheoneēszistovâ, the one who admonishes by God's Word.

see opposite page
preaching, maheoneēszistoz, the p., also the Word of God; hozeovosetanevâtoz, p., exhorting (as a vocation, rôle); similar in meaning is hozeovsestomohes-toz and hozeovosestomosanistoz, however ref. to protracted doing; hozeovosetazistoz, sermon, exhortation; oxmaheoneēszistovēs, the p. of God's Word; orveševonhostomohes-tovēs Maheoneēszistovâ, the p., urging, influencing with the Word of God; eameveševonhosemevov Maheon heēszistoz, they are under the p. of God's Word; or eameveševonhosemeo Maheoneēszistovâ.

precarious, ehestatamano, it is p. (general aspect); ehestatamahetto, it is p., hazardous, risky; see danger.

precaution, see cautious, careful; nistaōhaetanoxtoz, the considering beforehand; nahoomēnonotohanen, I take p.; hoomētoneztastoz, p.; hōpemazistoz, giving warning.

precautious, can be expressed by inf. -hoomē- = alert, watchful (hoomētto, with caution, watchfulness); nahoomētonezesta, I am p.; nahōpemo, I make him p., precaution him, warn of impending danger; nahoomēnonotohae, I am p., am watchfully ready.

precede, evovoēnetto, it precedes, comes, goes first; evovoeoxz, he precedes, goes first; evovoahetova, he precedes, is before me (stative); navovoeoxzevo, I p. him in going, lit. I go before his going; navovoemesevo, I p. him in eating; navovoehoto, I p., am ahead of him; enistav'netto, it precedes, goes beforehand (ref. to past); zenistaēases-sô, the ones who preceded, who have gone (away) before; nanistaēasevo, I have gone before him; zenāessô nivhanenistaēasetōeneo heamâ, the dead ones have merely gone before us above; zevovoēnetto, that which precedes; navovoeoxzetovo, I p. him, go before him (first); heto nitao etosevovoenhesso, all this will p., be first.

precedence, vovoahestoz, the being first (stative); heto evovoahetto, this has p., is superior; nista zehešenhesso, p., antecedent act or event.

precedent, nistavostanevstov, p., previous custom; nista mǎnhesso, in all p. cases.

preceding, éš zenistav'netto, the day p.; éšiensz zenistav'nettōsz zsaaešhonexovhan, the p. days, before the time had come; ā zenistav'netto, the p. year; also éš zevovoexov'netto, the day p.

precept, tāevavistomohes-toz, tāevavistomevazistoz, measured teaching; tāevavhoema, p., regulation, measure of law.

Neheceoniz, precepts, from nanahceonau, follow

preceptor, aneevahe or zeaneevaz, the p., the one who teaches and trains; zeaneemasz, my p., the one who trains me; see pupil.

precinct, expressed with suff.-om or -oom; otatavoom, the blue p., the firmament; see lodge.

precious, eohāoeme, it (in. and or.) is p., of great worth, price; zehāoemessō hohonaēo, p. stones;

hāoemevhohona, -hohonaēo (or.), p. stone; enitāvōeme, it is p. above all; nanitāvōesta, I count it p. above all; nanitāvōemo zeto hohona, I count this stone most p. This term is not used to express "dear". *namohoxta, 1st p. to me = stone it*

precipice, anōeva; see bluff, cliff.

precipitate, namasōseao, I hurl myself down into; namasōseahasen, I p. (acting); namasōseahāz, I p. it, hurl it into; namasōseahamo, I p., hurl him down into; eevaseo, he is precipitated, falls head down; nievaseomā, we fall head down; eséanao, he is precipitated, falls down into; inf.-nonotov- = rushing headlong, wanting due deliberation, hasty.

precipitation, seanaoxtoz, the falling down into; evaseoxtoz, the falling head down; nonotoves-]

precipitous, eanōevatto, it is p. [toz, p., hastiness.

precise, evovoxponahe, he is p., exact, strict; eoneetan, one is p., particular, punctilious.

precision, oneehastoz, p. (stative), the being particular; oneetanoxtoz, p.; vovoxponastoz, p., strict-]

preclude, see prevent. [ness, exactness.

predatory, zeevhozetaoexzessō, p., the ones (animals) in search of food; mevavovān, p., carnivorous animals. [is good; ehavseva, it is bad.

predicative, is characterized by suff. "-a"; epeva, it]

predict, see prophecy.

prediction, ovanheestoz, p., prophecy, q.v. [chief thing.

predominant, enitāetto, enitāestove, it is p., the main,]

predominate, enanosohātamahe, he predominates, has superior power, strength; enanosenitāetsan, he

predominates, exerts the highest control; eohamexaosa-

netto, it predominates, has more power; ehēpaosanetto

or ehēpaovazistove, it predominates, has the majority;

emānhesso and mānhessonoz (pl.), it predominates, it is

all over so; ehēphāenōheo, they (or.) p. in number;

ehēphāenonoensz, they (in.) p.

preeminence, expressed by inf.-nanos- or -nanot- =above

all; nanotastoz, p., superiority; nanotōemes-

toz, p. in value, worth.

preeminent, enanotahe, he is p., above all; nananotazes-

ta, I deem it p.; nananotatamo (or.); enano-

ta, one is p. in value; nanitāzesta, I deem p., all im-

portant; nanitātamo (or. of preceding); nananotōemo,

I count, value him p.; enanotōeme, it or one is p.

in value.

eoxtavovōēo = he stands p. - eoxtavovōēo = he stands p.

eoxtavovōēo = he stands p. - eoxtavovōēo = he stands p.

eoxtavovōēo = he stands p. - eoxtavovōēo = he stands p.

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eoxtavovōēo = he stands p. - eoxtavovōēo = he stands p.

justice nista-onetanoxtoz, prejudice, pre-
nistaazistoz, p. grudge against, navaestano

PREEN

ENGLISH-CHEYENNE DICTIONARY

preen, ešešenomáz, it (bird) preens itself; ešešenomo, he only den. "to preens one (has not only ref. to birds, but also to become one animals, whenever there is a searching or shaking with, stand by, loose in the fur or hair with the snout); -šeš- = shake loose; našešenoxta, I p. it.

prefer, expressed by inf. -hoham- or -oham- = rather; na-hohamazesta, I p. it, think it more than; naohamazesta heto zehexovaztom hato, I p. this to that, lit. I think more of this than I "degree" the other; naohamemeto zehexovemetazevo, I give him more than I give thee, or, I rather give to him than to thee; nanitázes-ta, I p. it, deem it all important; see preeminent; sometimes inf. -taze- implies preference; etazhešepe-va, it is far better, preferable; etazepevenietamenotto Maheon, he prefers trusting God; vovoz either alone or detached denotes "before, first"; vovoz nahessezesta or navovohessezta, I p. it, I deem it preferably; vovoz nahessetamo or navovohessetamo, I deem him preferable; vovoz etapevazesta, he deems it better.

preferable, evovohessetame, it is preferred, is p. pregnancy, hossēhestoz; pregnant, ehossē, she is p.; ehossētaō, she is p. by one. prejudice, see adverse. premeditate, see purpose. premonition, nanistomatovo, I have p. (concerning him);

nistomatovazistoz, p. foreboding; sentiment, nanxtotoma, ixtotomatō, p.

preoccupation, see prevent; nohétanoxtoz, p., distraction; hestometanoxtoz, p., engrossed by

something; heomstôtanoxtoz or hōmstôtanoxtoz, p. in mind, also apprehension. ehoezesomā, i p., engrossed, absorbed.

preoccupied, ehōmstôtan or ehēmstôtan, he is p., apprehensive; enohétano, he is p., distracted; ho-

vaeva evešenohétanoōz, he becomes p. with something; ehestometan, he is p., hindered in that; sometimes rad.

-momaxom- implies "preoccupied" in the sense of engrossed, absorbed in meditating; nahestometan, I am p.,

prevented in that. navovohoeza, I p. it, take occupation of it

first; nahestomocho, I p. him, make him disturbed, to hold back.

preparation, nistaexanenistoz, p., the preparing; nista-

exanazistoz, p.; nistaexanomosanistoz or nistaexanomohestoz, p., the preparing for, concerning; nistaexanomevazistoz, p. for, concerning one; nistanonoto-

hanenistoz, p., the making ready beforehand; nistanonotohanomosanistoz and nistaexanonotohanomohestoz, p.,

the making ready beforehand for, concerning; in the above nista = beforehand + -exa- = complete, bring to a

finish + nonotoha- = ready. Vovetanenistoz, p., the preparing (by changing, fixing up); vovetanazistoz, p., the

separation, Vovetanenē-is, day of P. (in H. text)

bei'ohetanene-eishanē-vo, their P. day

preparing one (obj.); nistaexáenistoz, p. (in cooking);
mhonovoestonanistoz, p. of food to take along on a
journey, the taking of provisions; vohetanenistoz, p.
(of the bed for sleep); exhōmanistove, p. (of bedding
as in former days, on the ground).

prepare, I p. bring to completion before-
hand, work it out; in this and other terms the
"nista" is now often left out; nanistaexana, I p. it,
bring it to completion; nanistaexano (or.); enista-
exane, it is (also or.) prepared; eexa, it is ripe, fin-
ished, in a state of preparedness, perfect; nanistaexa-
nomosan, I p. for, concerning; naexanomohe, I am a pre-
paring for; nanistaexanomevo, I p. for, concerning one
(or.); nanistaexanomotâ, I p. for one (or., substitut-
ive, in the sense that the material was furnished by
me, as well as the preparing); zenistaexanomonetto,
that which has been prepared, brot to a completion for
me; zenistaexanomotanetto, that which is prepared for
me (substitutive, i.e., when both, acting and material,
are furnished for me); naexanomovo, I p. his (in.); na-
exanamo heeszehe, I p. one's coat; nanistanonotohanen,
I p., make ready; nanistanonotohana, I p., make it ready
beforehand; nanistanonotohano (or. of the preceding):
nanistanonotohanomovo, I p. his (in.); nanistanonotoha-
nomevo, I p., make his (in.) ready for him; nanistanono-
tohanomotâ, I p., make it (not his) for him; nanista-
nonotohanomoxta, I p., make ready for it; nanistanono-
tohanomoto, I p., make ready for him (on his account)
nanistaexanomoheta, I make preparations towards it, for
it; nanistaexanomohetovo (or. of preceding); navoveta-
nen, I p., by changing, fixing (implies "putting things
in order"); navovetana, I p. it; navovetano, I p. one;
navovetanâz, I p. myself, also repent, reform; some claim
that -vovôtanen is better than -vovetanen; navoheta-
nen, I p. the bed (for the night); ešexhōmanistove, the
bedding is prepared; see bed; nasevovetanen, I begin
to p.; eexâen, she prepares a meal; exâenistoz, the pre-
paring of a meal; ešexâenistove, the meal is prepared;
enetâen or enetâen, she prepares the meal that way (as
mentioned); ehōsotâen, she prepares the meal slovenly,
negligently; epevhâen, she prepares good meals, cooks
well; enistaomevhâen, she prepares meals in the old
way; naexâha, I p. it (food, by cooking); ešexâhe, it is
prepared (cooked); nanetâno zehethohaes, I p. the meal
as he likes it; nanistaexâeovo, I p. ~~it~~ ^{for} (as ani-
mals) beforehand, by cooking (no. in. in. naexahom
prepared. enonotohae, he is p. ready; nonotohastoz, the
being p., preparedness; see handy; zenonoto-
hasz, the p. one; enonotohaetan, he wants to be p.; no-
notohaetanistoz, the wanting, desire to be p.; esaano-
notohaetan, it is not p.; nanonotohaovo, I make him

manizta xhō maovo, I m. a 852

{ *navista ex hō mavo, p. a* ⁸⁵² *robed for him*
navista ex anamo pestō mo, p. his couch *na ex a bonist a* } *p. for*
ex hō mavo *na ex a hō mavo* } *by*

~~наехабониста~~
~~наехабониво~~

наехатомово

inf. me = to give implies "present" nameohauam, I pr. me a horn
 nameohau, I pr. the pipe
 totôtoeootovagintô, pr. face to face
 totôtoeoot

to be p.; enonotohaoz, he gets p.
 preponderance, hêphâenôhestoz, p. in numbers; inf. -hêp-
 implies "surpassing"; see predominant.

prescribe, nahoemaovo, I p. him, make a rule, law for one;
 see law; Maheo ninethoemaâen emeheshévostane-
 hevez, God prescribes to us how we should live; heto.
 esêoxz-naeshemxeomên emoxchešemanistov, this medicine
 is prescribed unto, for me, lit. this medicine is writ-
 ten for me how it is drunk. *see face, but*

presence, zehetaêtto, in my p., before me; zehetaêtto, in
 thy p.; zehetaêes, in one's p.; zehetaêez, in
 our p.; zehetaêess, in your p.; zehetaêevoss, in their
 p.; zehetaêez', in one's or their p. (excl. of the 3rd.
 pers.). *see face, but*

present, ehoe, one is p., is here; enhê, he is p., he
 stands; hezezehâ, now, at the p. moment; nahozêhe,
 I give presents (to a sweetheart); nahozêheme, we give
 presents; nahozêheztovo, I give him or her presents;
 hozêhestoz, the giving of presents (to sweetheart);
 nanoaheševe, I make presents (as when the Indians give
 presents at dances and special occasions); noaheševe-
 stoz, the giving of presents; nanoaeshêho, I make a p. to
 one; nanoaoto, I p. one, give him, dedicate him; noaha-
 zistoz and noanistoz, a certain ceremony of dedication
 or presenting observed by the Osages, Pawnees and
 Sioux but not by the Ch. Nanoaorta, I dedicate it,
 handle it with ceremony. An informant said that nano-
 aorta meant: "I handle it with great care, as one *Hoava*
mountain
noavoon
region of
mumphaus
 would in handling eggs". On the whole the term is not
 well known in common language. Noahe, deity of munifi-
 cence or munificence personified; Noa and Noae are
 also pr. names; evisthoe, he is p. with; emehavisthoe, he
 was p. with; namehavisthoema, he was p. with me; zevist-
 hoessô, the ones p. (with); namehavisthoe zistanêeoz, I
 was p. when he died; zexoveva, at the p. time; nînitâ, up
 to the p. [fering of a gift.

presentation, noahešestoz, noaheševestoz, p., formal of-]

presentiment, homaozistoz, p.; see premonition; nanista-
 it; nanistâmaozetova (or. of preceding); see feel).

preservation, tâosenistoz, p., saving; see keep. *make it reach*
 preserve, natâosen, I p., keep intact, save; natâoszhova, I
 p., save my property (Ger. schonen); natâo-
 seexan, I p., save my eyes; see keep.

preside, enitâetsan, he presides, exercises authority;
 enitâesztan (predicative active) and enitâesz,
 he presides, leads (in councils, deliberations); zen-
 tâetsansz, the one who presides.

president, enitâe, he is p., leader, master; zenitâesz, the
 p.; Zevašitaevsz, the P. (of the U. S. A.), an
 adaption to "Washington".

-tôtâe - = presently, just present, but now, just now

as in clamping clenching see p. 2406
inf. - māsem = pressing; namāsemuhoah, I have a b. desire, great desire
natauiervocho, I p. opp. pressing, bring pressure to me, at last, for a while

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natauiervocho, I p. opp. pressing, bring pressure to me, at last, for a while
natauiervocho, I p. opp. pressing, bring pressure to me, at last, for a while

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press, inf. - hoxo- = lateral pressure; nahoxoe, I sit pressed close against; nahoxoetovo, I sit pressing against one (or.); choxoetovazeo, they sit pressed against each other; nahoxoana, I p. it against; nahoxoano (or.); nahoxoaoovo, I make one to be pressed, crowded; choxoaovazeo, they p. against each other; hoxoaoavazistoz, the pressing against each other; hoxoaoasanistoz, the pressing against; nahoxoaoasan, I p. against; nahoxpo(ho)esz, I p. it by tying (as a package); nahoxpo(ho)eto, I press it (or.) by tying; see bind, pack; nahoxpoestana, I p. it into; nahoxpoestananoz hōhenov, I p. them (in.) into a sack; nahoxpoesz mōesz, I p., bale hay; naxaxoana, I p. it down, together, crumple; exaxōez, he presses, crouches flat (against the ground); nakākoaoovo, I p. one flat, thin; see crush; nakākoaoovo, I p. one flat (with the feet); nakākoeszehaoovo, I p. one's head flat, thin; natōca, I p. it under foot; natōeoovo, I p. one under foot; ehōetosaameo, he presses out, strains against the side (as against tent walls); nazeoov, I p. against it (with something pointed, finger, etc.); naonistsena, I p. against it (with the finger, to see what it is); nasoxpeoseov, I p. my finger thru it; naonistseno (or. of preceding); nazevxsenā, I p. it out; see squeeze; nanhoenea maatano, I p. into the gun (to wipe clean); naevhaesōno eszeheh, I p., smoothen the coat; naēstana zeotōo, I p. it into a hole; nasxōpeš zexhāetanēv, I p. thru a crowd (of people); namanoaoz, I p., bunch it together; namanoanō, I p. them (in.) together; nahepeaoovo, I p. one's ribs; ehepeaoahe, he has his ribs pressed, stove in; esoonatto, it is pressed, stove in; nasoonavooha, I p., stove it in (with a blow); nasoeszehehāovo, I make him to have his head pressed, stove, crushed in; see stove in; eazēpasetto, it regains its former position, after being pressed (like a sponge, rubber ball, etc.); rad. -zhess- expresses "pressure" as from a point; ezhešsonēhao, it spurts out, is pressed out (as liquids); zeanozhessoneo, water jet; napōozessesz or namēozessesz, I p., print it, write it by pressing; inf. -masceme- and -māsem- denote "pressing, crowding"; namāscemetan or namāsemetan, I am pressed in mind, it weighs on my mind, I am hard pressed; inf. -nše- = pressing onward; inf. -šev- = pressing forth, hastening; nanševetan, I p. forward (in mind, desire). See crowd. Mreozhessanistoz, print-] pressure, see press, strain.

presumption, yhanēzistoxtoetanoxtoz, forming judgement

nahetaerw
naetaw
nahetaerw
I p. one, crowd
also fig. sense
in sense of enjoy
nahetaerw
nahetaerw

inf. -xax- do
note fr. down
upon, crumpling
trampling
naxaxaen
fr. down (by hand)
naxaxaensta
I crumple it (teeth)
naxaxaensta
I p. it down
to pile it
naxaxoana
I p. it down
by stamping
naxaxoana
I p. it down
by one bearing
down or pulling
inf. -xax- = fr.
down or pulling
naxaxoana
he overcomes me
down
-xoro- fr.
down, see p.
316 top

inf. -xax- do
note fr. down
upon, crumpling
trampling
naxaxaen
fr. down (by hand)
naxaxaensta
I crumple it (teeth)
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I p. it down
by one bearing
down or pulling
inf. -xax- = fr.
down or pulling
naxaxoana
he overcomes me
down
-xoro- fr.
down, see p.
316 top

nax'x aena, I fr. down will p. 854
nax'x aēno
follow all forms as given under rub

nahetaerw and nahetaerwami
I bring fr. upon me, in words, upon
nahetaerw, I go, etc.

PREVAIL

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it cannot p., does not succeed, is of no avail; nasaa-toneōsan, I cannot p., am of no avail, have no power; etoneōseoneve, he is unsuccessful, one prevailed against; toneōseo, the unsuccessful one, one prevailed against; zetoneōseonevsz, the one unsuccessful, prevailed against; zetoneōsansz, the one prevailing; zetoneōsz, the one prevailed upon, who has been made unsuccessful; nivétoneōseoneve onitāz toneōsansz, be not an impotent one, but prevail. Toneōsanistoz, the prevailing; natoneōého, I cause him to p., to have power, to avail, have the means; toneōseonevestoz, the being prevailed upon; nahózoého, I cause him not to p., to not avail, not be able, to fail, be inefficient; nahóetovo, I am powerless against him; see avail, power, powerless; naeēšenoto, I p. upon one (with words), win him over; naeēšenoto, I p. upon one, win over (by advice); naeēšenoxsého, I cause him to p.; ešenoxsheštoz, the cause of prevailing, winning over, persuading; mxheomhēpenono hays, when evil prevails, is preponderant.

prevailing, see predominant. *hold back from*

prevalent, maenhesonoz, p., of common occurrence.

prevent, natōhemanisz, I p., make a hindrance; natohao-vo, I p. one, hold him back; natōhemaného zis-

tosenahoss, I p. him from killing one; see hold back.

Inf. -hestom- expresses "hinder, delay, takes the place before, p.": nahestomano, I p. him; nahestomāz, I p. it;

nahestomātovo, I p. his (in.); nahestomātovo heszeox-zistoz, I p. his coming here; nahestomāsan, I p., act

preventing for....; nahestomevamo, I p., detract one by persuasion, urging, advice, make him delay; nahestomho-

zeohe, my work prevents me, I am prevented, delayed, made to postpone by working; nahestometovo, I p., hinder

him; nahestomóého, I cause him to be prevented, delayed, to postpone; nahestomeoz, I am just prevented; nahe-

stomae, I am prevented (state), delayed, I tarry; nahestometan, I am prevented in that, preoccupied by; nahe-

tomanen, I am otherwise engaged, busy, prevented by occupation; see hinder; inf. -nxp- denotes "preventing

from exit, issuance (from an aperture, door, etc.); see close, stop. *nañenke-heitomeoz, pec. unexpected.*

preventable, esaahestomoeozchan, *preventable.* [avoidable. preventable]

preventer, zehestomosansz, the one who prevents (acting so); zehestomóetasz, the one who causes de-

lay, hindrance; zetōaheztansz, the one who prevents, holds back; zetōhemansz, the one making an hindrance,

preventing.

prevention, tōhemanistoz, the act of holding back; also tōaheztanistoz, the preventing; tōaheztova-

zistoz or tōhaovazistoz, the holding back of one; hes-

tomeozistoz, the becoming prevented; hestometanoxtoz, the being prevented in that, preoccupation; hestomaes-

toz, the state of being prevented, delayed, postponed; hovae zevešenxpaosanetto, something obstructing, preventing; oxtōhemanistovēs, the p. of, when it is prevented; hays eoxtoxetōhemane hoemanistovā mxhota màztaheva, p. of evil by law is ineffective if it is in the heart.

preventive, hovae zevešhestomeozistove, something that prevents; hovae zevešemoenohestove, something p., making immune, q.v.; heto esōoxz eoxcevešetōhemane hāmoxstastoz, this medicine is p., holds back disease.

previous, nista, used alone or combined with noun or verb; nistavetto, previously; nista esaamehanhessohan, it was not so before, previously; nista zeoxcheševostanehevs eneevaheneenohe, he is known by his p. life; zehešsaaešhoeoxzēs namehahāmoxta, I was sick p. to his coming; vovonom, p., anterior, prior, q.v.

prevision, maeto hotōestoz, p.: màzhesta or matšetan zeorchesthotōestovetto maeto, a heart or mind having sight into the future; hotōhestoz màztaheva or matšetanoxzeva, sight in heart or mind, inner sight, foresight.

prey, namónstamanenoz, he is my p., food; namónstamanetova, I am his p.; mevavovàn, beast of p.; hesthoevoxkotam, its p., meat; eevhozetaeoxz, he seeks searches its p.; zeevhozetaeoxzessō, the ones searching after p., ranging for food; nahestamenoz, he is my p., food (of animals); nháeneo, p., booty, catch; nahenháeneone-noz, he is my p.; nivénháeneonetōenov hays, he not the p. of the evil. See catch. *his's expansion, his p. catch (between claws)*

price, zehexovhōeme, its p.; zehexhovōems, his p., that which he is worth; zehexovhōemēs nasaaheneenohe, I know not one's p., value; eohāhōeme or eohāōeme, it has a great p., value; nitonetōesta, what doest thou p. it? Etonetōemé, what p. has it (also or.)? Etonetōemevo, what p. have they (or.)? Etonetōemevosz, in. of preceding. Nohas tonetōemestoz, any p.; evonhōeme, it is beyond p., priceless; evonhōemeo, they (or.) are priceless; eanavhōeme, it is low priced, cheap; ehēphōeme, it is higher priced; nahahōeston, I p. high; nahahōesta, I p. it high; nahahōemo, I p. him high; esōtoexovōemensz, they (in.) have the same p.; eonitavhōemeo, they (or.) have different prices (ref. to obj. sold or bought); eonitavhōestoneo, they (or.) have different prices (ref. to the ones who sell); hovae zeēnanomoxtom, the p. I pay for it, what I lay down for it; makātansz; zeēnanomotonoz, the p., money I p. for (to have or use); etaohāōemez' zeēnanomotaez, it is a great p. that he pays down for us; enohōeme, its or his p. is \$5; esaa-tonetōemehan, it has no p., value. See count, value, worth.

priceless, hovae zevonhōeme, something p.; zeto vostaho-

PRICK

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BRIEF

prick, nahekôn, I p.; nahekôno, I p. one; nahekoha, I p. it;
naanehekôno, I p. into one; naaneekôno, I p. into one. *everema-*

sweep; naoaneōeseš, I get, am pricked; naaneceaovo, I
p. also goad, spur on; naanēškosē, I have a pricking

have my foot pricked, a sore foot; naxaxtax, I p. my ^{stomach} foot; nataxataoseš, I pricked my foot. (by walking on

naheceonàno, I p. one's hand; naheceonaōstòno, I p. one's
hand instantly; eheceonaōešeš, he has his hand prick-

prickle, naheškovoévono. I p. one (or.); naheškovoévoha, I

is prickly; matao eheškonão, the cactae are prickly; mataomenoz, prickly plums (fruit of the prickly pear,

plants, thorns; naheškovôaz, I p. myself; naheškovoého, I inflict prickling on one; naheškovoeš, I am prickl-

Romoxia, they're from
Romax - it's a cactus.

prickly pear, see cactus.

prickly pear, see cactus.

evešemenoxcetan or evešemenōmsōhe, he prides himself
with. Menoxcetanoxtoz, p.; emenoxcetanoxtove, it is p.;

display of p.; momeemàzenàtoz, p., boastfulness; meno-
nastaz, p.; menenenevataàmizistoz, p., vain glory; taome-

nō- =with p.; menonestoz, p., haughtiness; emenonenese-
ve, he does it with p.; menōeozistoz, p.: *menochoetast*

things); emahēonhetaneve, he is a p.; eōstonhetaneve, he is a n., an offering man: vonhätan, vonhätaneo (pl.)

away, purifies"); vonnae, priestess; evonnhätaneve, she is a p.; evonnhäeve, she is a priestess; maxevonnhätan, great offering one; maheono,

tavoētasz, the one who performs ceremonies. The first term was applied to theurgists in former days, now al-

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(so to white jugglers, acrobats and sleight of hand performers; zevonháevsz, the p.; zevonháevessô, the priests; vonháxa, charm, q. v.; maheonhetanistoz, priesthood. *Vehone-maheonhetaniso, chief priests; Zevonháevessô, war-prim*, navaxê, I p., decorate, fix up (oneself); navaxê-no, I p., fix him up, ref. to putting on the different things belonging to Indian readiness for dance, war, etc.; napopevanen, I p., trim; napopevana, I p. it; namanseonan, I p., adorn; napevseonaosan, p., put in nice shape; napevseonaoxz, I p. it; see adorn, fix. Epevseonahe, one is primmed; coneetan, one is p., siffly proper; see trim.

primary, expressed by inf.-vovoe- =in first; see first.
primitive, nistaomēno, of the ancient time.

prince, vehonekašgon, chief's child (male); evehonkaš-
goneve, he is a p., a chief's child; vehonekaš-
gonevestoz, n. of preceding; this term is only used for
younger boys; nha zetosevehonenitáesz, the one who will
become chief, king; nitätan, princely man; nitáe, mas-
ter, lord; nitáetanistoz, princely people, generation;
zenitōemessō, the princes, worthy ones (Ger. die Angese-
henen); vehonenitáevostan, p., princely person; eveho-
nenitáe, he is a p., a leader, chief master; see chief;
vehonenitástoz, p. hood; Zevehonenitáeto haomoxtomox-
tastoz or hekotomavostanehevestoz, the P. of Peace.

principely, enitöeme, one is p.; evehonenitáe, one is a prince, chief ruler; enitáevostaneheve, he lives a p. life; vehonenitáevostan. p. person; etavehonatamano, it is p. in general aspect, appearance; vehonemakät, p. metal, gold; vehonevostanehevestoz, p. life; vehonata-] princess, vehona, same as queen. [mahestoz, princeliness. principal, zenitáesz, the one who is leader; enitáeta mxistonemhäon, he is p. of the school; zevovö- emsz, the p., the first one in worth, honor; zenitöemsz, the p., "honored" one; hovae zenitáetto or zenitöeme, the p. thing; zenanotaes, the p., highest; zenanotö- emsz, the p., highest in honor, worth.

principality, hoe zenitáeto zenitöemsz. *the evil spirits*
principalities, zenitöemessö havsevemátasoomáo, *the*
 leaders or principal ones of the evil
 spirits. *can also be rendered by suff. -boreem; epeboreem, epeboreem, they*
principle, zenitácsz [zenitácszz, the leader in a count-*have one p.*
 cil] zèveševostanehevettonoz, the principles *is or a kō-*
 of my life; zenitáettösz, zèvešeneevaĕttonoz, the *principles*
 principles by which I am led, guided. *principles, the having*

print, napăozesész xmist̃ or namxeozesész, I p.a book, two p. i. uo. a
paper: etosemonepăozesehe, it is going to be a book, one
- printed, or etosemonemxeozehe; zeoxcepăozesész zeox-tahe of
cemxeozesész, printed things, matter: xmist̃ncheva noka me p. see
zezhešemacha eoxhaztovemxeozehe, each page of the
book is printed on both sides; ehestovemxeozehe, it wear, cloth

geovonous-with actors, the first
(prior) p. see rudiments

is printed on both sides; enōsemxeozesehe, it is printed on one side; hovae zemxeozesehe, something printed; mxeozesemanistoz, printing machine; mxeozeshestoz, the printing. [very recent and may not stay. printer, mxeozesehe or mxeozesemanche. This term is] prior, vovonom, used as inf. or detached, also vovonometto

(only detached); zetoseaseoxz nitavovonomhōnamā, p. to his going let us pray! Evovonom'netto, it goes before all, first, is p.; zevovōemsz, the first in worth, honor; zevovonomōemsz, the one who has p. honor. priority, vovoahestoz, state of being first; vovōemes-toz, p. in worth, honor; hovae zevovonometto or zevovonom'netto, a thing having p. *etohemhāone, put into prison*, aenonemhāo, -mhāonoz (pl.), dark house, *etohemhāone, put into prison*, aenonemhāoneve, it is a p.; ehoe aenonemhāon, he is in p.; tōhemhāo, p., guard-house (where one is bound, tied); eēstane aenonemhāon, he is put in p.

prisoner, momō, momōn (pl.); emomōneheve, he is a p., a slave; namomōnaovo, I make him a p.; see em-prison, enslave, slave; nha zehoessō aenonemhāon, the ones who are in p.; enshoe aenonemhāon, he is a p. in prison. *enocceoxz goa p. alone, by self.*

private, zeāēseneotaz, a p. room; rad. -āēš- = p., apart, q. v.; mešononsz, p. parts; emōsetto, in p., secretly; inf. -emōs- = p., secretly; see secret; zeheševetto esa-aemōsettān, there is no privacy in my dealing, doing; emōsetto naoxchaōna, I pray privately, secretly; naoxce-āēšhōna, I pray privately, in privacy, apart; see aside; t'sa oxs nanocceetan, I want to have privacy somewhere, want to be alone at some other place.

privation, hāomenestoz; see misfortune, poverty; hetoomeo, p.; hetoomenestoz, the being in p., deprived; nahetoomoēha, he causes me p.

privilege, hovae zehetānizeomonez, our p., that which is allowed to us; hovae zetataenomonez or zetaenomotānoz, something opened, made accessible to us; Maheo zehēšetataenomotāez haestnovaez'. hovae nitamaseztanon, behold since God gave us many privileges, let us eagerly accept them, lit. since he made open for us so many things.... [privy to this.

privity, vessheneenovhastoz; nāvessheneena, heto, I was] prize, nanitāzesta, I p. it; nanitāvhēsta, I p. it value; nanitāzesta, I p. it; nanitātamo, I p. him; nanitāvhēsta, I p., value him above all; noēveestōz, p. (reward in the doing); novostāzistoz, p., running for p., (not betting). *na ohanichoto, -ota p. one, it*

probable, tāxhose, probably, likely; heahama, probably, sometimes rendered with the hypothetical m. (see Ch. gr.); mo ehāmoxtahē, probably, no doubt he is sick; mo ēšhovanēhe, he is gone likely.

probation, chaztastoz, p., examination; tonestōexoveva

notasano eveestoz nanoeveetā, I obtain for me
 nize-noeveetāz (that promised; enoevee, also enōsevee, *notava-noeveestoz*
 enoezevee, he loses the p. (as Kleinsch. Voluntig) left without p.
 from the ex. of a woman close and ready upon a prize, yet not able to
 nanoezeveetā, he takes the p. actually keeps it, others
 from me taking it from her
 enoezeveetāeo, from each other.

*-uimace-
 privately by self
 enuimacevee
 yes, they do it
 pr. by themselves
 see among*

*see also right
 heto matā
 heristactsemitā
 that is what I know
 that is what I know
 to know it all
 that is what I know
 right. -
 zemo-ono-
 tataenomotā
 all that I know
 to me
 make-ono-
 vevetāetā
 want to speak
 may p.*

enxhestō hes tava, hevez Mahconō, proceeds from God's place
enxhestō hes tave, he p. from, is from out of

procrastinate, ep oheahetau, he is dilatory
enoxzenō toxšenā tova } on foot
they carry it in a procession when riding

PROB ENOXENOR ENGLISH-CHEYENNE DICTIONARY

enōnetō he nimāoneēnā tova, it is he
zevešēhātamsz voston, a time of p. for a person; see
test.

in sense of law suit
"hāndesh" nāt 89 - is
used comb. with to eorān
eōzetō eorājes hāemane
in hām r hāemam tōvō

PROCURE they have process, l. they vex
each other in
[test. law
is carried
in procession
(a. loquus Christi)]

probe, naonistoēho, I p. one; naonistoész, I p. it; see

probity, xanovepavhastoz zehēšeoniseztaetoe, tested
righteousness.

problem, hōvae zemomoanatto; emomoanatto, it is problem-
atic, enigmatic; emomoanavoan, he speaks problem-
atically; momoanavoanistoz, problematic utterance.

proceed, expressed by "e" and "en" =to go on and for-
ward, carry on an action, continue to be; eni-

tav'netto (for enitavēnetto), it is changing (as a
progress); eheznetto, it has its course; eaen'netto, it

has an eternal course; eēn'netto, it has an end, ends
(not the very act of ending, but the process); ehesse-

nēnetto, it proceeds from; naenōztovo, I p. asking him,
ask a series of questions; nahevehōmo, I p. to see him;

the "he" implies "issuance"; nahozeohe, I work; nahet-
hozeohe, I p. with my work (either after interruption

or ref. to the carrying on the work). The ending -en
in verbs ref. to "proceeding".

process, is expressed by suff. -en in verbs, which be-
comes -enistoz for nouns; navōsan, I see (facul-

ty, predicative meaning); navehōsen, I am looking on, am
at it seeing; nanitāetsan, I rule (active predicat-

ive); nanitāetsen, I am in the p. of ruling; navovisto-
mosan, I teach; navovistomosan, I am in the p. of teach-

ing; vovistomosanistoz, the teaching (subjective); vo-
vistomosanistoz, the p. of teaching; hestanenistoz, the

p. of taking; amēnistoz, the p. of walking.
procession, nōvonēnistoz; see line, row; enōvonēnām-

ned, they walk in p.; nōovoneam'nistoz, the
walking in p.; toxšenātoz, p. parade. suff. -onēšena, -a p., line of, file

proclaim, nahōxeva, I p. herald; zehōxevaz, the one who
proclaims; see herald; nahēneotonova, I p., dif-

fuse information, publish; naheosesta, I p., publish it,
tell of it. - see evangelize nahōxevōsta, p. herald it:

proclamation, hōxevātoz, p. by an herald; hēneotonvātoz,
p. diffusing information; heosestomohes-

toz, heosestomosanistoz, p. the telling of it.
proclivity, see fondness, inclination.

procure, expressed by "mōn" which denotes "to furnish
one's self with, select, pick": namōnenoz, I p.

one (or, for me); nimōnetovaz, I p. thee (for myself);
namōnēnenoz, I p. him as my child, adopt him; Maheo ni-

mōnēnetōn, God took us for his children; namōnevaōs-
tonan or namōnōxan, I p. something to defend myself (as

a club, etc.); namōnevomotaaz, I p. for myself; namōnee-
vavomotā, I p. a wife for one; emōneeva, he is provided

with a wife; nahōozeto, I p. for one, make him to have
advantage, profit; zehetāhoozetaez Maheo, all that God

has procured for us; nahooztomevo, I p. it for him; na-

emaiō amēōneēien
they are going up in one (unbroken) file, procession, like a flowing stream of
people

nihooztomotāenon zemhā-nethōotatanotōz
he proc. for us all that we desire best owed upon us.

product in sense of "workings of" see process, workings
 Read explain - verbal form - *bōstamōke* - *bōstomohetoz* = pr. in sense of what
 tion on *infir* one is held for or held as, = confession, religion
 suffix - *mau* procure, provide se *muir* & *namōnszhoan*, p. things; *namōstaman* - food
 p. 1126 & c. *Sp. stock; namōstaman* ENGLISH-CHEYENNE DICTIONARY *PROFIT*
 in sense of *hooztomotā*, I p. for one, unto him; *zehooztomonez*, that acquaintances
 bring, create
 etc.

prod, see poke, prick, punch. *naanecean*
 prodigal, *zenonaseéssz heszeoxsz*, the one who wastes his
 own (possession, property).

prodigality, see wastefulness.

produce, *nahestoešeéssz*, I p., bring it forth; *hoizz ehe-*
stoešeessenoz pavemenoz, the tree produces.

brings forth good fruits; *heto hoee epavhoneosetto*,
 this field produces, yields well; see bring forth, out.

product, *zehestoešehestove*, all that is brot forth (by
 raising, growth); *zetoheāehoneo*, all the p., all

that grows; *zehetāemanehe*, that which is made; *manstō*,
 p. of something constructed, build; *matšetan*, mind; *mat-*
šetanoxtoz, p. of the mind, thot; *hoemanistoz*, the making

a law; *hoemaorx*, the p. of making a law, a regulation,
 profanation, see desecrate. *otohoxtaq* [an ordinance.]

profane *zetoheāe zetohoso*, *zetohox* something p.; *zetohosēsz*,
 profanity, see desecration. [things p.; see desecrate.]

profess, *natāxtanōvemēsta zehēšeonisyomātovo* Jesus, I p.
 my belief in Jesus; *natāxtamēsta zehēšenie-*

tametto, I p. to trust in him; see pretend.

profession, *hozeohestoz*, work; *zehēšetāxtanōvemēsta* *heo-*
nisyomenietamestoz, his p. of faith. *zehetāstomōq* *pr. of religion* *q. 1.*

professor, *vovistomosanehe*; see teacher.

proficiency, *m̄xhastovheneenovhastoz*; *heneenooseoneves-*
toz, the being versed; *hohāotoxovhastoz*,
 great wisdom.

proficient, *ehēheneenooseoneve*, he is p., expert in know-
 lege; *enešeoonahē*, he is p., skillful; *ehāo-*

toxovahe, he is p., is well versed; *em̄xhastovheneenova-*
he, he is p., has ample knowlege.

profile, *eamstaevrešēna*, he is pictured, painted, drawn in
 p.; *eamstae*, he faces p.

profit, see advantage, gain; *nahoozenosēho*, I cause one
 to p.; *hoozenosāzistoz*, cause of p.; *nahonaoveam-*

ha, I p.; *hooztšenistoz*, the p., profitting (process
 of); *hooztšanistoz*, the profitting (predicative); *hooz-*

tseo, p.; *ehooztseoneve*, it is a p., profitable; *nahooz-*
tomotā, I make one p., procure for one; *ehozevōxta*, he

expects, looks for a p.; *ehozevazesta*, he hopes for a
 p.; *hozevōxtomohestoz*, *hozevaztastoz*, the looking for a
 p.; *hova zehēhoenosaizistoz* something by which

prof. advantage, gain is derived.

prof. advantage, gain is derived.

prof. advantage, gain is derived.

prof. advantage, gain is derived.

prof. advantage, gain is derived.

prof. advantage, gain is derived.

forward
see supply
10' gary
profitable, ehoozenov, it is p.; esaahoozenové, he is not p.; esaahoozenovhan, it is not p.; hoozenovátó, profitableness; ehoozevatamano, it is p., looks p., has the appearance of being p.; ehonaoveamhävomao, it is p. ground, a field, source of profit; ehooztšenistove, it is a profit, is p.; ehoozenovatto, it is p. [fligacy].
advantageous, useful
profligate, emashavoéta, he is p.; mashavoétastoz, pro-
not expedient
profound, eohäoetam, it is p., very deep (of bodies of water); eohäoetō, it is p., deep (of chasms, fissures, etc.); see deep. Inf.-hā- and -ohā- denote "much, very much" and are also used in the sense of p., great degree, extent; emomoanatto, it is p., deep in meaning, hard to understand; momoanavoanistoz, p. utterance.

profuse, expressed by inf.-mxastov- and -etam- =plentifully, abundantly, richly; see abundant, plenteous.
profusion, see abundance, plenty.

he advances
prop. grade
similar to
active
neceōvātō
progress, inf.-am- =to keep on, forward; eamèn maeto, he walks forward; epevaomohe, does he p., come on well? Zehetāomōs voston, how a person progresses; ehonāo, they p., make headway, are industrious; zsaavehonahešō, the unindustrious, unprogressive ones; pevao-mohestoz, good p.; etonetāomohe, how does he p., prosper? Ehavsevaomohestove, there is bad p.; esaa-am'nistovhan maeto, there is no p. *sup. - am'no denotes he p. in a state.*

progressive, evehona, he is p., goes ahead; eševetan, he is p., diligent; esaāševetanohe, he is not p., not diligent; esaavehonahe, he is not p., industrious; vehonastoz, progressiveness; ševetanoxtoz, progressiveness, diligence; esaavehonaheštové, he has no progressiveness; see industrious. *-mxāšē- pro. by degrees, occurring regularly, upward*

prohibit, see forbid; inf.-vé- is used in prohibiting; nivēmese, do not eat! Nivēšztovovo, do not speak to him! Evēaseorx, he must not leave (not often used in the 3rd. pers.); nivēneoxzheme naxhetō, I forbade them to go, lit. do not go I told them.

prohibition, see forbid.

project, hohona ehaoeta, the rock (or.) or hill projects (as a hill projecting from a chain or ending abruptly); zexhoetaz hohona, where the rock projects; zehoaetassō, the projecting ones, also the name for the "Red hills" in Oklahoma (about 12 miles north and west of Geary); enahaeta hohona, the stone (or.) projects, as from a building; zenahaetassō hohonaēo, the projecting stones; enahao, it projects; enahomaoeha, it is a projecting land (peninsula); zēsenahomao, point (nose) of land; hohona zēpaponōs, extending, projecting rock, ledge (flat on top); zehoxtoneneš hohona, projecting rock. See plan.

projection, hoetaatoz, the projecting upward; nahaeta-toz, p., horizontal; see project.

na ičhetavōhe I have, raise children to onētho zehexhet hōšnoxziton
my progeny; nah zaxhet hōšnoxziton 863
etōzē, our progenitors

~~Vistomoso~~, that which is promised. *see one who is*

exceeds, stand p. - first: zevovēōehōemz: exstāvovēō
enanotake, p. supreme
enakep, he stands out, i. pr. also exstāvovēō

PROLIFIC

ENGLISH-CHEYENNE DICTIONARY

PROMOTER

prolific, *see abundant, many, plenty.*

prolong, nahēphaestana, I p. it, make it longer; nahēphāe-xovana, I make it longer (in time); nahēphāexo-veēs, I p., by talking; etoseēs, he is lengthy in his talk, speech. None of these terms is the exact rendering for "prolong"; inf. -nšeam- = keeping, continuing, prolonging (from before); -nšeametose- = keeping on in length; enšeametoseēs, he keeps on prolonging his talk; nahoēnoe, I p., lengthen (add to the length), in mending; *see patch.*

prominence, zepaomao, on a hill; zēpaomao tass ninhōme, you stand in p. as if on a hill; tāxta, prominently, in full sight, openly.

prominent, tāxta ehoe, he stands p., in full sight; tāxta ehota, it stands p., sets prominently, in full

sight; *see stand, talk, hiamata emanatavhōta, it hangs, p. prominently,*
amanatavhōta, emanates
promiscuous, anohatto, promiscuously, mixed up; *see mix.*

promise, navistomosan, I am promising; navistomevo, I p. to one; navého, I p. one, I call, designate him

the one who is to be given or promised is called out); naveesz, I p. it; evehe, it (or. and in.) has been

promised; makātansz eveeszenoz, he has promised money; vehoehotoa évého, he promised a beef; vehoehotoa zevehesz (zevehessō, pl.), the promised beef; makātansz zevehēs, the promised money (pl.); nahozeovōstomosan, I

p. make hope; chozeovōstomohetto, it promises, makes hope, expectation; *see hope; vistomosanistoz, the prom-*

ising; vistomoheštaz, p.; vistomevazistoz, the promis-

ing to one; zevistomosansz; the one promising; zevistomōsz, the one promised unto, also the one making p.;

navistomōhan, I p. solemnly, with an oath; vistomōhanis-

toz, solemn p., oath; zetoheševistomonez, all that is promised unto us; navistomōhaovo, I make him p.

promontory, zenahomao, a projecting point of land; zēse-nahomao, point of land. *(see project)*

promote, navovōnhestatovo, I p. one's condition; naamhoo-maovo, I p. one, make him to be ahead; amhoomaosa-

nistoz, the promoting; nahez'nesés, I cause to move forward, influenc it, foster it; nahez'nesého, I p., in-

fluence, incite him; nahezného, I p. him, cause him to go forward, develop; namanevamo, I p., encourage him, also

said of a plant made to grow by watering and caring for it in a special manner; *see prompt; namanestaome-*

nesého, I p. his welfare; namanetanotovo, I p. him, his welfare; emanetanotto, it promotes, increases the wel-

fare. *name'ave-manbetanotovo (make one to prosper)*
promoter, zevovōnhestatovsanz, the one who promotes, im-

proves the condition of....; zeamhoomaosanz, the one who promotes, makes go ahead, develop, advance;

zeneševsz, the p. doer of it; zemanetanotsanz, the p. in welfare, prosperity, increase; zehezneshesz, the one

enistavehe
promised before
zeveheseonoz
that which
is pr. object
of pr.
see p. 860
bottom in case
of pr. in case
zehetavhōta-
ves, all that
had been
promised.

name'ave-
manhooma-
betanotovo
promote his
increase
welfare
prosperity

While prostitution was not countenanced among the Aztecs.
There were vile passions at play - not divulged - recalling
sapphism, pederasty and all kinds of libidinousness that
was not of recent but ancient origin. That long ago
(Sunday April 20 - 1930) in the night preceding Easter
an educated Indian and good (!) Catholic, while
partaking in the Peyote worship prayed that these
old Indian ways be restituted to them!

keemanevoehazitz, acts of sapphism, anti-physi-
cal love among women.

ketane(10)kemaneraehazitz, male prom. male with
male. When Indians are asked the meaning of abom-
inable they will "not know" or apply it only to
hermaphrodites.

taomeharaehazitz, masturbation (pr. alacrity, in vining to do)
onanism:

enononovetovazec taomenaraehazitzovā, they act
promiscuously to each other in fornication (either men with
women or men with men or women with men with women
nakanoeitz or naknāeitz, the giving of one's wife to other men
(usually on punishment)

proof, eto'-ortā-voseoneve, iki a p. (seen): ^{which makes proof = escape} zehaestxnova-onitave-tōortā-voseoneve.
in manifold pr. evidences.

protected (sheltered) - suf - hōmoe - hōmoeomextastiz, fed. 7 p.

stoz, the propagating of news.

propel, naasetaa, I p., drive it (before me); naamōhesz, I p. the boat; see boat, drive.

proper, inf. -ono- = correct, proper, decent, even, also in the sense of moral rectitude; nasaaonoaztō, I do not deem it p., correct; naonoana, I correct, rectify it; eono-aena, it belongs properly to him; "p." in the sense of belonging naturally or essentially to a person is expressed by ending -oxz in some nouns; naze-oxz, that which is p. to me, belongs to me; naaenovoxzz, my property (or.), the one belonging to me; nahesthoe-maoxzz, my law (essentially applying to me); nanotomono-oxzz, my first born. Tāma is used to express p., own, particular; tāma hemakātaemoz, one's p., own money.

property, mazheoxz, the p.; nazheoxz, my p.; heszheoxz, one's p. (is not used in the pl. pers.); nazhovan, our p., belonging; nazhovanoz, our things; heszhovevo, their p., belongings; heszhovevoz, their things; nazhotoz, my things; heszhotoz, one's things; zeaenom, my p., that which I own; naaenovoxzz, my p., subject (or.); naaenovoxzetto (pl. of preceding); naaeneo, -aeneon (pl. or.), -aeneonoz (pl. in.), my p., possession; see own, possession; naheszheoxz, I have it for p.; niheszheoxzenon, we have it for p.; naheaenovozenoz, I have him for p.; niheaenovoxzetōen, he has us for p.; naheaenovoxzetova, I am his p.; aenovoxzevestoz, the being a p.; aeneo, p., the one (or. and in.) owned; naheaeneon, I have it as my p.; naheaeneononoz, he is my p.; zeheaeneonezē, the ones (or.) our p.; zeheaeneonetēzē, the ones (or.) who have us as their p.; zeheaeneonetōsz, the one whose p. I am; naheaeneonenon, it (or he) is our p.; niheaeneonenoneo, we have them (or.) as p.; niheaeneonenonsz, we have them (in.) as p.; niheaeneonetōen, we are his p.; niheaeneonetōeneo, we are their p.; eaeneoneve, it is a p., a belonging; naheaeneonetan, I want to have p.; also naheaenovoxzevetan; naaeneoneve or naaenovoxzeve, I am a p.; naheshova, I have p., things; naheshovenoz, it is my p. (as a coat, stone, etc.); naheshovaovo, I make him to have p., bestow upon one; nataheszhovaovonoz namakātaemoz, I will make him the possessor of my money. "P." in the sense of "quality, characteristic, peculiarity" is expressed by suff. -eoneve (in verbs) and -eonevestoz (in nouns); nizeheonevestoz, the p., characteristic of telling lies.

prophecy, ovanhestoz, p., prediction; eovanhestove, it is a p.; naovanhestovazesta, I deem it a p.; hetomōhestoz, p. (in symbols, types); ovanhečszistoz, p., word of p. *see evaaxz before hand*

prophecy, eovanhečsz, he prophesies, speaks a prediction; eovanhevo, he prophesies, makes a p.; nahetomō-

*Historians have also applied to Gipsies, soothsayers. St. Nicholas
 Extawótahauhe or Extawótahauhetan, should rather
 be used, or Mahem Extawótahauhe, the gypsy prophet.*

PROPHET

ENGLISH-CHEYENNE DICTIONARY

PROPORTION

Actame ovanheēszerhän, name of the false prophet in Revelation
 sen, nahetomōsan, I p. (in symbols, types); zeovanheēszz, the one who prophesies; zeovanheēszzō, the ones who p.; naovanheēsztovo, I p. to one; zeto hetan niovanheēsztōen, this man prophesies to us.
 prophet, ovanhé, ovanhéō (pl.); eovanhéve, one is a p.; ovanhetan or ovanhétan, a man p., magician; hetomōtxevahe, p. (when symbolizing, representing in his own person); hetomōsene, p., one being symbol; nahetomōseneham, my p.; Mozeoeve (Sweetroot) is the name of the Ch. prophet or religious teacher; see under arrow. His former name was Nizhevos (Eaglenest). He appears on the scene as a young boy with supernatural power, kills a chief over a disputed buffalo hide, and being pursued by the warriors of his people disappears for four years. These he spends in the interior of a great mountain where instructions are given to him by the Great Spirit (Maxemaheo). From there he comes back to his people, delivers them from starvation and organizes the tribe on a new basis, crystalizing his teachings in the ceremonial arrows. He predicted the decay of the tribe, but gave his people to understand that after a certain cycle of years (400) he would reappear to them. An old informant (Lefthand-bull) told writer that Mozeoeve had centered his teaching on the arrows and nothing else, had advised his people not to entangle themselves with other ceremonials, to reject witchcraft and wicked things and keep the arrows as a symbol only, not to worship them. According to this informant much was subsequently added to the religious ceremonies which the Prophet had not said nor taught. — For "p." in the Christian sense the term "nista-maheoneēszhétan, -hetaneo (pl.)" should be preferred to the name "ovanhetan or ovanhétan", since the latter implies more or less "magician or super-] propitiate, see atone. [natural man".

propitiation, see atonement. *navōtchevavomōtā, sp. appears for them*
 propitious, ešivatametān, he is p.; našivatametānotovo, I am p., gracious to one; zexoveva etašivatamano, now is the p., favorable time.

proportion, expressed by zehexov- (often used in connection with inf. -nexov- = in that degree, p.); zehexovhemakātaemetto nanexovhoxtova, I buy in the p. of my money; inf. -tāeva- (or -totāeva-) = by measure; natāevavovistomevo zehexovenoxtovetānos, I p. my teaching him to his ability of understanding; zehexovemetas natāevameto, I give to him in the measure, p. of his giving to me; see divide, portion (in the sense of "separating methodically into portions"); zeto mohēnoham zehetoexovepavavoss nanetoexovōēmō, in p. of the quality of these horses (each of them), I value each one of them, or, in p. of their quality I ap-

*etan zēvīēēs
 Mahemōmōto-
 neva: a man
 speaking by God's
 spirit. Mahem-
 omōmōto-
 ēzēvīēēs.
 naovanhēam
 my pr.
 naovanhēam
 am, my pr.
 magician*

*ovāhe-ēpē-vīvīmātōz - pr.
 conjuring
 of demon
 spirit*

*betanānomaxta vōvēhevātōz kevētōvēr, he p. for them
 ēēnānā
 ēmēatōvāz vōvēhevātōvā kevētōvēr, "gave self in for. for them
 ēvānā vōvēhevavomōtchevātōz*

PROTECTION

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natahōm hōet atōe vae

see also supply; hesthozechestoz, each man's work should be proved, examined thoruly; naonisetana, I p., test it; naonistoe ho, I p., test him; see test: -ōxtā = evident, dear.

for my clothing, naonovotemutan, makātame, he is well prov. with money, cha even, he is well

money, cha makātame, he is a good provider, also: coetāmōetane, ill (food) provided; namono-oasenxvistan (-naps)

also, cha coetāmone, he provides; namono-oasenxvistan (-naps) p. gather up food, namonxhomoa-

endustamato, he provide. his food; endustamaoaxevake, food provider

osemo, I make him p.hearted (by talking to him); name-

noxcetanonavocho, I treat him with p.heartedness; eme-

noxkoan, he speaks proudly; menoxkoanistoz, p.utter-

ance; etamenorxepevatamaz, he is p., self conceited;

menoxcepevatamazistoz, the being p., of one's self, self

conceitedness; emenoōmshe, he is p., vain, displays

pride.

prove, rad.-ō- placed after the personal pronoun de-

notes p.in the sense of "pondering, considering";

eōexane, it is proved; soss hetan emetōtaom-ōexane

hesthozechestoz, each man's work should be proved, ex-

aminated thoruly; naonisetana, I p., test it; naonistoe

ho, I p., test him; see test: -ōxtā = evident, dear.

proverb, momoanavonistoz, hard, difficult, deep saying,

utterance; neenovoanistoz, p.; eneenovoan, he

speaks in proverbs; zeneenovoansz, zemomoanavonanz, the

one speaking proverbs; see problematic.

provide, similar to procure, q.v.; naamēnevhozeto, I p.,

procure for one, while proceeding; namōnevoēs-

tonan, I p. food for the way, to take along; rad.-mōn- =

the Fr.expression "se munir de....", or in the sense

of "furnish, procure, collect for"; nahovstaman, I p.,

store up food; nameoō, I p., supply him with food;

naoneno, I p. supply him with clothes; navōhešemo and

nameahešemo, I p. (and protect) ome, this is an old

term not understood by all; nameahešename, we are pro-

vided; nanovoeoxz, I have provisions with me; nahōv-

tsan and nanistahōvtzan, I p., store up; nahovxtomevo, I

p.it for one, lay up for him; nahovxthoz, I p.for my-

self; see store up; nahoz ehemoxensz or emoxozevensz,

the arrows are provided with darts; eheszeena, he is

provided (has on) with a coat; chetoxcaena, he is pro-

vided with a hat; enemakātame, he is provided with

money; this ending in "a" has an adjective meaning

as, he is "coated, hatted, moneyed".

Namōnevomotā, I p.

procure for one; see supply.

provided, expressed by "oha" usually preceding a verbal

form with pref.mā- (before consonants) and mx-

before vowels and "h"); natancoxz oha veoxzemetto, I

will go p.thou goest with me; natosemeo-oexova oha

māpevatamano, I am going to mow in the morning p., on

condition that it be nice weather; oha mxhoeoxzn ze-

mez hovae, p.he comes he shall be given something.

providence, noahe, the providing deity; noavoom, the

realm of p., Nature; see present; this rad.

-noa- implies care, control, guidance.

provident, ehovstamaneoneve, one is p.(for food); esao-

nokotahe, he is improvident; eoocenistahovsta-

man, he is p., provides beforehand; epavēmoneoneve, he

is p.: nha zepavenistahovstamanz, the one who pro-

vides well beforehand (ref.to food provisions).

naneom, my fosterer. Smāto, tutor: see parent

naheneomenotto, they are my fosterers, parents, those who

bring me up, providing my nutrition

nahooi'ogho, I gather them up (a birds) for provision.

namone-novestanaovo. I make p. of food for me, ^{journey} way.

ENGLISH-CHEYENNE DICTIONARY

PRUNE

PROVIDER

province see p. 880a

provider, nha zemónsz, the one who provides; nha zepave-mónévomotáss hevostanemo, the one who provides well for his family, people; see supply.

provision, mónévoestonanistoz, the taking of p. on the road, way; hāesenistoz, ample food p.; see store up.

provocation, tohosemazistoz, p. (by words); tohoseohazistoz, p. by laughing; tohosenonostatoz, p. (by protesting, replying); āsazistoz, p. to anger; hokotao-

vetanohāzistoz, p. to displeasure, rancor; omoshāzistoz, p. by taunting; omosetanoxtoz, p., vexation, annoyance.

provocative, etohosetanevanov, it is p.; etohosetomohetto, it is p. (words).

provoke, natohosemo, I p. him (by talk); natohosetaneva, one who provokes, irritates, is a medium of provocation; natohoseēsztovo, I p. him, in speaking to him; natohosetano, I prompt him to feel provoked; natohose-

ohaz, I laugh provokingly; natohoseohazetovo, I p. him by laughing at him; naāśého, I p. one to anger, wrath; naāstahaovo, I p. him to be angry, p. his heart; see

anger; nahokotaovetanooz, I am provoked, irritated; nahokotaovetanoho, I prompt to feel irritated; nahesse-

taovetanotovo, I am provoked on his account; naomose-tan, I feel vexed, provoked; naomosetanotovo, I feel

provoked against him; natohosenōsta, I reply provok-

ingly; natohosenonōsta, I reply, protest provokingly; natohosenonōstovo, I p. him in replying; etohosenonōs-

tao, they reply provokingly. "P." in the sense of "in-

cite, urge, stimulate" is expressed by the persuasive suff. -vamo (or.) -vata (in.); namanevamo, I p., stimu-

late it (or. of plants) to grow; nitamehosanevamāzhemā nonameto, let us p. each other to love; nitapevevamon,

let us p., urge him to kindness; when "p." implies "cause, occasion" inf. -vešhesse- is used; oxvōmész ev-

ešhesseohazistove, the sight of him provokes a laugh.

prowess, hēstahātoz, p., courage. [in search of prey.

prowl, eevhozetaoiz, he (animal) roams about prowling.]

proxy, nahenēhovetova, he is my p.; nahetomoetovo, I am p. for one, represent him (effygy, symbol); see]

prudence, see care, caution. ēstānōchān [represent.

prudent, naāhan, I am p.; eāhan, one is p.; zeāhansz, the p. one; zeāhanessō (pl.); see careful, cautious.

prudently, aninōs, with prudence, p.

prune, naoe-estaenāno hoxzz, I p. the tree, cut off the branches (by striking or chopping; nahoxees-

taenāno hoxzetto, I p. the tree, clean by chopping off branches at the end; both of preceding terms change their ending -āno for -aso, when the pruning is done by simple cutting; naēestaenaxova, I p., cut branches at their ends; niēestaenaxovamā, we p.; naēstaenaso (hoxzetto), I p. him (tree is or.); ēestaenaxovātoz, the pruning; "ē" ref to "end" + estae = branches + -nāno,

infix-tāse- 871 denote prudence, having, care husbandry, see spare

catopaci, has been pruned

naato naatoepoxa, I p. it (branches must be pruned for actual p.) this refers to cutting off what is too much, unfit, trimming off naatae-

ENGLISH-CHEYENNE DICTIONARY

naatoepoxa, I p. trim the tree: naatoepoxaenz bestaenz, p. the branches, -naso, -naxova = to cut one (or.) with stroke, with knife, be cutting; zeto hoxzz eš-éestaenax, this tree is pruned; nahoxestaenaso, I p., lop off its branches; naseetostovtaenaso, I p., trim its branches even; napo-estaenana hesta, I p. the branch (by hand); napoestaenaxa hesta, I p., lop off a branch (with knife); napo-estaenaha hesta, I p., lop off the branch (by blow); napoestaenaxomovonoz hesztaenamoz, I lop off its branches (with knife); napoestaenaxomovonoz (by hand); napoestaenahomovonoz (with blow). Moxtamaxem-
noz, prunes; see plum. song

pry, nanepōo, nahēkō; see look, detect, notice.

psalm, nemeoxz, nemeoxtoz (pl.), p., song; nemeoxzeva, with a song, p.; naaseāzenon nemeoxz, we start a p.,

pseudo-, expressed by inf.-aestom-; see false. [song. pshaw, nihē-ee, tārtaxenahē-vōme r mbaē-vōsaustōvā

public, see people, open; natāxtanōvana, I make it p.; nahōreva, I make p.; nahōxevoxta, I make it p., by

heralding; see cry, herald; namónhōesta, I make the news p., spread tidings abroad; naamhōesta, I make it p.

publication, hōxevātoz; hōtahanemxistō zevešēhōxevāto- see inf. p. 704 a, the p. in newspapers; zehešhōxevome, its p. (by mouth); mxistōneheva zehešeamhōstomohestove or

zehešeamhoseme, its p. in the book.

publish, naamhōstomoe, I p., tell the news; naamhōstomo-
san, I p., proclaim, am a publisher, one who makes

public; see proclaim, public; namomeheesta, I p., tell of it; amhōstomohestoz, the publishing; amhōstomosani-
stoz, publication; xsaa-amhossemehanehēsz, it ought

not have been published, told of; emehōxevātove, it may, should be published, heralded.

pucker, naokksezenaoz, I p. the mouth; enskotēš, it looks puckered, ribbed (speaking of dry goods); ensko-
tononetto, it is puckered, ribbed, wrinkled in lines; enskotonoē, it is woven, braided in puckers, wrinkles; enskāēš, it is puckered (like corduroy); see rib,

puddle, nemevonan, see pool. [wrinkle. (fruit)

Pueblo, Pōvono (adapted), the Pueblos; Pōvonan, the P. people; also Hotamohetaneo and Hotamocehetaneo

(bunch-hair-men); Hotamoheeo, P. women. See time, time; puerile, tass kašgon, childish. emamoxešeneō, i p. up

puff, nahepō, I p., smoke; enxhōtoatovā, the smoke comes out in puffs; examaestovome, he is puffed, blown

up (from fat); emomenxkoetan, he is puffed up, haughty; eahanomoton, he puffs, breathes hard

pull, napōena, I p. it; naoaēšpoena, I p. it apart, asunder; napōsehana, I p. it off, p. off its head (as heads of

cereals, flowers); napōēsena, napooēsena, I p. it (its end, as buds, leaves, points, etc.) off; see pluck. Napo-
poovesēsan, I p. out hair; napopoovesēto, I p. out one's

hair; napoosemana, I p. it off (as plants, next to the

hair; napoosemana, I p. it off (as plants, next to the

hair; napoosemana, I p. it off (as plants, next to the

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hair; napoosemana, I p. it off (as plants, next to the

hair; napoosemana, I p. it off (as plants, next to the

pulpit, ~~east~~ rhonoeitōneheva geoxce-anhō-tax-e-ēzistove.
 coxce-anhō-tax-e-ēz he speak from a p.
 naeaneesooho, I p. down (or.) from by sudden jerk, loose, pull loose naeharhesheto, I p. on back
 naeieexaohs nahestometo, I pull him ^{undering}
 naoxeto, I p. one to pieces ^{see "back"} nahestometanoto, I p. back ^{impudently}
 root); naonoena, I p. it out (as thorns); see draw; na-
 onōena, I p. it out of water; nameovōena, I p. it up to
 the surface (of liquid); naheam-oneana, naheneoena, I
 p. it up (by means of rope); namevō-oneana, I p. it up
 to the surface (of liquids) by means of ropes; naon-
 enxana, I p. it to pieces, apart; navoeno, I p. it (or.,
 drygoods) apart, tear; naoxevoheno, I tear it (or., dry-
 goods) in two, by pulling; naamoena, I p. it apart,
 tearing (as paper); napooeno, I p. tear off a piece
 (or.); naamseoena, I p., tear it apart thru the middle;
 naamseoeno (or.); nasōkomoena, I p., tear it in strips;
 nasōkomoeno (or.); see tear. Nanitana, I p. it out, ex-
 tract (as a tooth, drawer, etc.); nanitanomovo hevēs, I
 p. one's tooth; nanitsea, I p. it out, something embed-
 ded; nanitsenana, I p. it out (from where it was fix-
 ed), uproot it; nanitsemaoz, I p. it out of the ground;
 see uproot; ehōoz, it pulls out (by self, from place);
 namohenoenovo (?), I p. a handful of one's hair; naan-
 hōsona, I p. it down (as a bolt); nahesseezan, I p. draw
 (see drag); nahesseeto, I p. one; nahesseesēz, I p. it;
 nahesseeto amoeneo, I p. the wagon (or.); nahesseehe,
 I strain in pulling; enonameto-hesseeheo, they (as
 horses) p. not even; esētostohesseeheo, they p. even.
 together, at the same time; naocemeāzenāno, I p. out
 one's beard (with instr.), shave him; naocemeāzena-
 hesz, I p. my beard (shave); naocemeāzenanāz, I p. out my
 beard (by hand); naoceveenoseno, I p. out one's eye-
 brows (with tweezers); naoceveenoseno, I p. the eye-
 brows (by hand); naoceveenoseno, I p. the eyebrows; naavō-
 no havenoz, I p. down my tent; see tent.
 puller, nitaneheo, p., extractor.
 pulsate, ekokoeš, it pulsates: eohākokoeš, it pulsates
 fast; emomōstaha, the heart pulsates; emomōsta-
 hax or emomoxtax, his pulse beats, flutters; enševemo-
 mxtahax, his heart beats fast. [p. of heart,
 pulsation, momōstahātoz, momōstahaxestoz, momoxtaxestoz,]
 pulse, kokoea, mazemaem; see pulsate.
 pulverize, napēnen, I p., grind, crush, q.v. [p.
 puma, nanoseham, the leaper, pouncer; nanosehames, young]
 pump, nazetahasen, I p.; this word ref. to the action of ^{hovee}
 the arms and is also used for the ringing of ^{zavie-}
 a bell (by pulling the rope), hence the object thus ^{proce-}
 handled must be named: nazetahāz votaen, I "p. the ^{something}
 well"; nazetahāz axxev, I p., pull the bell; zetahasen-
 istoz, the pumping; zetahaseo, the p.; zetahaseneo, the
 pumper; votaen ezetahame, it is pumped; ehōvaha, it
 pumps (by wind); hōvahaseo, p., driven by wind or en-]
 pumpkin, hooemhān or hooeo. [gine; nahōvahāz, I p. it out.
 punch, naotēxova, I p. a hole thru; nahekōno, I p., prick
 it (or.); nahekoha, I p. it; naanceceōstōno, I p.
 it (or.); naanceceōstoha, I p. it; see pierce; naotēeō-

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 it (or.); naanceceōstoha, I p. it; see pierce; naotēeō-

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 When instr. nanitsahāz, I jerk it out (by hands,
 usually something rooted, plant
 nanitahoz, I pull it off (extract) by hand

400000 metr o'pmanish

see inf. under
-xōx- draw, pu
ex(xenactō
he acts b.
sharp, avoid pu

etoherezo
by having to
etoherezo
work of prison
max coestoma
new name
horse or punish-
ment as in

encomaxha
he p. one
encomaxha
he p. triune
narmomax
no d p. one
encomaxe
one, he i
70. pu

obj. 11
pury
ekavazheta
chav. he ip.
sio emu-
tozheta he
ip. moribund
D
D
m

maxeiseone-retoung, vend 874

maxwell's theorem, he is in a cond. of

Emaxeo: corner stavitz

[illegible]

naneheovao, I p. follow after past
naneovachetovo, I p. follow after time
nana-dicovachetovo, I p. follow
naneovache, I p. follow, continuing
naneovachetovo, I p. follow, continuing

PURPOSELY

ENGLISH-CHEYENNE DICTIONARY

PUT

act itself; nahesevaena, I take it (just the act of seizing, taking hold of the object, without further purpose or intention); namezevaeno, I give him (ref. only to the action, as, I hand it over to him); napeo-to, I dislike, hate him; napeoxevaeno, I act disliking him, without special intention or purpose.

purposely, t'sē; see purpose; also inf. -hetose- = on purpose, with fondness for.

purse, eoksezenaoz, he purses his lips. Vēhošesk, p.; makätaevēhoseo, money bag, p.; kaemestoz, p., small bag, also satchel. [see chase.]

pursue, nanehotaneva, I p.; nanehoto, I p., trail him;]

pursuer, neheoxzetsan, p., trailer; see trail.

pursuit, neheomohestoz, chase, p. *notoxevēhachetov, readiness for p. hunt*

pus, maz; emazeve, it is p.

push, naēshonen, I p.; naēshona, I p. it; naēshono (or.);

naaseozeto, I p. him away; naēsoész, I p. it into (as a needle); naanōsona, I p. it down (as when pressing on top of a door bolt, to p. it down); nahosshonen, I p. back, out from. See drive; naēstacha, I p. him in; naa-setacho, I p., thrust him out, away; naetāovo, I p., press, crowd him; nanēovaosan and nanēokaosan, I crowd, take more room by pushing, pressing; nazeōnōn, I p. forward (with elbows, as in a crowd); nazeōnōno, I p., elbow one aside (wanting to get ahead); naheszeōnohe, I am elbowed, pushed, brushed away, aside; this term (-es-zeōn-) is also used fig.; suff. -meohe in some verbs

implies "pushing, pressing onward with steady effort, strain"; "p." in the colloquial sense is expressed by -naka- and -ōtse-; enākae, one has p., energy; eōt-setan, he strives, pushes on, endeavoring. Natōhaovo, I p. one back, oppose him; also natōhaeztovo.

pusillanimous, ehēpae, he is p.; hēphastoz, pusillanimity.

put, naēstana, I p. it in; naēstano (or.); naetoena, I p. in (as in a sack, barrel, box, bin, etc.);

naetoenoxz and naēstoenoxz, I p. it in; also naetoea, I p. it in; naēstoneoto (or.); naetocomevāz, I p. it in for me, store up in; hoevoxkōz zepeene naetoea hestazeva, I p. ground meat into the intestine; naetoēno hē-enov, I p. in.. fill the sack; naetoemo hesthēenov, I fill one's sack; nasēchetovo, I p. him down into; nasēhāen, I p. things (to cook) on the fire; naestovhāen, I p. meat (in a vessel) to boil; naestovotana, I p., set it in a box, receptacle; naooxne, I am p. out (of a game, play, society, band, etc.); eooxneo, they are p. left out; naēseona, I p. my hand into; naēseonaovo, I make him p. his hand into; naēseonaotovo, I p. my hand into his (in.); nanēseona, I p. out my hand (from where I had p. it in) nahoana, I p. it to, reach it to (by hand); nahoanomovo hesz, I p. my hand to his mouth; this is also said for setting the hand of a watch;

nahōeshamo, p. out him (middle)

nahōeshoto, p. him out

nahōeshow, slow

nahos-chamo, p. him back (with force)

eto naēēeshamo, p. him to the front

eto naēēeshoo, I p. him, set him at the front

eto naēēeshono, I p. him to the front

niēnauoz, niēnauoz nātam zehetaēti, put it, my food
niēnanomovcha bestam zehetaēs before me
him

ENGLISH-CHEYENNE DICTIONARY

natohohano, I p. one down, lower; naanhoenano, I p., take him down; naēnanen, I p., set down; naēnana, I p., set it down; naēnana (or.); nataxēnana, I p., set it down upon; nataxēnana (or.); nataxēnanotovo, I p., set it upon one (or.); naēnevaena, I p. it down, do not hold it any more, let go of; naēnoxetsan, I p. down a burden (as in games); naēnoxenoz, I p. him down (the one I carried on shoulders or back); naheamēnana, I p., set it above; natahano, I p. him upon (as on a wagon, horse); zeto šistato natahanō, I p. these boards on, upon (as in loading, piling); nahetoxcaenāz, I p. my hat on; hetoxcasz, p. on thy hat! Nahéyao, I p. on my shoes; héyaoxz, p. on thy shoes! Naēseszehena, I p. on my coat; ēseszehenasz, p. on thy coat! T'sa nihetana, where didst thou p. it? Nahoxeosan, I p. in order. See set. Nanietameto-vo, I p. my trust in him; naasetana, I p. it away; naasetano, I p. him away; naevhaēnana, I p. it back; natahoz, I have it set upon; natahoho, I have him p., set upon; namanston, I p. up, erect; namamovana, I p. it together, make it meet; nanōztovo, I p. a question to one.

putrefy, see decay, rot.

puzzle, nahestoveoz, I become puzzled; mahestovazestan, I am puzzled, undecided; hestovazestanoxtoz, the being puzzled, not decided in mind; see hesitate, uncertain.

peyote, by error (it not being an Eng. word) this word was not put in its place. It is a Spanish derivative from the Nahuatl "peyotl" = caterpillar, having ref. to the downy center of the "button" (see Handbook of American Indians). It is a species of small cactus (Anhalonimn or Lophophona) growing in Mexico. The Ch. have learned to eat the p. from the Kiowas and its ritual use has become extensive among the first, being not only used as medicine but as a medium between men and God, by means of which revelations are claimed to be had. The mataveanaheo (p. eaters) by no means agree as to the meaning of their p. ritual. The vital principle of the p. or its therapeutic effect is regarded as "spirit" by the Indians, an animism strongly impregnated with a vague Christian doctrine, the whole forming a hopeless chaotic compound, hurting seriously the moral, mental and physical welfare of the Indians. The p. is called máta, which means cactus. Namataveana, I eat p.; navessemataveana, I participate in p. ritual; mataveanatoz, p. ritual; mataveanaheo, p. men.

Pyramid, heššēxē-šohona wētō, tapering stone structure, cheššēxē-šohona wētō-
nēhe, it is a p.

Q

Q, in Ch. is "k" at the end of a word (except in the

put, place on or in is rendered by inf. -et- naethsonem, I p. on
(can be used with) naetoxenāz, I put a load on me; naethastanaova, I place
a collar, yoke on one; naetoxca, I put on a hat: when n is prefixed to -et
it implies the contrary as English un-: naultoxca, naetana

see also p 880 a

QUADRUPED

ENGLISH-CHEYENNE DICTIONARY

QUEER

esepōta
esepōta
esepomas

quaggy
zesesponao
quaggy
ground

esepomas
he stands
on q. ground
qualified

esepomas
he q. with me

see under
w angle

word "q'san" =sheep). It has a peculiar sound similar to "qwo" or "qho". Meq, head; heq, bone; eaq, it is round.

Quadruped, zeniveoxtašš, the four-footed ones; eniveox-tae, it (or.) is four legged. [koao (pl.), p. 880a

quail, enīnitameoz, he quails, loses courage. Kōkoa², kō-

quaint, see curious, strange. [see shake] [see earth.

quake, enonomē, he quakes; nonomēhestoz, p. 880a [the quaking;]

quality, zehexovepeva, its good q.; zehexovhavseva, its bad q.; zehexova, its q., degree; zehexovacs,

one's q.; nasaanexovahe, I have not the q., do not come up to; -exov- implies "degree of, grade". The final "a" denotes "being with, in such a state, condition". Suff.-eoneve ref. to q. as characteristic; eonoazeoneve, he is honorable; epevazeoneve, he is good; enizeheoneve, he is a liar; ehavsevoōtaheoneve, he is an evil doer.

quantity, zehestoha, the q. of it (in numbers); zehestxevoss, the q. of them (or.), in numbers; zehetao,

its q., size, amount, volume; zehetaetas, the size of one (or.); zehetāomao, the q., amount of land; zehetāomoe-

ha, the q., volume of a body of water. naneōnevoēhatauata, a quarrel

quarrel, nahesseōevoto, I q. with one because; naōevoto, I q. with him; eōēvotāzeo, they are quarreling; ēev-

votazistoz, the q. [q.; ēevhastoz, quarrelsomness. quarrelsome, ēēevae, one is q.; ēēevaeōzeo, they become]

quarry, namenōnō hōhōnaeo, I q., dig stones (or.); hōhōnaeo zēmēnōvoss, stone q., where the stones

are quarried. see cardinal p. also p. 422 bottom

quarter, nanivovana, I q., divide it in four parts; nivstanevo, the four quarters, cardinal points; zeniv-

vaonetto, the q., fourth part; nanivovaso na nokov nimetaz, I cut it (or.) in four parts and give you one;

nanivovax, I cut it in quarters (in four parts); zenivovxess, the ones (or.) quartered; zenivovxēsz, the quartered ones (in.); esaanivovxehan, it is not quartered. see 4ank, p. 880 apart.

quartet, enivvāo zenemeness, they are a q., they are four as one, the singers; zenivova-nemeness, the

singing four (as one).

quash, see subdue, crush, squeeze. [is q. well.

quasi, expressed by hovēn: hovēn etaeševhapevomoxta, he quaver, enonomenon, he quavers in singing; nonomenonis-

toz, the quavering, trilling.

queen, vehona, chiefess; evehonaēve, she is a q.; vehonaevestoz, the being a q.; vehonaevatamahestoz,

queenliness; vehonaea chešēnōhe, she looks like a q.; maxevehona, great q.

queer, chāstoēnōhe, he looks q.; enxooxtae, he is q., quaint, funny, q. v.; hāstoēnōhestoz, queerness (in

look); nxooxtastoz, queerness, quaintness.

infix -hoesc- (hoeka) denotes queer, oddity, outlandish, strange
eevhoescēo, they are queer, see odd.

-ōwa- do in state q context

quell, nahaomoxtoého, I q., appease, allay one; see abate, appease, calm, quiet.

quench, nahekōvaoz naestōnàtoz, I q. my thirst, lit. I wet my throat; naotovavōvoz, I q., extinguish it by drenching; eotovavōva, it is quenched by drenching; naotovaozenōn or naotovanon (fig.) mātasooma, we q. the spirit; see extinguish. Zehekōvaoz oestōnàtoz, the quenching of thirst; otovavōvatoz, the quenching by drenching; otovavōvaozistoz, the becoming quenched by] querulous, see grumble, quarrelsome. [drenching]

query, same as question. *induced by inf. - naxaxc =*

question, nanòztan, I q.; nanòztovò, I q. one; naenòztovò, I put to him, ask him questions; zenòztōsz, the one who questions me; nòztastoz, q.; enòztastove,

it is a q.; nanòzesta, I q. about it; nanòzemo, I ask questions concerning him; nanòztovamo, I q. his (or.); nanòztavōvo, I q. him by look; enòztavōme, he looks questioningly; nanòztavōmēho, I look at him questioningly; nanòztavōmanēho, I make him look questioningly; mās followed by pref. eo- implies something expected which does not materialize; mās eonēhovsz, is he not the one? (sc. I thot he was); mās eoaseoxzz, has he not gone? (he was supposed to have gone); mās eohōsz, he is not here? (he was said to be here!); koma is used to express a q. expecting the affirmative; koma nime-hahetaz, had I not told the? (I had); zetohetēenòztōs,] questionable, see dubious. [all the questions he put me.

quick, expressed by inf. -nonotov- =quickly, fast, hastily; inf. -šev(e)- =quickly, swiftly, dili-

gently, promptly; also expressed by suff. -ohe after the stem of some verbs; nahahaneovo, I approach (where he is); nahaneohetovo, I approach him quickly; navovistomevāhetovo, I instruct him quickly; exāomevāhetoveha, prepare it (by cooking) quickly for him (his, in.); navoneohetovo, I lose, hide him quickly; nahoeohetovo, I come to one quickly. See fast, swift. Inf. -nehe- =soon; etanēhahe, he is q., short tempered; ene-

hestaha, he is q. hearted, high tempered; sometimes quickness is expressed by verbal suff. -vaen; nahessevaena, I take hold of it; nahotševaeno, I help, assist one quickly; naaxevaena, it hit, struck me (as a branch in passing by); nimezevaensz, give me quickly! See brisk; suff. -ōstōno, -stōso, etc. denote quickness of action; see instantly. *g. atammering, g. with*

quicken, nahoahēš, I q. (to make alive); nahoahēoz, I am quickened (from a state of death); nahoahēšemo, I q. him; oha Maheo nszenoxtoveho, nāšemaensz nāesto-

vā, only God will be able to q. us from death; hoahēanō, the one who quickens; naametaneoho, I q., prompt him to live, revive him; navoešetanoho, I q. his joy (Ger. erfreue ihn); navonetanoho, I prompt him to forget;

emission, he is q. to see defect, emission, Bay.

emission, he is q. to see defect, emission, Bay.

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emission, he is q. to see defect, emission, Bay.

emission, he is q. to see defect, emission, Bay.

ENGLISH-CHEYENNE DICTIONARY

QUILT

ease-ševeoxz, he quickens his speed, going; zehoahešemosansz, the one who quickens (as from death); zeame-taneoxtomansz, the one who quickens, revives, prompts living; hoahoeozistoz, the being quickened; hoahēšema-zistoz, the quickening of one (obj.); ametaneohazis-toz, the quickening of life; zehetševšenavoss zetaev-hahoahēšemo, all who lie dead shall be quickened again; ehosenševeamēn, he quickens his step, walking.

quickness, ševastoz, the being quick; ševetanoxtoz, q., diligence; nonotoveozistoz, q., hurry, haste.

quiescent, ehekotoma, one is q.; see quiet.

quiet, nahaomoxtoého, I q. one; chaamooz, he quiets down;

haaeš exhaamoozeneo, the wind quieted; nahaomosemo, I q. one (in talking to him); ehekotoe, he is q. (in words or otherwise); hekotōsz and oanhōsz, be q.!

Hao-moxtošz, be q., appeased, calmed! Ehekotoma, he is q., at peace, tranquil; ehekotōmoeha, the water (body of) is q.;

ehekotomavostaneheve, he is a q. person; ehekotomavostaneheve, he leads a q. life; hekotomavostaneheves-toz, q. living; ehekotomatto, it is q., tranquil; ehekotomatamano, it is q. (ref. to weather, general aspect);

nahekotomaovo, I make one to be q., tranquil; nahekozenēnāno, I order one to keep q.; hekotastoz and hekotomastoz, the being q.; esaahekotaha, esaahekotomahe, he has no rest, is not q.; the difference between ehekotae and ehekotomae is not always distinguished, but

the first ref. more to a set quality or characteristic, while ehekotomae ref. to a state reached; zehekotassō, the q., meek, still ones; zehekotomassō, the ones who are q., who forbear; -hekoze- as inf. =with quietness; ehekozeōsz, he speaks quietly; eoanoeoz, he becomes q., peaceful, ceases from; see appease, calm, peaceful.

Naoanoevāto, I q., soothe (by urging); naoanoevamo, I q. him; naoanoevaosemo, I q. him by talking to him; naoanoevaōstomon, I am q. by talk. [q., softly.

quietly, inf. -hece- =without noise; eheceamēn, he walks]

quietness, hekotastoz, hekotomastoz; oanoeozistoz, the becoming quiet; hekozetanoxtoz, q. of mind; hekotomstahātoz, q. of heart; haomoxtomoxstastoz, q., peace;

hekotoestoz, oanhoeostoz and haomoxtoestoz, q. (the being quiet, still).

quill, heškoveta, heškovetto (pl.), porcupine q., also called hešzemēn =feathers; naheškovetamo, my quills (ref. to the porcupine quills used in q. work);

namēnōn, I do q. or feather work (in ornamenting); namēnōno hōma, I decorate the robe with quills; mēnoheomēnsz (pl.), mēnoheom, tipi adorned with q. or feather work; namēnoxta, I sew it with quills; mēnopaonaomēnsz, tipis with backs decorated with q. work. See feather.

quilt, honōkon, -oneo (pl.); ehonokoneve, it is a q.;

see under white, evokomoē, it is beaded

feather work p 471 about 14 lines

quicken, revive, impart life, resurrect (not necessarily from death)
 nari'ahetou, I g. one, unto one: nahoaketano, one; naho-
 hetou, I am a g. resurrected one (done unto); nahoakeiua am
 a r. g. one (state) ~~was~~; eehāahet'he an eehāaheogethe
 he became r. quickened. nahoaketa, I g. it, nahoakeutoto, I
 g. one = believe: nahoakeautau Wakeo

Province, in sense of field (g.v.), sphere, territory is made by suffix
 -omaō: nāthemaasāhevomaoam, my p. of law, jurisdiction
 nāthohehevomaoam, p. of my work; also infx-omaēa.
 and -omaēē: heithohehevomaeēham (absolute).
 Heithohehevomaoam and heithohehevomaeēham
 No pr. territory, of his rule above towns are rather new:
 another way is to say: Nat Thuk is assigned to, as:
 nahoas'tomou nethohehe, this work is assigned
 to me is my field, sphere etc. Choes'tomike Uoama
 osauitzy, this judge, is assigned to him

quake, shake tremble: enonxpomaeōstaa, & il g. - ground
 enomaoz hōe, earth ~~is~~ shake, gets in motion; nonx-
 pomaeōstetzy, earthquake.

Place in some people, kind, hundred we use - *mancha* - see page 46a
and also suff. - so now offspring, issue, descendant see *offspring*.
Makes *manahetamaosou*, red mark. people, human to grow, a. a. a.
" *chotamovoun*, makes. world, men to be
manahetamaosou, he is the object of growth (or above same)

quit, expr. by inf. - *poe* - = to q. part with, separate fr. lateral connection
see part with or from. *napotavano*, I urge him to q.
= *napotavano*, I urge him to q. *nakaatouie-nakevuxsôho*, I cannot
make him quit; *stom* him from it

rabble *ἄγῆς* = common people is used for *rabble*, much
on the New T. In Obayenu *abansenovetanexzê*,
zeabansenovetanexzê, also *taxtamonetanexzê*.
The last implies ungoverned but not bad. The first = bad,
wicked; *bebetovanovetanexzê*, v. = unruly elements

hestosoneo, they have quivers.
hova-hestos, what bird
of q. is it?

hokomhe-tos, maybe q. regarded as sacred
nahe-hestos, hear "
nahe-hestos, other "
moxkave-hestos, lynx "
nomah-hestos, heaven "

quite, -saahō'etov - not quite, not fully perfect
QUILTING

ENGLISH-CHEYENNE DICTIONARY

see top margin
of p. 1019 inf. - resp
quaggy, quiver
RADIANT

emohēnoeo, they are gathered together by sewing (to form a q., ref. to the patches); enitovhāpenotovo honokon, they sew a q. together, in common.

quilting, honokon hoxcenitovehāpenoenov, the sewing of] quinine, vokomesōrz. [quilts together.

quirt, ohameyox; zeheohamevoxsz, the one with the whip.

quit, see cease, end, forsake.

quiver, enonomē, he quivers, shakes, trembles; nonomēhes-
toz, the quivering; nanatōsē, I sit quivering; enonomēhes-
enanoševomoxta, he is quivering, has chills; nanatōse-
oxz, I walk quivering. Hestos, q. or one's q.; hestos-
nevō, their quivers (or.); natōxzeme, my q.

mahe-
heto-
neuo
in copy
in copy

quiver, e-cvōkoo, one is on the alert, restless, moving about.

quote: see copy, repeat
R

The Ch. has no "r". When they first try to pronounce this sound they turn it into an "n", saying "Anapaho" for "Arapaho".

Rabbit, voxko, voxkoeo (pl.), r. (general name); evoxkōe-
ve, it is a r.; voxkōēva, r. skin; heovsetasso,

cottontail; Ēenhōvo, jack r.; Ēenovoxkoess, young jack
r. Voxkoeo, Cree Indians. [-staha =hearted; see mad.

rabid, enonotovstaha, he is r.; nonotov =fast, hurried +]
rabies, nonotovstahātoz; see madness.

raccoon, mazkom, mazkomeo (pl.); emazkomeve, it is a r.

race, nanovoesztoman, I make, occasion a r.; nanovōno, I
beat him in a r.; nanovoeōstōno, I beat him

rabble
see
page
amho-
sagittae
Li a T.
aukoo-
sagittae
aukoo-
sagittae
aukoo-
sagittae

swiftly in a r.; nanovoeševaeno, has similar meaning
to the preceding term, implying "quick, soon, in a short

time"; novšenoham, r. horse; nanovše, I gamble, bet;
ameohestoz, the running of a r.; māohestovā, at the

aces (ref. to Fourth of July races); toneš etosemāo-
hestove, when are the races to be? (ref. to Fourth of

July); suff. -an, -hestan ref. to r., nation, people, q.v.

rack, móetāseo, hay r.; emóetāseoneve, it is a hay r.;
móetāseoneva, on, in, with the hay r.; tāseo, r.; na-]

racket, see noise. [sxsevomata, I am racked with pain.

radiance, oásevenōhestoz, the r., shine; hēnevatovōozis-
toz, the r. of light, fire; vohōovātoz, r., shine,

brightness; vohōoevatamanohestoz, r., splendor (as in
nature), general aspect; vohōoenōhestoz, r., brilliancy,

effulgence; see bright, shine.

radiant, chetotaevōmanehe, epevetanonavōmanehe and eaxa-
enevōmanehe, he looks r.; naaxaenevōmého, I look

at him radiantly; napevetanonavōmého, similar to pre-
cedent; navoešetanonavōmanehe, I make him look r., re-
joicing; evohōoevatamano hiz ešēva, to day it is r. (a

r. day); emasóhetotaetanoozenōhe, he looks, appears r.;
evohōovatto, it is r., shines; eoasevenono, it is r.,

ex eo hoc osen il r. comes to this all

naetoz r. ex osen, death came among, spread, r. us.

see ramify

Radiation in sense of spread out (in all direct.) has "s" some
one line (ray), branching out has "s"

RADIATE

ENGLISH-CHEYENNE DICTIONARY

RAIL

shining (as flames); ehénevatoṽāo, it is r., spreads rays of light (from fire); etavohōohenono, it is r., brilliant, effulgent; evoešetan, he is happy, r.

radiate, navohōoenōhetovo, I r. upon him; see radiant;

inf.-mōnh- implies radiation, spreading from a center; emonhonéha, it radiates, spreads; emonhoneēšen

mazhem, the blood radiates, spreads from a center; emonhonéha

vostanehevestoz, life radiates, spreads; ehénevatoṽāo, the light radiates; see scatter, spread

ehénevōnatto, it radiates in all directions (as branches, something round); ehéneṽota, the heat radiates; eotataveoaseha, it radiates, shines blue; see shine. The following terms ref to "r." in the sense of diverge: ehénevōnéha, it radiates, diverges; ehénevoneēšena, it (or.) is radiating, diverging; zexheshénénetto, where it radiates, diverges from; zeheshénemeātove, where the giving spreads, radiates from; zexhénevonoeoz, where the river diverges.

radiation, hénevoneēšenātoz; zexheshénénistov, the center or point of r.; zexheshénévōnatto, where it radiates, branches from; zexheshéneoz meonoz, where the roads radiates from; see radiance, shine; héneotātoz, r. of heat; hénevatoṽāozistoz, r. of light.

radiator, makāt zevešhéneotātove or hoveestoz.

radish, maetxne (also fish with red fins), or maetaeo

zemènem and zemacetassō.

raft, pāpoesemo, flat boat; epāpoesemoneve, it is a r.; pāpoesemoneva, on the r.

rafter, hooxe (or.); same as pole, q.v.

rag, peet-šeonon, rags; also pēšeon (sg.). pēšeonon; (r. is or.); epēšeononeve, it is a r.; epēšeononeveo, they are rags (or.); hosotšeonon, dirty, filthy rags; see ragged. *emomataeneo, look in a r. in counten*

rage, cohēmomátacoz, he is raging; cohēmomátacetaṽooz, he is in a r. (disposition); rad. -momáta- =with violence, rage, madness, intense wrath; momátahestoz, r.; momátacozistoz, the raging; masómomátacozistoz, outburst of r.; momátacetaṽooz, r. (in thot, disposition); ehēmaha, it is raging (body of water); enxohēmaha, it is raging (oncoming waves); eoeotōva, the water is raging; also eoeotōmahā; eoeotōahā, the water is raging (by wind); see water, wave. *emomataeneo, he is r. from boy*

ragged, epēšan, one is r.; heszehen ezezexa, his coat is r., frayed; zezexēm =shawl, the fringed or r. robe; pēšanistoto, rags, ragged clothes (or.); epēšanistove, it is r. See rape, tear. [toz, the raiding.]

raid, evehoz, he goes on the war path, on a r.; vehozis-

rail, natchosesta, I r. at it; etohostanov, they r. at it; natchosemo, I r. at him (in words); natchoseohazetovo, I r. at, deride one; etohosetaneva, he is railing (in the habit of doing so); tohostomohestoz, the railing,

inexact: not from a center but spr. forward broadly

Radiation

namomata
taovetau
I from in
rage
namomata
taovetau
is a growing
rage

emomataeneo
is a growing
rage

883

cochekōromanetto, the ground drinks the r. water

RAISIN.

raised, set up; etomoxtoe, he is raised (in a sitting position, sits up); etomoxtoeoz, he raises himself in a sitting position; natomoxтана vê, I r. the tent; ehôzetomoxtane, it cannot be raised, set up; eorze-hôzetomoxtane, it cannot otherwise be raised; naêšêho, I r., lift him (from the ground, as a stone, etc.); naêšesz, in. of preceding; hestana hohonaeo zepaveêšhosê, take stones that you can easily lift, r.; naêšêho, I r., bring him up; naêšeeszenoz mêménôz, I r. corn; zehetâ-eêšeszevoss, all that they r. (crops); naohâetano (or nahoahetano), I r. one (or.), quicken, vivify him, bring him back to life; nha zeohâetanoss zeêvšenaziss, the one who raises the dead; evnaohâhestoz, the being raised, risen from the dead, resurrection; zeevnaohâetanessê, the risen ones (from death); navhoneno, I r., hold one up; navonoaeo, I r., hold up my head; nivonoaeomâ, we r. our heads; navonoana, I r., hold it up; ehôzevhoneoneve, it cannot be raised and held up (as something too heavy); zistanevonoeoz ohe, where the river rises, arises, originates, has its source; ehênevonoeoz ohe, the river rises and branches off; navonomanisz, I make it raised (as a piece of ground); vhoneheha zetanoamestoto, hold up, r. the lines! (in driving); haavhan enepotoahamo honokon, the wind raises the carpet; or enepotoahâz (in.); also haavhan evonâahamo or evonâahaz honokon; evonoestoon, it is erected, raised above floor; navonoestoonaoxz, I r., erect it above floor, make a platform; nahonešêostoman, I make a raised step; hoênešêoestoz, step ladder; heama eamhonooneve, it is a raised floor; heama naamhonoonaorz, I make a raised floor; ox etahonešêoestove or ox etahonešêoestov zeameneota, there is a raised elevation at one end of the room; honok evonâax, the carpet raises (from wind, underneath); honok etatozeš, the carpet is rough (does not lie smooth, raises in folds); honok enepozeš, the floor or carpet is raised, of self; enepozeha, in. of preceding; enepozeorz, it is raising; eoxcpôheo, it is raised, swollen; pôchaseo, yeast (in bread); ehêneamezetax, he raises the hind leg (as a horse); ehênehavsozevax, he raises his heels (horse); ehênehamskoxtax, he raises the hind leg; etomhâeo, he raises, erects his head (of animals); ephahôta, it raises (bread); epevhâta, it raises well (of bread); eoshâta and eochôta, it does not r. well (bread); poeoscenevetoxq, raising pan; see lift. rise; nahezêvôn, I r. dust (in walking); ehezêvonô, they r. dust (in walking); nazevaenâsan, I r. dust (in any way); nazevatoenâsan, I r. dust (with something); see dust.

raisin, hōpāehemenoz zees'sonataesz, dried grapes.
raike, namohenôn, I r. together; namohenohana, I r. it to-
 gether; nahōvtôn, I r. up; nahovtohanonsz móesz, I

et oneto eme, of that r. value (also relation) *et oneto eme, of that r. value*
 enotxerhō eme, of val. rank *enotxerhō eme, of val. rank*
 all ending in -hō eme duke value, also relation *all ending in -hō eme duke value, also relation*
 zehetxō eme, of a r. value *zehetxō eme, of a r. value*
 remark: the connection in speech with sign a r. value *remark: the connection in speech with sign a r. value*
 RALLY *RALLY*
 ENGLISH-CHEYENNE DICTIONARY *ENGLISH-CHEYENNE DICTIONARY*
 value or relationship *value or relationship*

r. up hay; hovtōo, r., hay r.; mohenōo, r., common r.;
 emohenōoneve, it is a r.; ehovtōoneve, it is a r., hay
 r.; zemohenōonsz, the one who rakes; zehovtōonsz, the one
 who rakes up; mohenōonistoz and hovtōonistoz, the rak-
 ing; penomaōheo, garden r., harrow (to pulverize the
 ground); napenomaōn, I r. the ground (to pulverize it);
 see harrow. Namxevomaen, I r., sweep off rubbish; see
 sweep.

rally, naevamamovanō, I r. them (or.); naevhanokovaovō, I
 r., bring them again to be one; nievhamamovanāzhe-
 mā, we r., reunite; eevhameseeoz, he rallies, recovers,
 comes to self; eevhamamovanāzistoz, the rallying, re-]
 ram, hotoaqos, -qsan (pl.), male sheep; see poke. [union.
 ramble, etoxtomoneamēn, he walks rambling; inf.-toxtomo-

ne- = without special aim, in a rambling way; ze-
 toxtomonassō, the rambling ones, the ones not being
 particular, without a system or restriction; see ran-
 dom, range, roam; *exce-isoromov, he is of a r. kind*

ramify, see branch; ehēnevoonatto, it ramifies, branches
 out; enisoonatto, it ramifies into two; enanoo-
 natto, it ramifies into three; enivoonatto it ramifies
 into four; see spread; *ta-ni-akōoneinatto, it r. spread thru all*
 rancor, taovetanoxtoz; homosetanoxtoz, feeling vexed;
 momaxsetanoxtoz, r., vindictiveness; nahemomaxe-

tanoxtovetova, he has a r. against me; *nimastahātz, r. turner of*
 random, nionone and niononevetto, at r., haphazardly, *Re heart.*
 ignorantly, not in a prescribed manner; also ex-

pressed by rad.-toxtomone- = without definite aim, un-
 determined course or method; toxtomonetto, in a r.
 course; toxtomonetanoxtoz, r. that; toxtomoneēs-zistoz,
 r. speech; toxtomonoētastoz, r. act, performance; toxtomonev-
 hōnātoz, r. prayer; natoxtomona, I am without a
 special method, course, aim; naoxksaaēstaeozcha, I go at
 r., have no aim; eoxxksaaēstaeozé, he is at r., without
 purpose, aim; in the sense of casually inf.-ōse- = hap-
 pen, is used; naōseatano, I shot him casually, not with
 deliberate purpose; see happen; *etoxtomonevōta*
 range, eevhozetaeoxz, he ranges, is in search for his
 food; nahozeoxz, I r., am in search for food; hov-

an zeevhozetaeoxzessō, the animals ranging (in search
 of food); ehozistove, there is a ranging, a searching
 for food; see roam, wander. Hohona zeamhōesō, a r. of
 mountains; haeš eoxxchetonstove, there is a long r. (in
 shooting); see move, float, shoot. *camoēō iēhohona, a r. of*
 rank, hetōemazistoz, r. (among soldiers); zehexovōems

vostan, one's r., value, how much he is counted, his
 standing is; naamoneāovō, I make them (or.) to be in
 ranks; enhestoovononeo, they (or.) are that many ranks;
 enišeovononeo, they (or.) are in two ranks; ematōtōo-
 vononeo, they are in ten ranks; etoxtōovononeo, how
 many ranks are they (or.)? See row. Kohāō, it is r.
 vegetation.

rank *rank*
 randomlike, ramblinglike *randomlike, ramblinglike*
 in exp. by suff. -ēzistoxto- : *etoxtāēzistoxtoan, he speaks*
 rand. - all sorts of things *rand. - all sorts of things*

Tausach-naēveche (will hand)
see search, nau or z eno
nat eno, nch
ransom
ransom - enimastahatti, it r.; see ransom.
should be inanimot'seust
inanimot'seust
inanimot'seust

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ransom navovčheva, I r.; navového, I r. one (or.); navovčhevavomotā, I give r. for one; vovčhevatoz, r.; vovčhevamotaaazistoz, the giving r. for one.

rap, see knock. [vestoz, also emevxseoneve, rapacity. rapacious, emesheeeoneve, he is r., an eater; mesheeeone] rape, pēsanistoz (not to confound with pēsanistoto = ragged clothes, altho there is connection with the two terms); epēeto, he raped her; also epēszeovo and epēszenov. [r.; see fast, flow, swift.

rapid, enševetto, it is r.; one enševetto, the river is] rapine, see rob.

rapture, see ecstasy, enrapture.

rare, tohov (means also wilderness, solitary place); etohova hovān, a r. animal; etohovāo hohonaxceo, the stones are r.; zetohovassō hohonaxceo, r. stones; evotatohovevōmo, he sees one very rarely; etohovonsz, they (in.) are r., scarce; etohoveoz, it is r.; tohovetto navōmo, I see him rarely; nonohono etatohovēnetto, it gradually becomes r.

rarity, tohovastoz, the being rare; tohoveozistoz, the becoming rare; zehešohātohovāvoss zeto vekseo,]

rascal, see deceitful. [the r. of these birds.

rash, esaanēvonhé, he is r.; esaanēvonoétazé, he is r., a

spendthrift, careless, does not control himself;

evavaneta, he is r., reckless, jerky; also esaahēnstā;

esaanešetahe, he is r., careless, thotless (Fr. étourdi);

saanēvonehestoz, rashness. [ty, rough to the touch.

rasp, vēhocosēna or ósēna, r., whetstone; see file, grit-]

rat, noce, noceo (pl.); enocēve, it is a r.; see

squirrel; nocezeo, nocez (sg.), pack r.

rate, see rebuke, reprove; navehoeto, I r., rebuke one;

naveoesta, I r. it.

rather, expressed by inf. -hoham- or -oham- =more will-

ing; hohametto or ohametto is used detachedly; nahohamencoxz, I r. go; nahohamazesta, I have it r., prefer it.

ratification, nešepevaztastoz, the "thus-approving"; hetomemazistoz, the r., declaring true; nešeamāta, the r., consenting, agreement.

ratify, nanešepevazesta, I r., approve of it; nahetomhes-

ta, I r. it, declare it true; nanešeamāta, I r. it,

consent, agree to it; čšhekonemanistove, the law is

ratified, made sure, confirmed.

ration, oxotātoz, r. of provisions (as used to be issued to the Indians); naheoxomazetan, I want to get]

rational, etoxetan, he is r. [my r.

rattle, ekokonoeš, it rattles, makes a knocking sound;

ehōevax, it is heard rattling (as the arrows in

the quiver); našešena, I make it "noise", r. it; enisto-

nevaha, it rattles, clatters; ešešconetā náo, he is kept

awake by the doctor's rattling; našešconeto, I keep

a rattling, chattering

of teeth, from fear, old

in anger

egetubamo
he shakes the rattle
mistonevahanmo
he r. in r.

ekokonoeš
it rattles, makes a knocking sound;
ehōevax
it is heard rattling (as the arrows in
the quiver);
našešena
I make it "noise", r. it;
enistonevaha
it rattles, clatters;
ešešconetā náo
he is kept awake by the doctor's rattling;
našešconeto
I keep a rattling, chattering of teeth, from fear, old in anger

ephe- i-enogve, it is thus, & uttered - has such a r.

*rattle, etajeravox, it r., something loose; naco hešienovoxo
exce- tajeraxco, the doctor r. their rattle; šišinoroto
hetienogero exco tajeraxco, the r. makes shake their r.
natšerahanio natotium, I shake my r.*

RATTLESNAKE

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REACH

netšonisto, where one is made, implies, as he loses the game.
him awake with r.; šešeno, r. of Ch. doctors; māxen, *šešeno of a*
gourd used for r.; namāxen, my r.; haksehaheš, small *with a rattle.*
rattle of a small snake (not rattlesnake); oešeēseo- *he is enon.*
noz, rattling ornaments on tipi (made of dew claws); *little rattle*
maoheomensz, tipis decorated with rattling ornaments;
naanoevamo, I r., disconcert one (or.), as in certain
games [see under play #8 (nōosanistoz)]; eorceanoeva-
mazistove, they (try) to r., disconcert; rad. -šeš- de-
notes to shake lose, also make noise, q.v.

rattlesnake, šešenovoz, šešenovoto (pl.); ešešenovoze-
ve, it is a r.; šešenovozhetaneo, R.-people,

Comanches; xamašešenovoz, the genuine, real r.

ravage, emaxevonanenistove, it is a great r.; see des-
troy, destruction.

rave, enonotovstaha, one raves, is mad; see rabid; evons-
zaha, he raves, has delirium; emomátaehahe, he raves,
talks with rage; naohā-momátaehahetova, he raves at me
(-hahe- ref. to the voice); nonotovstahātoz, the rav-
ing, being rabid; vonszehātoz, the raving, being frenzi-
ed; momátaehahestoz, the raving, raging.

ravel, see unravel.

raven, ševoto and ōheo (both pl.); ōhetaneo, R.-people
or Crow Indians; hokoxc, little r. or crow, q.v.

ravenous, ehāpohe, he is r., gluttonous; hāpohetan, r. man;
hāpohestoz, the being r.; emesheconeve and
emevsaneoneve, he is r.; eohāmesetan, he is ravenously
hungry; see voracious; enamakōva and enamakōvax, he
eats ravenously, gorges with eating; *meva = r. comestor*

ravine, zetovomao, a gap in the ground; hohona zistovos,
r., a gorge in mountains.

ravish, see ecstasy, enrapture, rape, rob. *nažheta etatševārenōos*
ravishing, evonhetotaetanonov, it is r. *my heart is r. thru it*

ravishment, vonhetotaetanoxtoz; vonhetotanheštaomenhes-
toz, condition of r.; pēsanistoz, pēšzeovazis-
toz, pēetazistoz, r., rape; šēnazistoz, r., robbery.

raw, ehóe, it is r.; ehóeta, it (or., as potatoes, toma- *zacaucha, it*
toes, beans, etc.) is r.; ehóetao, they (or.) are r., *has, it chat*
uncooked; aestomamesestoto zehóetassō, r. potatoes; ze- *not be r. any*
hóész mataocemenoz, r., green (not yet roasted) coffee; *more (fig.)*
esóhóeta zeto henen, this tomato is still r.; nxóe, r.;
nxóe nivémese, do not eat it r., uncooked (ref. to
meat); ehóxao, it is r., green, q.v. Eonexoeoešeš, he is]

rawhide, hóea; see hide. [r., abraded, has a skin wound.
ray, ešchemāhe, sun's r., arrow; see streak, strip.

razor, ocemeāzenahezistoz; naocemeāzenāno, I shave one.

reach, nataeoxta, I r. it, come up to it; nataeoto, I r. one *in sense of*
(or.); nahoxtamesta, I r. it (come up with it); *away from the*
nahoxtamo, I r. one (or.); nahoxtamevaeno, I quickly, *regions of*
soon come up with him; etāeha, it is reaching, extend- *with it*
ing to; etāeš (or., as in speaking of drygoods); etāe-

important
106
eauh- *106*
asēta ešhemacēva, it shines down in the sun's
ray
gešēoomotēno
that which is (made) transparent
X-rays
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in sure of "razing to the ground" or "flat as
razed" see shave
see inf pae
p. 529 bottom

nahenecešē (standing in ripae)
 stretched to reach
 nahenecešēto
 ena-taezistounai
 make it r. for all (Not all have)
 nā'a eihoko-hestanen
 I r. by stretching hands
 nātāeikhokheštānen
 I r. out - without
 r. nahenecehestānen
 I r. by stretching
 suff-cha, -ē see lay p. 656a
 in sense of extent, spread:
 zehetacha it r. scope, extent.
 mxta in contact with
 READY natural
 see touch

READ

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oz, it has reached completely; etahoeoz, it reaches, arrives, attains to; etapoē, he has reached (after a moving, a journey); etapoētanov, they have reached their goal (towards which they were moving, journeying); etatōeš, it or one has reached at, up to; etatōcha, it reaches up to; etatōta, it fills, occupies all of; etā-netto, it reaches, extends (a course, process); the inf. -tā- implies "full amount, extent, size, all over"; nahestatana, I r. for it; hověn ehestatana or ehest'tana, he quasi reaches it; esaahestataneonevhan, it is not within r.; ehestaetta, it gives r., access to, is an entrance; nahestanen, I r. towards me, I take; nahestana, I r. it towards me, I take it; nahéstomevo, I r. after it for him; nahesevaena, I r. quickly, take hold of, grasp it; zeoxkas-hesevaene, that which is within easy, short r.; zeheškas-hesevaene, within easy r.; ehestatatovēo, it reaches, comes within r. (of fire and smoke); hověn nahestatatoṽāotō, the fire (and smoke) comes quasi (almost) in reach of me; nahōeš, I r. at, attain, am able; nahoešena, I have attained, am able; nahoešemo, I make one to arrive, attain, r. at (see cover, alight, light); nahoana, I r. it to, extend it (as something to a place), also means: I desire to eat; nahoanomovo hesezeneva, I r. it to one's mouth; nixhoaneha nimoešq, r. thy finger here! Nixhoconaoxz, r. here thy hand! Nata-ešheneena, I have learned it, have reached it with knowledge; nataešemahaciseheve, I have reached old age; natahooxz, I am reaching for home; natāešhooxz, I have reached home; natamese, I will eat; natāešemese, when I shall have eaten, after my eating is reached, is all over; zehetā- as pref. implies "the whole r., extent, amount, size, volume of"; "ze" as pref. or incorporated particle is related to "ta" [words with "ta" often are changed in careless language as "zaxce" and "zezce" for "taxce"; tozanom and tozea for totanom] and implies "extending, reaching, pointing forward, ahead"; nahestatō, I am within r., sight of; nahestatōxta, I r. sight of it; namxaa, I r. the bottom (with foot); esaaamxaoeonevhan, the bottom cannot be reached, touched (by foot); see touch. Inf. -mxastov- = reaching, covering all, satisfied, content.

read, nahēsta, I r. or count it; nahēstomevo, I r. it for one; nahēston, I r.; ehēme, it is r.; mxistō oxhēmēsš, when a book is r.; hōestonestoz, the reading. reader, nha zehēstonsz, the one who reads. readily, expressed by inf. -mase- =willingly, r. readiness, nonotohastoz, the being ready; see preparation, ready.

ready, expressed by inf. -nonoto-; nanonotohanen, I make r.; nonotohanistoz, the making r.; enonotohanenistove, they are making r., or there is a preparing; zehēzene, he is made ready.

Makes me ready 888
 naeizeno, I make me ready
 iemase-vaxē
 emase-eievaxē
 itane all ready, fixed up.

esaaēstācepahn
 it is impossible
 has not r. over
 all

nataosen, I
 make (d) reach,
 save, husband,
 are with care
 see. save

teuēšhocho
 course, low
 in it r. r.
 machable
 ho-nah sup. 896a

inf. -hōetov
 see defective
 naahēstānen
 it is unreachable
 unattainable
 nahoata I reach
 " (to)

{reactionary
 retrogressive
 ehonso mōcho
 they are retrog.
 "pull back"

reachable
 ehochosconer
 catatoxe-
 cocta. I r.
 about it
 na-mechoocta
 r. explaining
 it.

in sense of
 willing q. v.

...no, appear to be ready to fight ...
nonotaxe - exam. make ready
notaxto, in readiness, to fight
notaxe-nohomohedy, he is not ready, because I was not ready, I had not made ready.
notaxera,
notaxto, exam. make ready, because I was not ready, I had not made ready.
REAL
-notox- = handy, at hand, ready for use
nonotahansz, the one who makes r.; nanonotohae, I am r., in readiness (state); nanonotohaoz, I have made myself r.; nanonotohana, I make it r.; nanonotohano, or of the preceding; zenonotohanasz, the one making me r.; znononotohansz, the one who is made r.; nanonotoh-ovo, I make him to be r.; nanistanonotohanen, I make r. beforehand; nanonotohanomoxta, I make or am r. for it; enonotohota, it sets r.; enonotohoe, he stands r.; see handy. Eexaota, it is, sets r. (as a house); naexaotana mhao, I make it r., finish it, set it done; eexatansz menoz, the berries are r., ripe; esaaexatahan, it is not r., cooked, ripe; navaxē, I am r., fixed up (for war or dance, feast), arrayed; navaxeeno, I make him r., fix him up, array; naestāeoz, I am r., have reached all, have sufficiently; esaaestāeozé, he is not r., has not finished his preparations, has not enough, is not sufficient; hovae zsaaestāeozehan, something unready; in- sufficient; see prepare; inf. -notox- = handy, in readiness, preparedness; see handy: etexhorneoventox, it stands, already, ready, as in table
real, in Ch. "o" denotes "real, actual, concrete as a solid, tangible, set"; etóenhesso, it is really, actually so; inf. -onisyom- = truly, in reality, actually; onisyometto, also onisyó, r. actual; see true. Inf. -hoko- denotes "real, certain"; nasaahokoheneenovohe, I do not really, actually know him; esaahokopevaehan, it is not really good; inf. -rama- = r., absolute. eoviyoutox, r. erecton
realize, is expressed by rad. -ō- in the sense of "to present to the mind or sight, perceive as a reality, effectuate". Ehetomō, I r. that he is true; em- seōn, I r., see, perceive that they eat; ehāmortāō, I r. that he is sick; nasaavoxtōno, I did not see it, not r. the sight of it (at a certain place). Anos epevheta- nevō, I r. that he is a good man. This "ō" is much used in narratives, bringing the story before the mind; namonheneeno, I r., know now; natāohemetan, I r., apprehend (Ger. ermessen). oxpōē-ouiyoutduhessōz, at it, being realized really, xamaetto r., actually, absolutely; see real. when it really happens so.
realm, matšetanozzeše, the r. of that; havsevxte, the r. of evil, where many evils are; this suff. -eše and -estxe ref. to "extent, reach, area, loose agglomeration. see p. 656 a
reap, naoenoe, I am a reaping; oenohestoz, the reaping; naoenoeta, I r. of, concerning it; naoena, I r., pick it (fruit); naoenanoz hōpāehemenoz, I pick grapes; eoenohestove, it is a reaping, they r.; pen'nōo zeorxevešeoeš, a reaper, lit. that with which wheat is cut; see harvest.
rear, noos, the r. end or part, outcircle (as in a council, dance, ceremony); noos hóxoe, at the r., close to the tent wall; nooxtó, at the r., in the back part, as in a building, church; ehezax mohēno, the horse rears, bucks; mohēno etovtāo, the horse rears; natomoxtana, I
for this suff. -eše see p. 656 a under Ray
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r., raise it up; etomoxtoe, he sits up, rears; namans-ton, I r., erect; naešeéhō kokōaxan, I r. chickens; see back; notxco noos zeam'nevoss, the warriors who walk in the r.

reason, naōhetan, I r., consider in mind; ezhešeōhetano-
ta, he reasons thus about it; naōēsš, I r., present
to the mind in words; naōēsztovo, I r. with him, advise
him; naōhazesta, I r., examine it (in mind or by
sight); naōhatamo, or. of preceding; emanoeōhetanō, they
r. among themselves; nitaēveōhetanotanon, let us r.
about it; inf.-hesse- = r., cause; enahan zehesseōszet-
to, that is the r. I speak; hovae nasaahesshahenon, he
has no r., cause against us; nahessého, I make him the
r., cause; heshhazistoz, the r., cause why. Emashanē, he
has no r., is unreasonable; hena zehesseaxaemeozz, what
is the r. of his crying? Hena zehesshoeoxzess, what is
the r. of your coming?

reasonable, etatoxetan, he is r., rational; etatoxetanon-
ov, it is r., rational; inf.-voeše- = joyfully
but has also the meaning of "well so, reasonable, in
place"; emevoešhota, it may well be there, it is r. that
it set there; otherwise inf.-pave- = well, or -ono- =
"properly, correctly" are used for r.; etapavhōeme, it]
reasoning, see argue, debate. [has a r., good price,

rebate, nashovhōesta, I r. it, make it less in cost, worth,
value; nashovhōemo, I r. him; eshovhoxto votazis-
tove, there is a r. in the sale, or, there is less sale.

rebel, natōhaeztovo, I r. against, oppose one; esaaevha-
amātaheo, they r., do not obey any more; esaaevha-

amātovohevo, they r. against him, do not obey him any
more; enonohenomohetovovo hevehonamevo or henitāeame-
vo, they r., against, resist their chief, ruler; enonhe-
nomohetovovō zenitāeziss, they r. against the ruler;
see resist; naohaetaotovo navehonam, I r., rise against
my chief; see rise. eto zenuneha-avātates cevha-tōtāetāe

rebellion, oxsaevha-amātohēsš zenitāesz, when the ruler
is not obeyed any more; saevha-amātahestoz, amātahe-

r., the no more obeying; tōhaeztovazistoz, r., opposi-
tion; all these terms do not render the exact mean-
ing of r. Oxnonohenomohetōesz zenitāesz, and oxnonhe-
nomohetōevosz zenitātsanessō (pl.), r., resistance
against the ruler or rulers (authorities).

rebellious, nha zenonohenomoheto hoemanistoz or nitāes-
toz, the one who resists the law or authori-
ty; esaaevhanitāetovāzetan, he is r., does not want to
be ruled any longer; enitāetan, he wants to rule, is r.

rebound, noka epōēš, nixa epōēš (or.. as in speaking of
balls), it rebounds, bounces once, twice; napōēš-
emo, I make it (or.) r.; epōēšeme, it is made to r.;
nanoxtaotova, it rebounds against me; also náevhanhaē-
ova, it rebounds, recoils against, collides with me;

recalcitrant, nat oheuehe - I am r. resist, balk, & when a horse
 refuse to pull. to oheuehestoz
 na'nechaavo, I make one r. hostile, adverse, antagonist.

REBUKE ° ENGLISH-CHEYENNE DICTIONARY

rebuken - *evhahezeonotto she*
 eorxeevhavoeha, it rebounds, recoils; eorxeevhavoehans, it (or, as a ball) rebounds. *evhahezeonotto she*
 rebuke, navéhoestomoe, I r. (doing so); navehoestomosan, I r. (predicative); navehoeto, I r. one; navehoesta, I r. it; zevhoesz, the rebuked one; naōhaevamo, I warn him; nahoxeevamo (adding vehoestomohestovā = with r.), I r., urge him to be orderly, clean; navešeōhaevamo vehoestomohestovā, I warn him with r.; vehoestomohestoz, the r.; vehoestomosanistoz, the rebuking; vehoetazistoz, the rebuking one (obj.); see punish.

recall, nanehevamo, I r., call him back; nanehovavēnāno, I r., order him back; naevhameetanosēho, I r. to his mind, remind him of.

recede, eevhanōvatto, it recedes (of liquids); see diminish, dwindle; eevhanōvaaz, it becomes receding; see water. - *no'nohove - receding, reducing, see reduce*

receipt, amhastoz, the receiving; naēšeamha, I am in r. receive, naamha, I r., or r. it; naamhāno, I r. them (in.); namhānotto, I r. them (or.); natooneeamha, I r. continually, without interruption; nahēpeamha, I r. more; naamōxta, I r. it (for my toil, trouble, work); namāmo, I r. one (for my work, trouble); nanoōmo, I r. treat him, similar to namaseztovo; namahaosan, I r. greet, welcome; namaḥaavo, I r., greet, welcome him; nametan, I received, I am given; namaseztovo, I r., welcome him; namasezta, I r., welcome it; zetohetāeamhaz, all that we received; *nanonolomamo, I don't r. him*

receptacle, vehoseo; evehoseoneve, it is a r.; vehoseoneva, in the r.; vehaneo, r., small bag, envelop; see bag, box. *tan ukehooseoneve, see am luv r.*
 reception, amhastoz, the act of receiving; maseztovazistoz, noōmazistoz, r., welcome; mahaosanistoz, r., greeting; mahaovazistoz, the r. of a friend; zehešeamhaes, at his r. of, when he received; zehešemasestōs, his r., the way he was received.

receptive, eorcemase-amha, he is r., receives willingly.
 recess, zēvecetto, inner corner, depression; also zēvece-voneo; same as niche, nook.

reciprocal, nonameto, r., mutual; nonameto emehotāzeo, they love reciprocally one another; meto, r., in turn; both terms can be incorporated as inf.

reciprocate, expressed by inf. - hotxove - = alternate, to and fro; ehotxovemetāzenov hovae, they r. in giving something mutually; emetoemetāzenov, they r. in giving (it) to each other, one another; see exchange, interchange.

reciprocation, nonameto-mehotāzistoz, r. in love; nonameto-metāzistoz, r. in giving; nonameto-metāzistoz, r. in fighting, warring.

reciprocative, expressed with either nonameto or meto

Recede (of water) eneevhaeservo, it flows back
 eneevhaemamov, " " (a whole body of water (ebb))
 eneevhaovovaoz, " " over
 eneevhaataxesevo, " " over
 eevbaekotovuoz, " " causing
 eevhahavovaoz, " " becoming less

with the v. in the reflexive voice; (see Ch. gr.); hot-xovetto, in a r. manner, alternating, to and fro.

recital, hõtahanistoz, the reciting, telling, narrating; ehõtahanistove, it is a r., in the sense of telling, narrating.

recite, nahethõtahan, I am reciting; zehethõtahansz, the one reciting, relating, narrating; nahethõtahaovo,

I r. to him; nahethõtahanetovo, I r., tell concerning him; see tell. *ehethõtahan, he r., see inf. hethõt-* p. 608e

reckless, evavaneta, he his r., rash; esaanešetahe, he is r., thotless; esaonokotahe, he is r., careless,

shiftless; ešenitamahe, he is r., insolent, loose fellow; ehestatamahe, he is r., bold, rash, intrepid; see rash. Hestatamahemeeo, road of recklessness, danger (in Bunyan's Pilgrim's Progress). Vavanetatoz, recklessness, rashness; hestatamahestoz, recklessness; saaonokotahestoz, the being r., careless.

reckon, see calculate, count; eqsævðeme, he is reckoned as a sheep; nahðstomon, it is reckoned unto me,

for me; nanohðstomota, I r. it for; nahðmetan, I r., have so many counts; hðmetanoxtoz, the reckoning, re-

compense; eš hðmetanoxtová, the day of reckoning; see deem, esteem, *hðmetanoxtoz, the being r. maxhðmetanoxtová, the*

reclaim, naevhavēsta, I r. it, ask again for it; see ask. *recline*, nanoneesenonao, I sit reclining (resting on el-

bows backwards); nakaemaeho, I sit reclining (backward); see lean. [see recognize.

recognition, nanovazistoz, the recognizing one (obj.); recognizable, eneevaheneenoe, it is r., known by. *nananeato, I r. one*

recognize, expressed by inf. -nan(e)-; nananeoto, I r. one by his tracks; nananeoxta, in. of preceding;

nananovo, I r. him (by sight); nanana, in. of preceding; niñanovaznemā, we r. each other; nananon, I am recogniz-

ed; nanandmevo, I r. it for one (or.), concerning him; nananonetovāzheme, we r. each other, are reconciled to

each other; nananeatovo, I r. one (by his voice); nananeata, I r. by hearing it; nananeata, I r. it by taste;

nananeasen, I r. by taste; nananeavaovo, I r. him by touch of feet; nananevaa, I r. it by touch of feet; nananevā-

no, I r. him by indirect touch (instr.); nananevaha, in. of preceding; nananevano, I r. him by touch of finger;

nananevana, in. of preceding; nananematoxta, I r. it by smell; nananematomo, I r. one by smell; naneevaheneeno-

, I r., know him by a mark, sign; see know; heexansz havešenanovonoz, I r. one dy his eyes; naneotazistoz,

the recognizing by the tracks; nanovazistoz, the recognizing one by sight (also in general); nanovsanis-

toz, the recognizing; naneatovazistoz, the recognizing one (obj.) by hearing; nancasenistoz, the recognizing

by taste; nanevaovazistoz, the recognizing by touch of feet; nanevanazistoz, the recognizing by touch of

This also implies
 acknowledge in sense
 of recognize

nananovahē
 I am rec. me
 nananovāhē
 I have the cognizance
 of one

evha-hōta
 one reckoning
 count again
 evha-hōton
 at
 reckoning

maheon-
 hðmetanoxtoz
 divine reck.
 hðmetanoxtoz
 torazistoz

ama-vaux
 he eats red

nananeato
 I rec. in mind
 want to r.
 nananeato
 nananovaz-
 toz, I want
 to be r.
 know

nananeato
 it is recognizable
 (by ear)
 esatovāhē
 neat ear re-
 I hear, it is
 unpronounceable (by ear)

because
 zehethõtahan
 I am rec. me
 I have the cognizance
 of one

maxhðmetanoxtová, the
 being r.

nananeato, I r. one

reconcile, *naahaoxtaika*, I do r. quietly, calm; *naahaoxtaika* and *naahaoxtaika*
 r. calm, r. still; *emeseiz*, he becomes rec. to, in the same settled aff-
 agitation, disturbance etc. *naevha-mamovotema* hoto, I again become r. to him
 see conciliate *naevha-mamovotema* hoto, I again become r. to him
naevha-mamovotema, I r. myself with one
 RECOIL ENGLISH-CHEYENNE DICTIONARY *naevha-mamovotema* hoto
naevha-mamovotema hoto — to one
 hand; *naevhahestoz*, the recognizing by instrumental
 touch; *nanemdtomazistoz*, the recognizing by the smell.
 recoil, *eevhavoéha*, it recoils (as an arrow, etc.); *eev-*
havoehansz, they (in.) r.; *eevhavoéš*, it (or., as a
 ball) recoils; *eevhavoéšen*, they (or.) r.; this term
 (-evhavoéš) is also used in the fig. to say "one is
 ineffective"; *Maheo hešzistoz eevhavoéšemez* hevet-
 vevo *zsaanietametōhes*, God's Word is ineffective for
 those who do not trust in him; see rebound; *nahosso-*
ostax, I r., step back (with a jerk or quickness); *na-*
nomhemeohe, I r.; *namomhemeohe zeššivaeno*, I r. from]
 recollect, remember. [fear (sudden) of him.
 recommend, *napevhosesta*, I r. it, speak well of it; *napev-*
hossemo, I r. one; in the sense of "advise, ad-
 monish" suff. -vamo (or.) is used; *naoanoevamo*, I r.,
 advise him to be quiet; *naaseoxzevamo*, I r. him to
 leave; *epevooseoneve*, he is well recommended, has a
 good report. [epevhosestomohe, he has good r.
 recommendation, *pevhōstomohestoz*; *epevhōstomohe* or]
 recompense, *hōemetanoxtoz*; *naevhāztomevo*, I r., compen-
 sate him; *naevhahenetano*, I r.; *naevhahe-*
netanomevo, I r. it unto him, for him; *navovēmo*, I r. (in
 words of praise); *navoveahetovo*, I r. to him (in acts);
onenxomevazistoz, r., reward; *evhāztomevazistoz*, r., com-
 pensation. *naananomonesho* cause him to be recog-
 reconcilable, *enanovazetaneoxz*, he grows r.; *enanoteone-*
ve, he is r.; *esaananonhe*, he is irreconcil-
 able. see together *naevha-mamovotema* hoto
 reconcile, *naevhamamovanō*, I r. them, bring them together a reconcil-
 again; *evhamamovanazistoz*, the reconciling; one
eevhananovāo, they are reconciled; *nievhanāovāzhemā*, we *naananov-*
 r. to each other; *ninanonhetovāzhemā*, we are reconciled *naananov-*
 with each other; see appease, calm, peace, soothe. I make one to be
 reconciliation, *evhananovazistoz*, the reconciling one *naananov-*
naevhās. vavhētēh (or., with); *eevhananovastoz*, the state *naananov-*
 of being reconciled; *evhamamovanazistoz*, the being mu-
 tually reconciled, meeting together again; *nanomonhes-*
 toz, r., peace making; *nanonhetovazistoz*, mutual r.; *oa-*
noevaostomohestoz, r., making quiet by talking.
 record, *naambaz*, I r. (by writing); *naambātomovo hevehes-*
 toz, I r. one's name; *eameha*, it is recorded, writ-
 ten; *eamšeme*, it or one is recorded, written; *ezhešeam-*
 šeme, it is thus recorded; *esaa-amehahan*, it is not re-
 corded, written on; *epevhōstomohe*, he has a good r., re-
 commendation; *epevooseoneve*, he is well spoken of, has
 a good r., report; *ehavsevhōstomohe*, he has a bad r.;
ehavsevooseoneve, he has an evil r., is evil spoken of;
 see reputation, fame. *Zehovtxeeozēs*, the stored up
 writings, records, also library; *zeamhaztsansz*, the one
 who records; *amhaztsenistoz*, the recording.
 recount, *namesehōtahan*, I r., tell in details; *mesehōta-*
evhās. vavhētēh *etanoxtoz*, reconsideration
 893

hanistoz, the recounting; namesehòtahaovo, I r. to one; namesehòtahaneta, I r. concerning it; namesehòtahaneto-vo, I r. concerning him; zemesehòtahansz, the one who recounts. See tell, narrate.

recover, naevhaaena zènehavoneoeszetto, I r. that which I had lost; naevhapevomoxta, I r., am well again.

recovery, evhaaenazistoz, the recovering of property; evhapevomoxta, r., the being well again.

recreancy, òcevovoze(ze)vestoz; see faithless, treacherous. [zeòcevovoze(ze)vsz, the r. one.]

recreant, èòcevovozeve, he is r., treacherous, deceitful;]

recriminate, meto emomaxstomohe, he recriminates, accuses in return; meto-momaxstomohestoz, recrimination; nha zemetoe-momaxsetanevaz, the one who recriminates, who returns one accusation with another; meto namomaxemo, I r. against him. See accuse.

rectangle, hovèn eamshaesso, it is a r. (drawn or plane); eamseveevetovatto, a r. body hollowed (trough);

hovèn eamsexovavevetovatto, it is a r. (body, solid).

rectangular, see rectangle, shape.

rectification, onnoanenistoz, the rectifying; onnoemanistoz, r., the making right, correct.

rectify, naonnoanen, I r., correct; naonnoana, I r. it; naonnoano, or. of preceding; zeonnoanensz, the one who rectifies; zeonnoano, the one who rectifies it; naonnoa-ovo, I make him to be rectified, correct; naonnoého, I do r., redress him; naonnoèta, I am one who does r.; naonnoatamo, I deem him right, correct; see correct, right, redress. [in the moral sense]; see right.

rectitude, onnoastoz, the being correct, right (usually]

rectum, mazo and maszeoo; heszeoo, one's r.; nas'zeo or nas'z, my r.

recuperate, naèveevhapevomoxtäoz, I am recuperating; see recover; naevhaaenaxanomoxta, I r.; evhapevomoxtäozistoz, the recuperating; evhaaenaxanomoxta, r., the recuperating, feeling eased.

recur, eoxceevhanhesso, it recurs, happens again; in Ch., when recurrence or repetition of action takes place, the first syllable of the verbal stem becomes reduplicated, as, evoxq, it is crooked (one bend); evovoxq, it is crooked (several bends); epevoèta, he does good; epopevoèta, he does good repeatedly; nameto, I give him; namometo, I give him several times; tšèva, at night; totšèva, recurring every night; ešèva, to-day; oešèva, daily, recurring every day; ehavsevoèta, he does evil; ehathavsevoèta, he does evil repeatedly; evohoveoz, it comes apart; evovohoveozeo, they (as boards)]

recurrent, see alternating.

red, rad.-ma- = blood, r.; emao, it is r.; emako, it is r. (diminutive form); emakonsz or emaonsz, they (in.) are r.; emaeta, he is r.; emaetao, they (or.) are

r.; zemaetaz, the r. one (or.); zemao or zemako, the r. one (in.); namaena, I make it r., redden it; namaeno (or.); emavōna, it is a r. morning; emaōmano, it is r., general aspect, as atmosphere, etc.; emaeneoz, he reddens (in the face); namaenen, I am r. faced; emaaneova, he is of reddish fur; emaova, he has r. fur; zemaovaz, the one with r. fur; zemaovassō, the ones with r. fur; zemaovessessō, he has r. hair; zemaovessz, the one with the r. hair; emao-vess, he has r. hair; emāmakooress, his hair is all r.; emaevōme, it looks r. (of liquids); namaevōmaného, I make him look r.; emaevōmanéhe, it is made to look r.; emaaneō, it reddens, makes r. (liquid); emaaneoeetto, it reddens, makes r. (solid); emaone, it is r. (thread, string); namahotonaovo, I braid, weave it (or.) r.; emahotona, it is braided r.; emaoneeo sitorceo, the rope (pl. or.) is r.; emaoneonsz, they (in.) are r. (something having a round body); emaaneōva, it gets r. (liquid); emaōva, it is r. water, also he is bloody under the skin; emaōmeha, it is a body of r. water; Maōm, Red river, name given to the South Canadian river in Oklahoma, also pr. name for persons. Emaēnaoszeo, they turn themselves r.; this is said of a kind of grasshoppers, which at some time of their development fly high into the air and come back with wings turned r.; etamomakoen, he has r. (sore) eyelids; emāmomakoaen, he is painted r. all over; emaoēsettons, they bud, bloom r. (-ēsetto ref. to the end or point of branches, prongs, etc.); namāhasen, I dye feathers r. (by dipping in r. color, but not boiling); māhaseonosz, a bush whose black berries yield a fast r. dye; namahāen, I color r. (by means of cooking, boiling); nimahāenhema, we color r. by cooking; maetxo, weed whose root is cooked to make r. coloring; hessozeva evešemahāenistove, by means of its roots r. coloring is obtained (by cooking); namāhohōn ešehe, the sun burns us r.; namāehono, I burn, heat it (or.) r.; namāehoha, I burn, heat it r.; emāehota, it is r., glows from heat; maxemenoz emāehotansz, the apples are r. from heat; ešehe emāehoe voston, a person scorched r. by the sun; emaoaoensz, they are made r.; namaoaovo, I make one (or.) to be r.; namaoaa, I make it r.; emaaensz, they (in.) are light r., pink; maohoom, maohoomenz (pl.), r. lodge; eorcemaōhensz, they (in.) are tied, wrapped with r. strings; Maohoomenehe, Maohoom, Maohoomen, Red-lodge (owner), pr. name: nahemaohoomē, I have a r. lodge; nihemaohoomēmā, we have a r. lodge; Ešeoxxmahāsz, Redmoon; Honeomaovaz, Redwolf (fur); Honioxxmahāsz, Redwolf; Maemenoz, Redberries; maemenoz, red berries; xamamenoeo, r. willows (or.); Maeoxta, Redleg; Mače, Redliver or Red-woman; Maomaoxzevea, Red-earth or -ground; preceding are pr. names; mackamxeo, r. wood; makōmehess, r. bark, kinnikin-ic; xamaemata, r. cactus; eheovemaō, it is orange r.; see color, dye; maevecess, r. bird; Maevess, Redbird, pr. name;

nametōkiāe, I put in place for, redeem

zeenanomots, among the redeemed one
navostanevxsene-zeenanomothā
-vaseu

redemption: rostanev hāze
zeenanomots evāts
or rostanevāseue
-zeenanomots evāts
Greek ΛΤΟ-ΔΥΤΡΕΘΙΣ = release

REDEEM

ENGLISH-CHEYENNE DICTIONARY

REDUPLICATION

mae, the r., blood, q.v. The Ch. think much of the r. color, it symbolizes to them life and joy. Dull r. (maetom) is used for ceremonial painting; namakoaenāz, I paint myself r.; xamavostan, the r. man (or genuine, indigenous blood). Emaevsen, he has r. painted horns; emaohe hoān, the shield is r. (made so); emaoheo hoānon, the shields are r.; xomō emaeue, the spear is painted r.; emakoē, it is r. (of quill or feather work); eoxcemaomaē heāzeneva, he is painted r. on the arm; eoxcemaensko, they (persons) are striped with r.; mašeonon evešēnō, it is wrapped with r. cloth; mašeonon navešēnoenoz (or.), I wrap it with r. cloth; emaeastae- ne, it is tipped with r.; namaestaena, I tip it with r. redeem naēnanomoxta zistoseevhaenom, I r., pay for it, in order to own it again; navostanevého, I r., save him; evostanevstoman, he occasions redeeming, redemption; navostanevhan, I am redeemed; navovēheva, I r., ransom; see ransom; navenootan, I want to be redeemed, delivered; navenooho, I prompt him to be delivered; see save. *zeostanevstoman, the red. use*

Redeemer, Vostanevhan, Vostanevstoman, also Venootxevahe; see Savior; evenootxevaheve, he is a R.; venootxevahestoz, the being a R.; vovēhevātoz, r., ransom. redemption, vostanevstomanistoz; evostanevstomanistove, it is a r.; venoochazistoz, the redeeming, delivering; venootanoxtoz, desire for r., deliverance; venooxevātoz, the r., redeeming (as a medium of deliverance, an act done for another); evenooxevātove or evenootxevātove, it is a r., deliverance for one.

redress, see rebuke, punish; navehoeto, I r., rebuke one (in words); naoneevātōhe, I r., correct; zeoneevātōsz, the one who redresses; oneevātōhestoz, r., discipline; naoneevamo, I urge him to r.; naoneevaovo, I make him to r.; the inf.-evha- = the Eng. re-, and can be used in the above terms; naonoana, I r. it; naonoano (or. of preceding); naonoého, I do r. him; naevhaono-ēta, I am a redresser, reformer; onoētastoz, the act of redressing, reforming; naevhavovôtana, I r., reform one; naevhavovôta, I am redressed, reformed; naevhavovôtetan, I want to r., reform.

reduce, nazceéxa, I r., by filing, cutting (on the sides or surface); natameéxa, I r. it by filing (either end); eevhazeceoz, it has been reduced (in size); eevhatxkomxeo, they (or.) have been reduced (in numbers); eevhazcetaō, they (or.) have been reduced (in size, amount); etoxkonaoz, one becomes reduced, emaciated; see diminish, recede; esovhōeme, it is reduced in value; eanavhoxtova, he reduces his price, sells cheaper.

reduction, anavhoxtovqtazistoz, r., in price of sale, purchase. inf. -nbastom - reduce, lessen, be moderate

reduplication, see recur, repeat; in Ch. the initial part

renew, nino nobavshar anēhemā, we are gradually r. by death
896
hocmaosun enonohovse
netotance, he found us a grad. reduction in size, recede

1000000
1000000
1000000

1000000
1000000
1000000

see above
for better
form

-nonohave-
gradually re-
ducing, & street
ang.
nonohave-
netota, q. r.
in size, as
in building
the man
nonohavostone

[illegible]

wood part, stem of above (3) or bull rushes?
 vitauoiz, reed having Keem bladed leaves, stiff (Ger.
 uothuon, " variety having "three cornered stalk"

ematasoomaevhoes, when hovering, suspended;
 nosta, lit.

REED

ENGLISH-CHEYENNE DICTIONARY

REFUND

of a verbal stem is repeated once to express recur-
 rence, repetition of the action. See Ch.gr.

reed, moomstas, mhonaton and exovavosz, ref. to different
 kinds of reeds.

reel, ehohozeš, he is reeling, staggering; ehohotšetto, it
 is reeling, staggering; hotšenatoz, the reeling.

refer, nanheto, I r. to him (in sp. of him, meaning him);
 inserted "n" after the pers. pref. implies refer-

ence or relation to something previously mentioned or
 done; né, the one mentioned before; zenvēstomonetto,
 referring to what I am asked (to give); nanetoahe, I
 like it so (referring to); nanethōtahan, I tell, nar-
 rate, referring to something; nanethozeohe, I work (as
 referred to); suff.-evo also implies reference to a
 place, time or object; nihetazevo, I said of, referring
 to, concerning thee; hane zēmezevos, the ones (or.)
 thou gavest to me then; zexhoevo, there where my place
 is, where I live.

reference, see apply; ehešetovatto, it has r. to, aims,
 reflect, ehénehōta, it reflects heat; hénéhōtātōz, the

reflecting, radiating of heat; ehemātasoomat-
 to, it reflects, as an image; ehemātasoomaeha, it is re-
 flecting, a reflection; evohōotta, it reflects, shines
 q.v.; naēvetanona, I am reflecting (in thots); see
 consider. - the - r. then means, consider, ponder, think upon.

reflection, hénéhōtātōz, r. of heat, heat waves; ēvetaho-
 naestoz, r. (in mind); vohōotātōz, r., shine;

ohetanoxtoz, r., consideration; when "r." implies "per-
 ception, coming to the mind" it is expressed by the
 reflective m.; see Ch.gr. ēveēhetanoxtoz, ref. consideration

reflexive, see r. voice in Ch.gr.; r. is expressed with
 suff.-āz; navōmāz, I see myself.

reform, same as redress, correct; naevhapevanen, I make
 it good again, amend; nitaevhapevananon nivosta-
 nehevstonan, let us r., amend our way of living; evha-
 pevanenistoz, the reforming, making better again; evha-
 pevanazistoz, the reforming one (obj.); ēševhapevane,
 he is reformed, bettered. [making better again]

reformation, evhapevanazistoz; evhapavemanistoz, the

refrain, see keep, hold back; nanšhekotoma, I keep my
 peace; nasaaoxo, I r. from saying anything.

refresh, naosotomaného, I r. one, make him rested; see
 rest, solace; naevhamonana, I r., renew it, see re-

new; naevhaosotomoeoz, I am refreshed.

refuge, naamōsem, I flee for; zeamōsemsz, the one
 fleeing for r.; naasetōseme, I leave, flee from,

for r.; see flee; nahetōseme, I take my r. to; nanoxto-
 semetovo, I take r. to thee; see shelter.

refund, naevhametonoz hemakātaemoz, I r. his money; heto
 makātansz nazēevhametanenovo, this money will be
 refunded to you.

amexovera (zevīeēsoptomo-vohēi bā omaxto-nheitaomeneno, time of refresh

or zexope-vie- 897
 zeamexove-vie-vohēi- 897
 vīeēha-hīahezevmaxtative
 ehavovhet hcenahōstomohēstoz in religion
 vōē tastoz

reep

americh
 Dr. submit
 to him appeal

naosēh
 I tell him
 decide

refined

hox
 follows
 trial stand
 reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

reflected

ezce-heheekade, it is reaped (as a

reel, ehohozeš, he is reeling, staggering; ehohotšetto, it

is reeling, staggering; hotšenatoz, the reeling.

refer, nanheto, I r. to him (in sp. of him, meaning him);

inserted "n" after the pers. pref. implies refer-

ence or relation to something previously mentioned or

done; né, the one mentioned before; zenvēstomonetto,

referring to what I am asked (to give); nanetoahe, I

like it so (referring to); nanethōtahan, I tell, nar-

rate, referring to something; nanethozeohe, I work (as

referred to); suff.-evo also implies reference to a

place, time or object; nihetazevo, I said of, referring

to, concerning thee; hane zēmezevos, the ones (or.)

thou gavest to me then; zexhoevo, there where my place

is, where I live.

reference, see apply; ehešetovatto, it has r. to, aims,

reflect, ehénehōta, it reflects heat; hénéhōtātōz, the

reflecting, radiating of heat; ehemātasoomat-

to, it reflects, as an image; ehemātasoomaeha, it is re-

fecting, a reflection; evohōotta, it reflects, shines

q.v.; naēvetanona, I am reflecting (in thots); see

consider. - the - r. then means, consider, ponder, think upon.

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reflexive, see r. voice in Ch.gr.; r. is expressed with

all same, mts

euhavorke-mauheetaomeneaxgintz	{	evhavorkemauhaxtoz, r. of creat
" "thei-heetaomeneaxgintz		{varhetõenotâzigtoz, reg. rebirt
" " - pavitaomeneaxgintz		{varhetõemaxzeveitaz, " otat
		ēostae-vahetõenotâzigtoz

ENGLISH SHEKENE DUE

REFUSE

ENGLISH-CHEYENNE DICTIONARY *part. of reg.*

refuse

nauchio naomo, Dr. one lit. waving him away

refuse, nahōsz, I r., hold it back; nahōsz nasaametohe, I
r. to give it to him; epapaponeho, he refuses to
move, budge; naméstov, I r. to eat; ehoanahe, he refuses
to work; hoanahestov, the refusing to work; hoanakaš-
goneo, children who r. to work, disobey; hoanahetaneo,
refute, see confound, confuse. [men refusing to work.]

regalia, vaxēhestoto, all the "fixings"; vaxēhestoz, the arraying, fixing up. *see heed: epopactan, waitz*

regard, naonoatamo, I r., esteem him; naonoazesta, ^{attention} preceding; see care, consider; papas nasaahesse-
tamohe, I have no r. for him; papas nasaahesseztohe, I
have no r. for it; see heed: naohāpevatamo, I have
high r. for him; onotamazistoz, r. for one; also peva-
tamazistoz. Vovoxpone as inf. without r., strictly,
rigorously. *rehearsal* *see p. 896*

regenerate, naevhamone-maneoxzesého, I cause him to r.,
to grow anew; evhamonemaneoxzistoz, regenera-

tion; evhavovôstâzistoz, regeneration, new birth; evhavovôševostanehevestoz, regenerated, renewed life; eevhavovôševostaneheve, he is regenerated. See change.

region, can be rendered with suff. -oomē and -oom in a few words: havsevoomē, the evil r.; matavoomē, the

wooded regions; pavoomē, the r., place of the good; ho-
estavoomē, the fiery r.; meztavoomē, the r. of persecu-
tion, torment; otatavoom, the blue r., sphere (firmam-
ent); tāxtavoom or tāxtaom, the open r., atmosphere
axtonoomē, the underworld r.; totanoom, the r. of the
past; vonoom, the original time, epoch. *Roller & make names*

register, see record. *nanomaxzenatan, Dr. Arthur, New*

regret, navevešhesseanovetanoozeta, I r.concerning it
sta, I r. have regrets over it, feel downhearted, sad

about it; navešhesseanovetanoozetovo, I have regret
over, concerning him; navenomoxta, I r., feel sorry

sore; this term fits better for "feeling sore, offend
ed" than "r."; eahanomstaha, he deeply regrets it, ha

remorse; ahanomstahàtoz r., remorse; naahanomstahaoze
 -ta. I have deep r. concerning it. -nonoxe = by degrees, re-

regular, tāevavetto, by measure, according to rule; inf
-oxce- =r. recurring habitually, methodically.

regulate, natāevāvistomosan, I r.it; natāevāvistomevo,
give him regulations: natotāevana nathozeohes

toz, I r. my work, work by rules, regulations; natāéváv
hoema I r. make a regulation a rule: natāévávhoema

noeman, I r., make a regulation, a rule. nataevavnoema
oxta, I r. it.
regulation. tēoxáxistemosanistox the regulating: tēevá

vistomevazistoz, r.; tāevāvhoemanistoz, r.
rules; ratebaštāevāvhoemabe, beto mhaio according t

rule; zetohestaevavhoemache neto mhaio, according to
the r. of this house; also zetohešečnane hoemanistož
according to the r. of the law. *etaxenit'ahistanov*

reign, enitáetsan, he is reigning, ruling; zenitáetsansz

the one who reigns; nitāetsanche, the ruler, reign

898
Tqm: etaxenitao

staxepit'acvos
baela:emkone-vehon

nitaeo, r. sup
see above

2007

natohohoro
 natohohota
 r. by sign
 wave of hands

Refuse; nachzusehen
Dr. one, do ref
not grant (inw)

regeneration

area, area
chest + avroom
Not Road of "r.

nas eno max
 feel keenly
 nas eno max
 a - vomatâ
 9 r. for one
 nas eno max

Taenoz
 r. one, min
 ext. 11-12
 regrettable
 should need
 be so

Dear Sir,
I am
Yours truly,
J. M. Smith

potato some
the reg. above the earth
lower "14" in and raise in
no a room, comp region
also nature about us
potato some, u

Taign: etaxenitaeōe
 etaxenitaeovostand
 baeva: emkhon-e-vehone-
 nitaeō, r. supreme
 so-e-avareisqu

chei tora amohetto, il (has, il) r. sway, effect; chei tora amohetto, il has il r. sway, prevail etc;

REIN

ENGLISH-CHEYENNE DICTIONARY

RELATION

ing one; see rule; nitáetsenistoz, the reigning; nitá-
estoz, r. see sway; in case of prevail, have its effect, cause, influence
rein, zetanolamestoto, the reins, lines; natōhaenoham, I
r. in the horse, hold him back; navhoneno zetanolame-
estoto, I hold up the reins, lines; nahesevaenō zetanolame-
stoto, I take hold of the reins.

reiterate, see repeat, recur, reduplicate.

reject, navōhoeto, I r. him; navōhoesz, I r. it, throw it out,
away; zevōhoesz, the rejected one; zevōho-
eszz, the one who rejects it; napeosan, I r., repel
(from a dislike); napeoxta, I r., dislike it; napeoto,
or of preceding; see dislike, exclude, throw; nanōoséo,
I r. one, cause him to be forsaken, left; nanōsetan, I r.

rejection, vōhoetazistoz, the rejecting; vōhoestoz, the
being rejected; nōsetanoxtoz, r., the forsak-
ing, in that.

rejoice, navoešetan, I r.; nahessevoešetanotovo, I r. on
his account; nahessevoešetanota, in. of preced-
ing; navessevoešetanomo, I r. with one; navoešetanoho, I
prompt him to r.; inf. -voeše- =with joy, contentment,
satisfaction; sometimes -voeše- expresses "good, al-
right, very well"; evoešhota, it is good that it is
here; evoešhoeoxz, it is very well that he arrived;
napevetan, I r., am glad, q.v.; nahotometan, I r. inward-
ly, in anticipation; eamhotomeoxz, he goes on rejoic-
ing; enxhotomeoxz, he comes (hither) rejoicing; see
joy. Voešetanoxtoz, the rejoicing; voešetanolazistoz,
the making one r.; pevetanoxtoz, the rejoicing, glad-
rejoin, naevhahoxseoz, I r.; see join. [ness

rejuvenate, see renew. [his former condition.

relapse, zēmehahesta etaevanhesta, he relapses into]

relate, see narrate, recount; nahetaemo, I r. to one, tell
him; ninetaemaz, this is all I r. to thee;

esaatōosemehan, it cannot be told; nanōonena, I r., con-
nect it (in the sense of connecting "ends"); namamo-
vana, I r., bring it together (lateral connection);
enōonetto, it is related, belongs to, with; epavemanōo-
netto, it is well related, connected together (as the
articulations or parts of the body); inf. -ōemo-
(or.) -oemota- and -ōesta- (in.) ref. to "be counted
with, as one of"; namhāōemāzhema, we are all related to
each other; nitonetōemohe, how art thou related to
him? Etonitōemāzettons, how are they (in.) related?
Nahestatovo, I am in this relation, condition to him;
nahestata, I fit its condition. Inf. -no- =together,
connected, related with. namhāōestoto, all my relatives

relation, vōhestoto, r. (sg. and pl.); navōhestoto, my r.

nivōhestonaneo, our relations; nivōhestovevō,

your relations; nahevōhestove, I have r.; nahevōhesto-
venoz, I have him for r.; nihevōhestovstovaz, thou art
my r.; ononovōhestoto, doubtful r., not well known r.

ononovōhestoto, all of my r. are to be all my blood

in position, duty, attitude

napo onceostovstovaz
I have him for my blood
with him

1. xozetōenoxzetōestoto, rel. of the flesh
2. xozetōenoxzetōema, ist, relation by birth of flesh
3. xozetōenoxzetōestoto, spiritual birth relatives
 RELATIONSHIP ENGLISH-CHEYENNE DICTIONARY RELAXATION

nakahōemū
nahahānēvōemū
are close relat.
to him.
rohetō, vōestōemū
navōhetō, vōestōemū
relationship, vōhestovetovazistoz, r. (blood r.); in the
all kind, & r.

(when the r. between the parties is not well established); etonetōemāzevo, in what r. are they (or.), how are they related? Etonetōemazetto, in. of preceding; etone-nōonetto, how is it related, what connection, r. has it? See connection. *heavaz hetōemū, all kinds of r. of his*
 relationship, vōhestovetovazistoz, r. (blood r.); in the Ch. gr. we have a m. of r. implying "possessive connection by blood or otherwise". Following is a recapitulation of r. terms: nihoe, my father; nākohe, my mother; namšem, my grandfather or my father-in-law; nišceheme (also nisceheme), my grandmother or my mother-in-law; nxan, my uncle (mother's brother, not father's brother); nahan, my aunt (my father's [not mother's] sister); nanéha, my (male sp.) older brother; natataneme, my (fem. sp.) older brother; nisi-ma, my younger brother or sister (male or fem. sp.); na-axaheme, my older sister (male sp.), or my sister-in-law (fem. sp.); namhan, my older sister (fem. sp.); nisis, my cousin or half brother or half sister; nāa, my son; zemahaetaz nāa, my older son; zehaaxcetaz nāa, my younger son; nātōna, my daughter; zemahaetaz nātōna, my older daughter; zehaaxcetaz nātōna, my younger daughter; nanis, my child; nixa, my grandchild (boy or girl, also son- or daughter-in-law); nitov, my brother-in-law; nitam, my sister-in-law (male sp.); niaxaheme, my sister-in-law (fem. sp.), or my sister (male sp.); nahyam, my husband; nazheeme, my wife; nazenota, my nephew (implying the male child of one's brother- or sister-in-law, but not the child of one's own brother [when male is sp.] or one's own sister [when fem. is sp.]); nāham, my niece (implying the fem. child of one's brother- or sister-in-law, but not the child of one's own brother [when male is sp.] or the child of one's own sister [when fem. is sp.]); natovame, my kindred (by marriage); nis'en, my friend (male sp.); nishec, my friend (fem. sp.); navōhestoto, my relations; natonitō-estoto, the one with whom I have relations; nistax, my co-warriors. The 28 different terms mentioned can each be modified into over 20,000 ways, the substance of which is explained in the Ch. gr. under possessive pronoun and m. of relationship.

nisi'ma
my brother or
cousin
he (brother or
and cousin

relative, navōhestoto, my r., kindred.
 relax, rad.-otov- = slack, loose, shaky; cotovotāne, it is relaxed (ref. to bow string or an uncocked trigger); eshovotane, it is somewhat relaxed, or getting loose (bow string); rad.-shov- = less than, diminishingly; eshovevovōponahe, he relaxes in strictness; nashovevōsan, my sight is relaxed, is less than before, diminishes; see relieve; cotoveoz, it is relaxed, shaky. relaxation, see relief, rest, relent; otoveozistoz, r., shakiness.

up. - zepoto-
under - rel.
t. at a straight-
out.
has zepotasta-
na out, I give
him r. of heart
na zepotōen. I r.
face (after having
worked stem.
zēshahā zepotōen
nata ael - zepotōen
I walk for r.
zēshahā zepotōen
relaxation

up. - zēshahā - distant
loose, disconnected

naevhâxpeho, I cause him to r., moderate, yield: *moderate, yield*
naevhâxpe, I cause, induce him to r. yield

leave it to me, make responsible
~~naevserêho, I r. to me, I commit~~ *naevserêho, I rely*
depend upon me to do
essaahorase

RELEASE

ENGLISH-CHEYENNE DICTIONARY

RELIGION

see Paulson, redemption
release naevhačnano, I let him go, set him free again; *let more*
našerano, I r., set him loose; evhačnanazistoz, *not reliable*
the releasing; šexanazistoz, the releasing, setting *dependable*
loose (from being tied, tangled, etc.).
relegate t'sa oxs easetane, it has been relegated some-
wheres; naasetana t'sa oxs; I r. it somewhere
else; hoemhāon nataasetana, I relegated it in the cel-
lar. *see below*
relent, nahōpsan, I r., modify, dissolve, melt; see melt; *naevhâxpeho*
nahōpêho, I cause him to r.; nahōpetan, I r. (in
disposition); nahōpetanooz, I feel relenting; nahōpe-
mo, I r. concerning him, warn him (of danger for him);
hōpetanoxtoz, the relenting (in disposition); hōpetan-
noozistoz, the becoming relenting; hōpsanistoz, the re-
lenting (act); hōpêhazistoz, the causing one to r. See
spare (Ger. schonen). Estōneoxz, the cold relents. See
subside. [esaahōpsané, one is r., pitiless.
relentless, esaananoné, one is r., implacable, cruel;]
reliable, emomeovahe, one is r.; zemomeovahesz, the r.
one; namomeovaeztovo, I show reliability to
one; meovhastoz, reliability. *see stretch out*
reliance, nietamistoz, r., trust, confidence; heovōsetan- *see respect*
relief, see relieve. [oxtoz, r., assurance; see trust.
relieve, navostanevéha, it relieves me, gives me relief; *see abate*
navistāmo, I r., help him; vistāozemsz, give me
relief, help! Eoxchaomoamohetto heto esēoxz, this
medicine gives relief; naevhačnomata, I am relieved
from pain; navēpanānoxtamanēho, I give him relief (in
sickness, physical or other ills); navēpanaox, I am re-
lieved, eased (from bearing burdens); naanaxan, I am
relieved, eased; noanaxanomoxta, I am relieved, eased,
quietened in my feelings; nahačnomoxtaon, I feel re-
lieved, appeased; nahaamosēho, I r., quieten one; naha-
mosetanotovo, I want to r. him; *naevhâxpeho*
from burden; *naevhâxpeho* *he is given relief*; nasēpoto-
maovo, I r. one's strain; nasēpotoštahaovo, I give re-
lief to one's heart; namaxeomotom, I breathe free, am
relieved; naevhamaxeomotom, I feel relieved again;
sēpotoštahātoz, heart relief; sēpotoštahavazistoz, the
giving one (obj.) relief for his heart; oanaxanestoz, *reaching out*
relief; oanaxamoxstastoz and vēpanāmoxtastoz, feeling *after a long*
of relief; vēpanaoxestoz, relief from bearing burden;
māstohānenistoz, the relieving from burden; māstohē-
nistoz, the becoming relieved from burden; māstohān-
zistōz, the relieving one from burden; haomoxtomoxtas-
toz, relief, peace; vistāmeozistoz, r., help; haamoozis-
toz, relief, the being appeased; haamosetanoxtoz, relief
in mind; eanōvatto, it is relieved, subsiding (sp. of
pain in the sense of receding, like water).
religion, hoestomohestoz, see offer; mōmātavhoestomohes-
toz, sacred r.; zenitavhoestomoessō, the ones of

RELIGIOUS

REMEMBER

REMEMBRANCE

ENGLISH-CHEYENNE DICTIONARY

one r.; nameetanohatovo, I am remembering about one; the preceding terms ref. to remembrance in mind; nameovhosemo, I r. him (in words); nameovhosesta, I r. it (in words), bring it to remembrance; nameovhosestomohe, I do bring to remembrance (in words); nameovhosestomevo, I bring it to his remembrance, remind him of; natoovetan, I r., keep in memory; natoovetanotovo, I r. him, keep one in memory, mind; natoovetanota, in. of preceding.

remembrance, meetanoxtoz, the bringing before the mind;

meetanotovazistoz, r. concerning one; meetanonaestoz, the remembering; meetanoozistoz, r. (present

or sudden); meetanohazistoz, the causing to remember;

meetanosohestoz, cause of r.; toovetanoxtoz, r., the

keeping in memory, mind; toovetanotovazistoz, the keep-

ing one (obj.) in memory; nameovhosemo, I bring him to

r. (by words); nameovhosesta, I bring it to r.; meovho-

semazistoz, the bringing one to r.; meovhosestomohes-

toz, the bringing to r. *nameovhosestomohes, I bring one to r.*

remind, nameetanoho (direct) and nameetanosého (indi-

rect), I r. him., cause him to remember; meetanoha-

zistoz, the reminding (direct); meetanoshazistoz, the

reminding (indirect). *nameetanoho, I r. him.*

remission, vonanomevazistoz; see forgive.

remit, see forgive; navonanomevo, I r. it to (for) one;

naevhaēnana, I r. it, set it down again; naevha-

ēnanamevo, I r. for (his benefit) him. [main.

remnant, zeheeo, that which remains, is left; see re-]

remorse, ahanomstahatoz, r.; eahanomstaha, he has r., re-

grets; zeahanomstahaz, the one having r.

remote, hako vohēs, very distant; etazeoxzesz t'sa hako

vohēs hoeva, he has gone somewhere into a r. coun-

try; hako tozeha, r. in time (past); hako haeš, r., very

distant; hako haeš heama, r. above; maeto hako haeš, in

the r. future; haeš or vohēs nahevōhestovenoz, he is a

distant, r. relative; see alien, distant. *nomoid, remote, for away distant*

remount, naevhataho, I r. (as on a carriage, horse); naev-

hatahoenoz mohēno, I r. the horse; naevhaēn, I

r., reascend (an acclivity); eevhatahoeō, he stands

(having remounted); naevhatahoz, I r., set it upon

again; naevhatahoho, or. of preceding.

removable, eorcesetanenov, it is r.; easetaneoneve, it

is r.; esaa-asetaneeonevhan, it is not r.

removal, asetanenistoz, r., the removing (action); asetana-

zistoz, r.; heto zehešesasetans, one's r. (passive).

remove, naasetanen, I r.; naasetana, I r. it; naasetano, I

r. one (or.); naasetanamevo, I r. it for him (one's

benefit); naasetanomovo, I r. his (in.); naasetanamo, I

r. his (or., as coat, etc.); rad.-asetan- = to take away;

zeasetanensz, the one who removes, takes away; zease-

tansz, the one removed; zeasetane, that which is remov-

-nom - denote, removal carried

transported off: enomōez (by water)

enomōax "wind"

natqwa-hooto-enom "sleep"

ana-rem. from its place

natqwa-hooto-enana, I r. it to another place

ininitavetano; changes from former tho.

rovhetañzetanovare-ëörtahet3, baptism of repentance

REPAIR

ENGLISH-CHEYENNE DICTIONARY

eevhabovane

REPLACE

repair, *abrogate, disannul, naevhaskana* r. it: *eevha-
Bovahan*
abandoning; asetanaizistoz, r., the putting away, off.
repair, naevhapevanen, I r.; naevhapevana, I r. it; naev-*annulled*
hapevano, I r. one; zeevhapevanensz, the one who *abrogate*
repairs; zeevhapevansz, the one repaired (or.); zeev-
hapevane, the one (in.) repaired; also naevhapaveman-*naevha-*
isz, I r., make it well again; eevhapeveoz, it is re-*tonetana,*
paired (ref. not to the action of repairing but to the
being now repaired); eevhapevane, it is, has been re-*reput,*
paired; naevhavovetanen, I r., put in order again; heto *restore it*
zehešeevhapevane etonetome, how much are the repairs *to what it*
for this? Evhapevanenistoz, the repairing; evhapevana-
zistoz, evhapavemanistoz, the r.; evhavovetanenistoz,
the repairing, putting in order again.

reparation, evhapevanazistoz. *etasse-vahet-tataxesta, he*
repay, naevhâzta, I r., render it; naevhâztavoého, I r. un-
to one; naevhâztomohé, I r.; naevhatóhōto, I r. un-
r., bestow the same upon him (again). *potandovetter, rehearse*
repeat, expressed by inf.-tōevha-; natōevhavoan, I r. *excoctos*
(the same word, utterance); natotōevhavoan, I r. *gehazco,*
several times; repetition is also expressed by redup-
lication of the initial syllable of the verbal stem; *each other*
see recur, reduplicate. Inf.-hosse- = another or second
time, again; -evhâse- = again another time; -hotse- and
-evhâtse- = again and again, repeatedly; hotxsetto, re-
peatedly (detached). [r. it; see chase, drive. *system*

repel, naaseozeto, I r. one, push him away; naaseozesz, I
repellent, epeoseoneve, one is r.; napeoxta, it is r., re-
pulsive to me; napeoto, one is r. to me, I feel
disgust for him; see dislike, disgust.

repent, navovoneoz nathavseva or nathavsevoëtastovâ, I
r. from my sin, evil deed; navešeanovetano nat-
havs, I r., feel sad, sorry for my sin; navovetanâz, I
change myself, r.; see change: naanovemesēoz nathavs, I
r. from my sin, badness; zeanovemesēoz, the one repent-
ing; -anov- = sad, down hearted + -mesēoz = to come to
self, to better judgement; naanovemesēozeta natšezis-
toz, I r. over my deed; navovetanâzetan, I r., want to
change. *of impurities, sediments, to clarify, purify*
repentance, vovetanoxtoz, r., change for better; vovetan-
âzetanoxtoz, the desire to change for better;
anovemesēozistoz, the repenting; havs zexhesseanoveta-
nortove, feeling of contrition for sin.

repetition, tōevhavoanistoz, r. (in utterances); totōev-
havoanistoz, pl. of the preceding: hosseneš-
vestoz, r. of a doing; popevoëtastoz, r. of well doing;
hathavsevoëtastoz, r. of evil doing; see reduplicate.

repine, evenomoxta, one repines, feels sorry, discontent-
ed; see sour, bitter and under "ill-mourison-
replace, naevhaēnana, I r., put it down in its place
again; nametoenen, I r., exchange, give in place
of; nametoena, I r. it; see exchange; meto, in place;

zeheševoneōszetto nakokōaseo meto nasz nametan, having lost my watch, another one was given me in place; zè-mehahestanom nameto-ēnana hovae, I r. by something that which I had taken.

replenish, naevhaohotomoenīsan, I r.; naevhaohotomoenoxz, I r. it; naevhaohotomoenoto, I r. one; -ohotomoen- ref. to make full (something having capacity); naevhahovxtsan, I r., store up again; naevhaetāmana, I r., make it plentiful; eevhaetāmeoz, it is replenished, made plentiful again. Evhaohotomoenātoz, state of being replenished, full again; evhaohotomoenīsanistoz, the replenishing. [abundant, plenty,

replete, eētāmeoz, it is r., copious, abounding; see] reply, nanōsta, I r., answer; nanōstovo, I r. to him; nano-

sta, I r., protest (in words); nathosenōsta, I r. with provocation; naevhatohosnonōstovo, I r. to him with provocation; nasaoxhestohe, I do not r., say nothing; nasaoxhestomovohe, I do not r. to his (in.); hovae esaavešhess-nōstovohenov, they had nothing to r., answer to them (or.); nōstātoz, the r., answer; esaatonšēnōstōhan, it cannot be replied, no r., answer can be made to it. Navešenōstovo mxistōneheva, I r. to him by letter, paper. Nha zenōstaz, the one who replies, answers; nha zenonōstaz, the one replying, protesting; nōstovazistoz, the r. (to one); evhatohoseno-nōstātoz, provoking r. Tohosohazistovā navešenōstova, he replied to me in derision (meaning either that his answer was derisive, mocking or that the derision was his answer).

report, nahotono, I r. to one, inform him; nahéneotonova, I spread the r., information; zehéneotonovaz, the one spreading a r.; hénéotonovahe, would be the name for "reporter"; natoxhotonō, I go about reporting, informing; see inform; ehohotonovātove, a r. has come; ehotone, it is reported or he is reported unto; sometimes the attributive form is used to express "reported" in the sense of "said"; ehāmoxtaesz, he is reported sick, is said to be sick; pevooseo, good r.; epevooseoneve, he has a good r., is well spoken of; also epevhōstomohe or epevhosestomohe; havsevooseo, bad r.; ehavsevooseoneve, one has an evil r., reputation.

reporter, hénéhotonovahe, the one who spreads the report, information; hōtahanehe, r., messenger,] repose, see lean, rest. [teller; ehotonovaheve, he is a r. reprehend, see rebuke; navehoestomohe, I r. [prehended. reprehensible, emevhoestomohestove, it should be re-] reprehension, vehoestomohestoz; see rebuke.

represent, nahevezhovaosan, I r. (predicative), liken

with; nahevezhovaovo, I r. one with, make him to r.; nahevezhovenotto, I r. him or them; ehevezhov, it represents; epxchevezhovenov, it does r.; *tah nitnikavizho hoto taya how does that r. or apply*
this to myself? nahenihovevo, I r. him, his,

votaux phavv, evotaux phavv, evotaux phavv, evotau-
 mphaaveraomoke, evotaux phavvazomove: ^{impure} Reprobate
 eñenitamoxezet, is a r. an atomizable, ^{lawless} Exotōsema - ^{wicked}
 reprobate in the name of being tested, found wanting and rejected, can be
 in diverse ways: ^{reprobate} eñenitamoxezet, eñenitamoxezet (looking, finding, not ^{expressed}
 REPRESENTATION ENGLISH-CHEYENNE DICTIONARY REPUDIATE
 enovxtatame (see inferior); enitxzevatame, coming short of: a strong
 nēhoveta, I r. it; nahenēhovenotto, I r. him; nszhenēho-
 vetovaz, I shall r. thee; evhanhetomohē, it is repre- ^{form i} evotaux p-
 sented by, stands for; exchetomoto, it represents, ^{stands for} havvava-
 stands for, symbolizes, impersonates; see symbolize; ^{tame =}
 ehetomōtov honeo, they r., impersonate wolves; naheto- ^{deemed}
 mōto hone, I r. a wolf; nahešetovahevezhov, I r. its na- ^{not depraved}
 ture, character, object; zehešetovahevezovs henitāes-
 tov qsāeson zexhevezovs, as he represents, character- ^{for incor-}
 izes his rule with the likeness of the lamb. ^{porating a}
 representation, hevezhovanistoz, the representing, liken- ^{test, q. v.}
 ing (ref. to character); henēhovetomosan-
 istoz and henēhovetomohestoz, r., the representing
 (ref. to personality); henēhovetovazistoz, the repre-
 senting one (obj.); nha zehenēhovetōezē, the ones
 (or.) who represent us, our representation, represent-
 atives. ^{inf. - moxzena - verwünscht, dividing, bitter dividing, see bottom}
 repress, natohaeno, I r., check him; zetohaeness, the re- ^{of page}
 pressed ones (or.); eoxnšhekotoma, he represses
 his feelings, keeps quiet in spite, altho....; naōēno-
 voomosāz, I r. myself, hold myself under restraint; na-
 homosēho, I r., quell, overwhelm one; nahōsaxan, I r. the
 tears; nasepāen, I cannot r. the tears; natoomana, I r.,
 stay it, check it from moving; natoomano, or. of preced-
 ing; see keep or hold back. ^{evotaux phavvavata make}
 repression, tohaenazistoz; tohaenenistoz, the repress-
 reprimand, see chide, rebuke. ^{one - homoseztov}
 reproach, nahomosema, I r., upbraid one; nahomoseztovo, I
 show r. to one; homosemazistoz, r., upbraiding;
 nahomoseztovazistoz, showing r. to one. ^{naveie - due - vxhotan, there will}
 reprobate, zeahansenovaz, the r.; zeahansenovass, the ^{I am r.}
 reprobrates; eahansenova, he is r.; eahanseno-
 vahēve, he is a r.; naahansenovazesta, I deem it r.;
 naahansenovatamo, I deem him r.; natapeosenhesta, I r.]
 reproof, see rebuke. [it; natapeosenheto, I r. him.
 reprovable, eoxeseoneve, he is r.; oxeseonevestoz, the
 being r. ^{na ooxev - vxhoet'sam}
 reprove, nasaapevaztohe, I r., disapprove it; naonevamo
 nasz zeatoētasz or zeoxtoētasz, I r., correct one
 for transgressing, erring; navehoeto zēno-onoevamo, I
 rebuke him to redress him; heto zeheševetto nasaako-
 pevaztohe, I r., do not approve what thou didst; nita-
 noxtanon zetohetāesaapevaztomōhez Maheo, let us for-
 sake whatever God reproves or does not approve in us;
 tēma hetšezistovevoz eveševchoenovoz, they are reproved,
 rebuked by their own deeds.
 reptile, mēn, mēneo (pl.), r., serpent.
 repudiate, eēztomosan, he repudiates, denies; eēztomohē
 zehešeamhasens, he repudiates his debt; evoo-
 hoeto heszheem, he repudiates his wife; éztomohestoz,
 the repudiating, denying; voohoetazistoz, repudiation,
 the casting off, putting away. ^{have a little}
 namoxzenamo, make one bitter reproach, ^{speak out my resentment of one}
 namoxzenavoxho, treat me ^{reproachfully}
 Yorman: linen verwünscht, see p. 230 ^{see avenge}
 Name, Schmähung.

repugnance, peosetanoxtoz, feeling of r., disgust, aversion, dislike; napeoxta, it is repugnant. repellent to me, I dislike it; napeoto, I have a r. for him.

repulse, nanomaomo, I r. one (by gesture); naasetavo, I r., drive him away; naaseozeto, I r., push him back, away. [aversion, r.]

repulsion, asetaovazistoz; peosetanoxtoz, feeling of] repulsive, same as repellent.

reputable, epevooseoneve, it or one is r.; epevhōstomohe or epevhosestomohe, he is r., well spoken of; esaapevooseonevhan, it is not r.; esaapevooseonevé, he is not r.

reputation, pevooseonevestoz, the being reputable, having a good report; emāpevatame, he has a good r., is esteemed by all; emāhavsevatame, he has a bad r., is deemed bad by all; epevooseoneve, he has a good r., report; ehavsevooseoneve he has a bad r.

repute, same as reputation; see deem, esteem; ehaōvaesz, he is reputed rich, said to be rich; eohāhavsevaesz, he is reputed to be bad.

request, see ask; vēstomevazistoz, the requesting; naho-zeto, I r., require him, ask him to do for me; nahozetan, I am requested to do; ehoozee, it is requested; nahoztomon, it is requested of me to do; nanethozetan, I am so requested; ehooztomohe, it is requested of one; hozetazistoz, the requesting one (obj.).

require, navovoxponevēstomevo, I r., ask strictly of one; evovoxponahe, he is requiring, exacting, strict; evovoxponahe, it is required; esaavovoxponaehan, it is not required, not strictly involved, connected with; enitoche, it is required, essential; naasenēnāno, I r., order him to leave; nahēnēnāno, I r. him, demand of one to go out; see order. Nanethohaztomevo, I r. of him (Ger. begehren); enahanez' Maheo zenethohaztomēez, this is what God requires of us; heto makātansz zeaenomas-sēsz nitosenethohaztomonenovoz, the money you own will be required of you; see request.

requirement, zetohetāhethohastov, all that is required, wanted; zetohetāevēme, all that is asked; zetohetāevovoxponevēme, all that is strictly required; henova voston zenethohaztomōsz, what is required, wanted of a person? See request.

requisite, hovae zenitāetto, something indispensable; enitāetto and ekoxcenitāe, it is a r., indispensable, all important.

requital, evhāztomohestoz; see retribute.

requite, see avenge, repay, retribute.

rescue, navostanevého, I r. him; see deliver, save; vostonēvhāzistoz, the rescuing one (obj.).

resemblance, see alike, same, similar.

resemble, esēšeno, they r.in the face; esēšenōheo, they
r., have similar appearance. *nahetovo, I r. am just like*
resent, nahomoxazesta, I r.it, it offends me; navenazes-
ta, I r.it; heto nahavsevetanoha, I r.it, it makes
me feel bad. See offend; evenae, he is resentful.
resentment, venahestoz, venhastoz, r., sourness, offense;
venomoxtastoz, r., also regret. [ing for one.
reservation, see keep back; hozeovazistoz, the reserv-]
reserve, see store up; nahozeovo, I r.for one; nahozeon,
it is reserved for me; hovae zehozeoness,
something reserved for you; naheena, I r.it (inf.-hee-
=left over); namascemheena, I r.only, barely any (for
me); nahonoxheena, I r.most of it (for me); naheenon-
mon, it is left over, reserved for me; oha hosz makāt-
ansz niheenomotanenovoz, only some money is left over,
reserved for you; etāoseēs, he is reserved in his
words (speaking), saves his words.
reservoir, t'sa zēnitovōvane, where water is gathered;
or zeakōmoeha zevešovxtōvanenistove, pond by
which water is stored up. *zeēvas, whom he r. dwell*
reside, t'sa evō, where does he r.; *ze māxevhastova, where there is*
vēs, where he resides, has his tent; nāno navē, I
r.there; this term ref. especially to the tipi or
tent.Nahoe (silent "e"), I r.,am at, occupy a place;
zexhoes, where he resides, is, lives; zexhoevoss, where
they (or.) r.,are, live; see inhabit, is, live.
residence, zēvēs, one's r.; zexhoes, where he lives, is;
see dwell, home, house, tipi.
resident, nha zehoeto hen mhāon, the r.of that house, the
one who occupies that house; nha zehoessō mae-
vehoenō, the residents of the town; see inhabitant. *eienōvaenō*
residue, zehēoz, the r., remnant; see remainder. *šanōvaenō, r.*
resign, naēnevaena nathozeohestoz or naénhozeohē, I r., *as I leave, con-*
give up my work, position; naoxnšekotomaamata, I *grand e*
am resigned, submit in quiet obedience. - *oxnšekotoma-m, very good*
resignation, oxnšekotomaamatastoz, r., quiet submission;
énhozeohestoz, stopping working, (only the
sentence connection will make it understood as r.).
resin, axc; see gum; eaxceve, it is r. *again - other r.*
resist, nanonohenomosan, I r.(predicative acting); nano-
nohenomohe, I r.(actual); nanonohenomohetovo, I r. *nanos*
him; nanonohenomoheta, I r.it; zenonohenomosanz and *zenomohē*
zenonohenomōsz, the one resisting; nanonoevaeno, I r. *I r. = to*
him (for a short time); nanonoeno, I r.him; nanonobno, *give back*
I r.him by striking; nahestometan, I want to r., him, *again, under*
der, put obstacle in the way; natōhaovo, I oppose, r. *nanonō's*
him; natōhaota, I r., am obstinate, opposed to it; natō *to r. re-*
ahezesta, I r.it, am opposed to it (in disposition);
natōhaztovo, I r., oppose him; nanonōsta, I r.(in words,
protest); nanonōstvo, I r.him, reply to him; see reply.
resistance, nonohenomohestoz, the resisting; nonohenomo-
ma-tokōvo, he r.to me from pride, rebels, revolt
chaamoletto, it r.en bloc, overwhelming
re-tohe -- = unyielding, obstinate
-tohe -- , r-tohá -- = oppose
atōhēnenano, order me to r.

top of p. 838 under -ên or hên-

resolute, see / steady, firm. verbal root = hen = r. see under fortitude

resonant, enistonevon, it is r.; see sound.

lead a respectful, honorable life; namomeovatamo, I r.

notatanoto vohe vostono, he is no respecter of person;
also eoriksaahèpohamatamohe vostono. *He is not a decent*

conheváheve, she is a r., honorable woman; epevooseone-
ve, he is of good repute: napevooseonevatamo, I deem

him r., of good reputation. [respectfulness.
respectful. eonoazeoneve, one is r.: onoazeonevestoz,]

respiration, omotomestoz, the respiring; see breathe.
respire, see breathe.

respice, oanoezistoz, oanoetševaenaziztoz, rest, cessa-
tion for a short while; nasaah eoanoezisto-

vé, I have no r.; nasaahaomoxtoéha, he leaves me no r.
resplendent, evovoasešena, it is r.; emävoaasevōme, he

is, looks all r., dazzling; emäoaseōstahâ, it becomes instantly r.; emäoaseōstax, he becomes all r.:

see shine; vovošešenàtoz, resplendency.
respond, see answer, reply. *ehot x ove-momeno-nemmeno.*

responsibility, chessàzenov, they (or.) push the r.on, bol'soye sheshaev, blame each other; see account. naobreshe

responsible, nahesshaenon, it is accounted to us, we are
made r. for it; nahesshan or nahessehan, I am

r., stand for it; natanēhovevomotâ, I will be r. for

him; naheshhovaon, I am made r. for it, it is put on me,
made my property. *See p. 912 a* *extantatoz*, the being at rest, ra

rest, naosotomoez, I r., become rested, have rested; naosotomoe, I r., am resting; naosotomeš, I r., lying;

naosotomoxta, I feel rested; naosotomoho, I prompt him
r.; naosotomstaha, I have r. at heart; naosotomaovo, I

make him to r.; naosotomano, I r., refresh him; nahao-
moxtoého, I cause him to r., give him respite; namaxeó-

motomeoz, I draw a long breath, am relieved, rested; na-
 čvevešeosotomanhan, I am rested, refreshed by it; nao-

ma "Grund" that it ma- 910

all regard,

...makes ex... ..

penitential
in my
ist for
found a

but for a

rest, at rest, leisure, pausing from is rendered by, inf. - oau - oauaxanumoxta, the
 cling of rest; oauaxanumoxta, the feeling of rest; nstxsetaume -
 city, peaceful like Ruhe: see ceate; make - oauaxa - betotae, the
 day of happy rest, or restful happy day
 Test in sense of anchored to ho: estohoeoneo semo; the ark came to rest at
 at held at

RESTAURANT ENGLISH-CHEYENNE DICTIONARY pause RESTORE see p. 9 bottom

inf. - netoe - = come to a rest after a course, work, fight to a successful end
 sotomaného, I make him to r.; nahooxtoe and nahokto - oauaxau-
 e, I lean resting on the staff; nihoktoe ononsz nst - betota - ne-
 hooxtonanoz, we r. leaning upon our staffs; etahoneše, it rests on, upon; zistahoneše, where one rests upon
 for support; zistahoneše, where it rests on (for a happy rest-
 support); naoanaxano, I r., refresh, solace him; eoanoe- fullness
 oz, he has rested, had respite; namastohano, I give one
 r. from encumbrance, burden; see free, relieve. Osotom,
 the r.; osotomoestoz, the resting; osotomstahatoz, r. of
 heart; osotomoeozistoz, the getting rested; osotomox-
 tastoz, feeling of r.; osotomanistoz, the making r.;
 ooxtoeestoz, the resting on staff; tahonešestoz, the resting upon (for support); osotomohazistoz, the
 prompting r.; oancoezistoz, the getting rested, having
 respite; haomoxtomoxstastoz, feeling of r., peace; oso-
 tomšenatoz, the resting (in lying posture); naosotoms-
 tahao, I make him to have r. at heart; naosotomstaha-
 osemo, I inspire r. at heart (in talking to him); nao-
 sotomoetan, I want r.; nasaat'sa-heosotomoestové, I
 have r. nowhere; naoancoez nathoeohestová, I r., pause
 from my work; naoancoez zémxistonetto, I r. from writ-
 ing; eosotomoez hemähozeohestová, he rests from all
 his works; emästoez heveoxestová, he rests, is given
 relief from his burden; nha zeosotomévšenassó, the
 ones who r. (in death). Final "o", usually "ó", in some
 verbs expresses "still, stay without motion". See
 calm, cease, ease, peacefulness, quiet. Hovae zehecoz,
 something left over; zesetoessó, the r. of them (or,)
 after the others are gone, the ones who remain; ^{genit. case = r. of} ^{them = to others} ^{rest}
 restaurant, meshemháo, eating house. - oauaxa -

restful, eoanaxanetto, it is r., peaceful, it rests; eoa-
 naxanatamano, it is r. (general); etaosotomo-
 estove, it is r. [hevattoha, in a way of r.
 restitution, see restore, ransom; voyéhevatto or voyé-]
 restive, see restless. ^{see fret, disturbed} ^{is aahotoo - wista, h. r., u}
 restless, naamosemohe, I am r. (from being tired); che-
 neetanoxtoz, restlessness = aactataustatiz ^{uoceto}
 restoration, evhahootazistoz, the restoring, giving back, ^{uoceto}
 evhačnanazistoz, r., the putting back (where ^{uoceto}
 it was); evhapevomoxstastoz, r. to health; evhanhesta-
 toz, r. to former condition, being; evhapevanazistoz, r.,
 reparation, betterment; evhaheves'enetovazistoz, r. of
 friendship (between men). ^{evhavorhetanor, make new}
 restore, naevhahoeoztomevo, I r. it to him, bring it back ^{naevha}
 to one; naevhahooto, I bestow it upon him again; ^{evha}
 naevhačnana zémehahestanom, I r. what I had taken; na-
 evhapevomoxta, I am restored (in health); naevhazes-
 ta, I am restored, again in the same condition; naevha-
 pavstaomen, I am restored, in the former well being,
 condition; naevhapevomoxtamaneho, I r. him to health;
 naevhavorheše - nethoto - I rest
 again, anew

evha - mxastors - 911
 ta omenhestoz, full restored also oauaxanumoxta
 ground of rest & happiness
 oauaxanumoxta - oauaxan - betotano - one
 netoestoz place of r.

chlonhestometanotavāz - saanhaustom - see indulge
 refrain myself from inf. - nhaustom - restrain, abstain from
 - maic - devout, unrestrained (see inf. p. 608 c.)

RESTRAIN

ENGLISH-CHEYENNE DICTIONARY

RETRACE

naevhatometana, I r. it: ~~not~~ repair it
 naevhatōsōho, I r. sight to one, cause him to see
 again; naosotomoeoz, I am restored, rested, refreshed;
 naevhamonana, I r., renew it; eevhavostanevehe, he is
 restored to life; eevhamez zēmehahestanomōs, he is re-
 stored (given back) what had been taken from him.
restrain, see hold, keep back, prevent, prohibit; naēno-
restratōm = reduce mosāz, I r., deny myself. *rest. myself from it*
 restrict, nanxpavov, I keep him from going out, check
 him, confine him in; nahestomōho, I r., hold one
 from; see hinder, prevent; navovoxponešeye heto, I r.
 myself to this work. *caution to be, stay, or forbid*
 restriction, hovae zenxpaoosanetto, something that con-
 fines, holds in; nixpavazistoz, r., barring,
 confining; etaomehoemaotāz, restrictions are removed
 from him, he controls himself. See hindrance, obstacle:
 restrictive, expressed with inf. -ovoxpon- or -vovoxpo-;
 eovovoxponahe, one is r., strict.
see opposite page
 result, eešetōnhesso, what is the r., outcome? Enxhōosan-
 etto, it results, follows; hovae zetosevešhōosan-
 etto, the r., that which will ensue (from it); inf. -os-
 in- = with the r., accordingly, consequently; inf. -ho- =
 resulted in, arrived at; see reach; evešenness, it is
 the r. of; evešheznetto, it results, leads into.
 resume, naevha-astēs, I r. my talk, I again begin to
 talk; nataevhanšeamèn, I r. my walk; etaevhahozeo-
 he, he resumes his work.
 resurrection, evhāhaestoz; zeeševhāhaestove, after the
 r. (past); mataevhāhaestove, after the r.
 (future); zeevhāhaestove, at the r.; maevhāhaetanevoz
 zeēvšenassō, at the r. of the dead. See rise, especially *quicken 92*
 resuscitate, naevhaametaneho, I r., revive him; naohae-
 tano, I r. one (from death); see *quicken*.
 resuscitation, evhaametaneohazistoz or evhaametanehazi-
 stoz, the reviving, bringing back to life;
 ohaetanazistoz, r. from death.
 retain, natoomana, I r. it; see hold, keep back. *nataevha most from*
 retaliate, hapoevetto naevhatāestovoého, I do unto him *in r. take retri-*
 again as much (good or evil); naevhāztomohe, I *in r. take retri-*
 r., repay; nanonohēnomohe, I r.; naevhāztavoého, I r. *retri-*
 pay him back, requite, revenge; evhatāestovoéhāzistoz, *retri-*
 retaliation; evhāztomohestoz and nonohenomohestoz, re-
 taliation, resistance; nonohenomohēvotazistoz, the re-
 taliating, giving in return (in the evil sense); ehe-
 zevavoēta, one is retaliating, is revengeful (not *retri-*
 retard, see delay, prevent. [openly, behind hand]. *for B. for*
 retire, see withdraw; navovenosāz, I r., withdraw from *re-*
 association; vovenosāzistoz, retirement, withdraw-
 al. *nonotave - oxhēvāen, see r. [see reply. Nonōstātoz, r.*
 retort, nanonōsta, I r., reply; nanonōstovo, I r. to him;
 retrace, naevhatootaenotaz, I r. my steps, follow back my
 tracks; see track; naevhaneheoxta nātōtāenoz, I
 r., my steps, tracks.

for this see *quicken*, which ⁹¹² is the Chey. for this term
 in words see retort nanonōstomohe
 nanonōstomohe
 natōtōhose - "

Revelation: $h\acute{o}t'xhe\acute{i}et'a'ano'he\acute{i}et'3, r\acute{u}el$; $h\acute{o}t'x\acute{e}o\acute{z}t'o'ma'ni\acute{i}et'3$
 $h\acute{o}t'x'ano'mo'se-ne-uh\acute{o}st'o$ - Revelation = revealing message

reveal, out-ho'tx-implies uncover; nahot'xheneenosan
I r. make known; nahot'xheneenosanet'ro, I r.
concerning him: hot'xheneenosaniet'ro, he revealing,
can be used of teaching ^{a r. thing or person} that was not known: ehot'xhe-
neenosone, it is revealed as such: ehot'xheneoske
it is revealed (to one); ehot'xheneenosanet'o, I r.;
hot'xheneenosan-hot'ot'an: revealing

mind: ἐκπλῆξεως ἐνιστορεῖ, it bec. a revelation
see vision: ἡ ἐκπλῆξεως τοῦ ἐνιστορεῖ: ἐνιστορεῖ, he appears seen
ἐκπλῆξεως ἐνιστορεῖ, v. manifest, his person;
ἐνιστορεῖ, right in the sense of befitting, in the
inf. - ὡς ἐνιστορεῖ, etc. ἐκπλῆξεως, it is right;

propter suitable, agreeable, pleasant.
respondens to right, correct, true, just
-hetom neg. form is used in enantothetan, unft, not
 -hetom neg. form is used in enantothetan, unft, not

neg. form
right, dissonant, discontent, unseemly,
unfilial, top of page 106 3rd - rot apex amorphous.
with holes for proper conduct
+ - - - - - related to - rot - implies well arranged

right - right - and - right - related to - right
right, proper, becoming ^{or} right (see p. 928 b)

ahakēzenōnana? - side under arm

monana? - under collar bone

hexapetala - shld. blade

hēstāenāz on was ridge
(?)

Arctostaphylos - palm (?)

— kēstahēonāz —
 ēsēonāz — ridge of wood

— *benenaz*, - *may*
besta benenaz - *spine*

— *Acetabularia* - Hair
— *mesenteria* -

overseas - head
steamer -

aanā - face

nenaj — / fingu
fingui — / p

— таніона — тсѣ
— мамена —

one nena? - legs
a. L. nana? ---

oxatananag -- nails

De Thera nāg — teil

heraxendy. -
inena - sail

--- *Patena* - *Pat*
--- *Pat* - *Pat*

— The end — feather

— nano — fear

meazimoz - beara

našechāhana, I wear it down, or

by rubbing: cšcšca

Thus 53 enumerated but
there are at least 7 more
parts, in all. say 60.

Now all these take various verbal forms, and are able to be conjugated in 18 diff. ways for 1st, 2nd & 3rd p. sg. indicat. Pres. $18 \times 60 = 1080$. For the 6 pres. pers. of Present Ind. $1080 \times 6 = 6480$. For 3 tenses, $= 19440$. To a

The form ending in -es and
-ix denote action done
indistinctly or in contact
with objects as;
narratives, and any
hand against
near - same out
doubt, in

narrow, & r. touch on
 gently, stopping
 against
 as a cat, in that
 touch on
 touch on
 touch on

накануне
наша ага, ^{the}
наша ага, ^{r. m. p.}
наша ага, ^{r. m. p.}
наша ага, ^{r. m. p.}

retrograde - expressed by inf. -shov-; -sot-; esótanoxtov, it is a retrogression, backward moving (fig.)
in sense of Acts 25, 4 where Justice (Gadden?) implies, Vet. use the word Xanavik -

ENGLISH-CHEYENNE DICTIONARY

RETREAT

REVEAL

retreat, naevhavahova, I r., go back (as in war or game);
eevharvōsemeo, they r., go back for refuge; camō-
semeo, they r. (as some birds, before the storm); evha-
vahovazistoz, and evhavahovazistoz, r.; t'sa zexhetōseme,
a place of r., refuge. *naevhavahovake - I r. they returning*
retrench, see diminish, lessen; zehešhōoeme hoevokōz
nashovemesenon, since meat is high we eat less
of it; naoxceasetana nohas hovae zehōoeme nonoxpa
emepevetēozensz namakātaemoz, I r., take away things
(sg.) that cost much so that my money may reach out;
asetanom matam na honeo zehōoeme nszaanonoxpa-nstame-
nōheyeoxzeheme, r., take away expensive food and rai-
ment so that you shall not grow poorer.

retribution, evhatēestovoēhazistoz, the doing, acting to
one "again as much" (for good or evil); ev-
hahoehtazistoz, r., that which comes back to one; hays
zeveševhahoeoz, the r. of the evil; evhāztomohestoz, r.,
the requiring, retaliating. See pay back, *requite*.
return, expressed by inf. -evha- =back, sometimes -evho-;
naevhameto, I r. it, give it back to him; mataešev-
hahoeoxzz, when he shall have returned; evhaeoxzistoz,
the returning; ēševhameaneve, the summer has returned,
is back again.

reunite, eevhamamovanāzeo, they (or.) r.; eevhanokovāo,
they are reunited, are together as one again;
naevhamamovanō, I r. them (or.); naevhamamovananoz, in
of preceding; see reconcile.

reunion, evhamamovanazistoz, r., coming together again;
evhanokovaovazistoz, the being one together
again; evhanokovemoēoxzistoz, r., the assembling to-
gether again.

reveal, nameena, I r. it, make it appear; nameeno, or of
preceding; nameenomon, it is revealed to me; na-
meenomotan, it is revealed for me; nameenan, I am re-
vealed; namēsta, I r. it (by words); nameemo, I r. him
(by words); natāxtanovana, I r. it, make it plain, pub-
lic; emeene, it is revealed; emeeme, it is revealed (by
words); etāxtanovane, it is revealed, made public, open;
navōstoman, I r. by showing; vōstomanistoz, the reveal-
ing, showing; inf. -hotx- denotes "uncover, r."; nahot-
xana, I r. uncover it; ehoxtane, it is revealed, uncov-
ered, unveiled; nahotxheneenomon, it is revealed to my
knowledge; hotxeneenomevemenon, r. thou to our know-
ledge! Esaameenchan, it is not revealed; esaameemehan,
it is not revealed, divulged; esaatāxtanovanehan, it is
not revealed, unveiled; hovae emōsetto eoxcetāxtanova-
na, he reveals, makes public secret things; hovae zeno-
hoez' eoxchotxana, he reveals things hidden; hovae
zsaaheneenōhanehez' eoxchotxheneena, he reveals things
unknown; hovae zsaavōmehanehez' eoxcevōstoman, he re-
veals things unseen.

nameena, I r. it, make it appear; nameeno, or of
preceding; nameenomon, it is revealed to me; na-
meenomotan, it is revealed for me; nameenan, I am re-
vealed; namēsta, I r. it (by words); nameemo, I r. him
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unknown; hovae zsaavōmehanehez' eoxcevōstoman, he re-
veals things unseen.

etacome -
Enāz, r. himself

revel, eáhez, he revels (in eating, without bad meaning);
hetoseáhezistoz, the revelling (in eating); pepe-
estaeonevestoz, revelry, debauch. pepeestaeone - 7

revelation, meenazistoz, the revealing, bringing to view;

1500 ff tāxtanōveozistoz, the becoming revealed, public; tāxtanovanenistoz, the making public, open, disclosed; meemazistoz, r., the revealing (by words); hot-
x- xanenistoz, r., the revealing, unveiling; hottheneenome-
vazistoz, the revealing knowledge to one; vōstomanis-

toz, r., showing; Maheo zetohe^tae^vostom^ēez noavoom^ē, all
that God reveals us in the nature; omotom zeamšeme
zevešhotxheneenom^ēvazistove, the written r. (ref. to
God's Word); heto nas^ēhoy-hotxheneenom^{on}, this was a
sudden r. to me; ovaxen^ātov^ā zevešemeene hovae, r. by l.

revelry, see revel. [dream

revenge, naevnavešhoehoto hesthavs, I r. his evil upon him; namoxzenavocho, I r. myself upon him (in acts); nahezeyavocho, I act with vengeance against him (in an underhanded way); see avenge, repay, requite.: mozenavočtastoz, r.; maxeoshatanoxtoz, desire of r., punishment.

revengeful, chezevatan, he is r. (in desire); chezevavoč-
a cha helto ta, one is r.; nahezevavočho, I treat him re-
vengefully, maliciously; namaxeosàzetanotovo, I desire
him to be punished; hezevavočastoz, revengefulness
a cha (in acts); hezevatanoxtoz, revengefulness (in desire).

revere, reverence, naéatovo, I r.him; naéata, I r.it; na-
novsxamaeozetovo, I make r., bow my head
to him; eátoe, he reveres; eátohe, he is revered;
eátohestoz, reverence; see respect. [fear.

reverent, is expressed by inf. -éàtoe- =with obedient]

~~-name~~ - reverse, is expressed by I r. it; eoxsene, it
reverse, oneēta, r., reversely; see contrary; eoxsene, it
is reversed; eevasene, it is reversed, upside
down; naōxsenā, I r. it; naēvasena, I r. it (upside
down); eoXseoz, it is reversed; ēeoXsetan, one is re-
versed (in mind); see opposite. Inf. -evpakse- =re-
versely. -totne-i-eox- see p. 606 - ē - bottom np.

reversion, oxsenenistoz and oxsenazistoz, the reversing;
evasenazistoz, r., upside down; -evha- as inf.
implies reverting to; see revert.

revert, is expressed by inf. -evha- =back again; eevha-
kašgoneve, he reverts to childhood; eevhamashant,
he reverts to unreasonableness, foolishness; eevhan-
hesso, it reverts to its former state; eevhamapeve, it
reverts to water.

revile, expressed by inf. -taz- or -totaz- =with contempt; natotazetan, I r., in disposition, mental attitude; natotaznonoan, I r., in utterances; natotazemo, I r. him (speaking of him): natososemo, I r., mock him (in words); natososesta, I r. it; natososestomovo, I r. his (in.); natososetaneva, I am a reviler; totazno-

namax bathazerevno, 2 v. him

Reverse is exp. by inf. - nam

- see under tab back p. 1024 h. bottom

Wanamaen
Tewore in Can

reverberate

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 97. re
 98. re
 99. re
 100. re

inf-~~ux~~
-ustore-
implies rev.
alteration
attitude of
worship,

reverse. re
exp. but cul.
exp. - exhaustiam

Review
come-
in

etotatoēta,
he acts r.
etotatoan
speaks r.

- éoxides
pourrait rev
inter

my r. side
 nazhepeoz, r. to rib or costal region, also side of it. heszhepeoz, one's.
 napōhepezo, I turn it in the r. side. naoane-hepeōstōno, I pierce
 his r. side.
 see "expect to get" see energy, doctor
 "also p. 86 bottom
 in series of
 prize, promise
 REVIVE
 noanistoz, the reviling; tohosetanavatoz, the reviling
 (from call or habit) nae-ha-hoahere-omōstōno, I r. one
 revive, nahoahēoz, I r. one; see quicken; naevhaametane-
 revolt, see rebel. [oho, I r., cause him to live again.
 revolution, see rebel, rebellion; nitātanoxtoz, — Amhaeco, r. see "that
 revolve, nanimaohāz, I make it r., turn; nanimaohāsen, I
 make r.; nimaoahāsenistoz, the making r.; na-
 nitoēna, I make it r. (as tops); nsthoaman enimahōstā,
 our earth revolves; hoe enimaōes ēsheva, the earth
 revolves, kao [revolves about the sun; see orb, top.
 reward, naoninxomosan, I r. (predicative); naoninxomovo, I
 I r. him; hozevōxtomohēstoz, the r., hope; nahoz-
 tavoēho, I r., pay him back (mostly in the evil sense); na-
 eevhāheha, it is the r., comes home to roost, lit. it
 drizzles back. Terms like the last when used in the
 fig. are not always understood by all Indians unless
 they are acquainted with the connection. Some Ch. use
 more a fig. language than others and where the last
 would only understand them literally. Oninxomevazis-
 toz and oninxomohēstoz, the r.; oninxomosanistoz, the
 rewarding; nimocmēstoz, r. given to Indian doctor; nimocmē-
 rib, hēp, heps, or hēpāz (pl.); see parts of body and
 name. Nazhep, my r.; heszhep, one's r.; ehepeoaohe, he
 has the ribs crushed, stove in, broken; ehesseaoatto,
 it "ribs", is drawn into round stripes, also ehesseao-
 nazestaoz; enskotōēš, it (or.) looks ribbed (like cor-
 duroy); enskotononetto, it is ribbed; enskotonoe, it is
 braided, woven in stripes or ribs; enskotāva, it is
 colored in stripes, ribs; enskāēš, it (or., sp. of cloth)
 is ribbed, corrugated; meika, it is ribbed, enskēoz, r. about the
 ribbon, toxenohēstoz, r., edging (of cloth); etoxenohes-
 rice, hehesson (pl.). — hēpāz, r. r. dress, it is a r. hair, ribbon
 rich, ehaoova, one is r. — zehaovāsz, the r. one. zehaov-
 vassō (pl.); hoovevostan, r. person; epavoo, it is
 a r., good pasture; emxastovsan, he dresses richly, gor-
 geously; see abundant, plentiful. hooovstakatz, r. in heart
 riches, hooovhastoz, r.; mxastovsanistoz, the being rich
 in clothes, having an abundance of them; hooovāv-
 han, riches personified, Mammon.
 ricochet, ekakxkonōsta, it ricochets, floats; kakxkonōs-
 tatoz, the ricochetting. eoxe-hooov-to-tahokomoh, it r.
 rid, nahomoenomevo, I r. one of it; from nahomoena, I un-
 load, unburden, take off from; namōstohang, I r. one of
 his burden, give him relief, free him; našexoena, I get
 r. of it, blot it; našexoenomon, I am r. of it; Maheo na-
 ēše-šexoenomōenon hays, God has rid us from evil; na-
 šexoenomoenoz, I am r. of him; nišexoenomōetovaz, I am
 r. of thee; see deliver; naasetaoz, I become r. of it;
 nasaapoeozetōhe, he does not leave me, does not quit to
 cling to me, I do not get r. of him; našēšēoz, I become
 r. of, loose from; našēšēozetoyo, I get r. loose from
 him; see free. inf. — i-ē-ē-to let go; nanevbasen, I get r. of
 nasaatonē. p. eozetōhe, 915 I cannot get rid of it, turn it.
 leaves to me. — to free from rmd. by inf. — maesto- — to get rid of
 having naciēnfaestōez, I have bec. rid. of. — nanevbasen, I get r. of
 free naciēnfaestōhe, he is rid of free
 (after shaking)

evove-aharo, he r. gallops ahead
 -taho- ride is also used for a. etahoeuotto axi, he ride, a mouse
 is a thief. etatahestorev etatahestore hevetov'i matoz, he ride,
 Christ's riddle for sake of 916

ENGLISH-CHEYENNE DICTIONARY

RIGHT

riddle, namomoanavoan, I speak in riddles; momoanavoani-
 stoz, r., hard saying; eononovoan, he speaks in
 riddles; ononovoanistoz, r., unknown, ambiguous, doubtful
 utterance; naononovo, he is a r. to me; emomoanatto, it
 is difficult, hard to take, riddlesome, enigmatic.

ride, nataho, I r. (horseback or in a vehicle); natahoe-
 noz, I r. him (horse); natahoeta, I r. it; moheno ze-
 tahoetosz, the ridden horse; tahoevoham, riding horse;
 ehoxetaho, he is used, accustomed to riding (horse or
 man); natahoestoto, my riding horse; see horse. Nata-
 hoo, I give him a r.; natahotoman, I give a r.; nataho-
 tomaneho, I make him r., give him the opportunity to r.
 (these two terms given by an old man); nanostahaso, I
 r. him (the horse) over a barrier; nanokoosoheme or
 nanokaesoheme, we r. one horse (being two or three on
 the same horse); nahotxtano, I r. over one (knocking
 him down); naosēhectaho, I r. on horseback (alone); ta-
 hoestoz, the riding; etahoeō, he stands still (rid-
 ing); zetahoeōessō, the ones standing still (in rid-
 ing, on horseback or on a wagon which stands still).

riders, zetahoesz, the one who rides (on a horse or vehi-
 cle); tahoenotax, the soldier r., cavalry man; ta-

hoenotrexo (pl.). -hesseona -vernison
 ridge, eseom, eseomensz (pl.), r. of a hill; eseomē, at the
 r.; eseomē eameotatavaota, it is a blue r. (of dis-
 tant hills, mountains); ziskakoevōnatto, r. of a roof;
 ekākonota, it is a r., is ridged (anything).

ridicule, natosohazetovo, I r. one; natosohazeta (in-
 of preceding); natosohaz, I r.; inf.-tohos- =
 mock, jeer, scorn + -ohaz = to laugh; tohosohazestoz, the
 ridiculing; zetohosohazz, the one ridiculing; tohos-
 hazetovazistoz, r.; nanxooxtataman, I am ridiculed,
 deemed funny; nanxooxtatamo, I r. him, deem him funny;
 nanxooxtaemaneho, I make him ridiculous; nanxooxtae-
 manhan, I am made ridiculous, made a laughing stock;
 inf.-nrooxta- = funny, droll, causing merriment (has not
 a bad meaning in itself); nanasoēsconeton, I am ridi-
 culed, held for a laughing stock; see laugh; natotaze-
 ohaz, I r. (with contempt); natotazeohazetovo, I r. one.
 laugh at him with contempt; totazeohazistoz, r.

ridiculous, etatosohazistove, it is r.; etotazeoha-
 riding, see ride. [zistove, it is r.; see ridicule.

rife, expressed by inf.-etām- = abundant, plentiful; inf.-
 mxastov- = touching all, in full; emxastov-

havsevoētastove, the evil deeds are r. (sg. in Ch.).
 rife, v., see rob.

rifle, n., nxpohoonevō; nxpohoonevove, it is a r.; inf. level, the
 -nxpo- ref. to something "shutting, closing"; see "square"

bow, gun, see bottom of next page
 rect line; see straight; inf.-ono- = r., correct; even in

in various ways according to the r. implied
 natataenonon, it is opened to me, (that which was previously

haemanitovā namethaotan, (my law, entrusted)
 hevetovā zeus chaestovatt, (many are)

zeono-vistactomaz
 zeonho-vistactovio ametanenchazett
 shall have attained the right claim to tree of life

niga vortan zeonipvataen

na-amulhaso
 -maxpetaho
 he r. a white
 or gray horse.
 enaxaxetaho
 he - r. black horse
 enaonataho
 red horse
 enaxetaho
 - yellow horse
 enaoōvitatoh
 back of his horse
 see horse
 ena - vova
 etaho, he r.
 an anistat

vōe zekesaa-
 vōa - hōesta
 a back ridge
 of clouds.
 zekesaa
 vōvōvōvō
 is a r. back
 of water
 vōvōvōvō
 vōvōvōvō
 a ridge, back

toomanu
 toomanu
 toomanu

also
 meisho - hōem
 see p. 916
 in line of privilege etc. must be rendered
 in various ways according to the r. implied
 natataenonon, it is opened to me,
 haemanitovā namethaotan, (my law, entrusted)
 hevetovā zeus chaestovatt, (many are)
 zeono-vistactomaz
 zeonho-vistactovio ametanenchazett
 shall have attained the right claim to tree of life
 niga vortan zeonipvataen

916
 Onoetastoz
 the r. kind of doing
 denote "right"
 level, the
 "square"
 thing
 fair
 even in
 a fig. sense

ring it treated; enose-Thomas; zexose-Thomas, also zexose-Thomas.
 van, the ones r. white: zexose-maetan, r. red
 see conspiracy, plot: zemaooxzezer, the r. hand of Rome.

RIM

ENGLISH-CHEYENNE DICTIONARY

RISK

rim, see border; zexhoanoazenatto, its r., border (of vessels, pails, gun barrels).

rind, hesthomo, its r., bark, peeling, husk.

ring, zeonistàq moeshq, finger r.; moeshq. moeshkonoz (pl.)

is also used for finger r. and finger; naonistakonehoeme, we sit in a r., circle; see circle, encircle; naonistakomaen, I make a r., circle of ground; onistakonehestoz, the sitting (standing) in a r., circle; naonistakoneozenoz, I place them (in.) in a r.; naonistakoneozéhō, I place them (or.) in a r., circle; nazetahàz axxeva, I r. the bell; ezetahame axxev, the bell

is rung; natàxtahoneetōe, they "r.", encircle me (sitting; *otaeseneuwa, he is washing*) [r. my mouth, gargle.

rinse, nanševoxz, I r., wash it; see wash; nanšexàz, I

riot, ehtosenehaenov, it is a r.; hetosenehaenovestoz,

the rioting, acting disorderly; see disturbance,

revelry. *nazeau-sxeno mouses, I r. them open (long forward)*

rip, naonehaotoena, I r. it open (something sewed); nao-

nehaotoeno, I r. it (seam, or.) open; naóseocho and

naóseno, I r. one open; mohēno eósehe, the horse is rip-

ped open; naósevoého and naósešemo, I r. him. *see open*

ripe, ešexàta and ešexàta, it is r.; eexatansz menoz,

the berries are r.; eexao, it ripens; noxa ešenš-

eraoneha, wait let it ripen! Naexaosesz, I cause it to

ripen, see ripe. [ripen; zexátasz maxemenoz, r. apples.

ripple, emamàkōma, it makes ripples, waves; etatàkōma, it

makes ripples, is ruffled (water); ensceesevo, ens-

ceesevōxz, it flows in ripples; zensceesevōxz, the r. *Thomas*

rise, naohā, I r., stand up; naohāešena, I am risen; nao-

haešeo, I r., spring up; naešeoahāetao, I am risen,

stand risen; naohāetao, I r. quickly against; naohaeta-

otovo, I r. against one; nanooseohāe nathavs, I r. from

my evil; eševhāhā, he is risen again; enmasóohāeoz na-

exā, it rises before my eyes; nazhemacme enmasóohāeoz

naexā, the blood rose to my eyes; ešehc enmeēn, the sun

is rising; zeešemeēns ešehc, after sun rise; natóe, I

r., get up (from bed, sleep); nahesetóevonēn, I r., get

up and climb off (the bed); natomoxtoe, I r., in a sit-

ting posture (from lying); see raise; natomse, I r.

and stand (still); ehechanos-éomaocha, the ground ris-

es gently, gradually; ezevatoeō, the dust rises; naze-

vatoea, I make the dust r. in walking, I raise dust [na-

zevatoahāz, I throw dust]; eéšeō, it rises up, of vapor,

steam; ehōneō, it rises (of water, as geysers); eheamō-

vatto, eheamōvaoz, it rises (the water, of a river,

lake); zeevhāhāsz, the one risen again; evhāhāestoz,

the rising, resurrection; zeheamōvatto ohe, the rising

river; eashōetamcoorz ohe, the river is rising, is

getting deeper. eareō, *ōmaha, the r. of waves*

risk, vozeva vvoxponetto, at the r., in spite of; natan-

šeneoxz vvoxponetto honšetoomenetto, I will go at

evha-ohāetaneve
 he is a risen one (resurrect-able, also)
notom-erba-ohāetaneve
 he is the first (ling) risen
neoneve he is the first (ling) risen
(naestovā or zehesxnoentāgogizis
 of those who sleep)

heaven, his outfit, his outfit, all sorts of r. ceremonial
see religion: - zestomoketoz, ref. up to religious rite, service.
risk it, expose myself to it

RITE

ENGLISH-CHEYENNE DICTIONARY

RIVER

the r. of my life, lit. that I suffer; ^{na ēsaaheraz the water} ^{navesshao to ford him}
voz, I r., expose myself; ehestatamahe, he runs the r.,
is reckless; hestatamahestoz, r., danger; nahestatama-
heta, I r. it, court its danger; naōzeōmetoxana, I run
the r. of it; ehestatamano, it is risky, dangerous.

rite, mōmāstaz, a religious, ceremonial r.; eoxcemato.
he performs a r.; eoxcevoematoeo, they first per-
form the rites; namatōno, I ordain, initiate him (with
certain religious rites); matoeszistoz, ritual ordina-
tion; ^{et otaumoketoz r. that which is carefully done according to}
rival, ehevōhonenotto, he has him for r.; ^{teaching} ^{ceremonial} nahevōhonenot-
to, he is my r.; nihevōhonetovaz, thou art my r.;

(said between chiefs, women, etc.); hevōhono, one's r.;
hevōhonetovazistoz, mutual rivalry; ehonoxhoxto vaz-
tan, he is a r. in trade, wants to sell most; honoxhox-
tovazistoz, rivalry, competition in trade.

rivalry, see rival. ^{in a river}
river, ohe, ohesz (pl.); ohec, little r. [ohevahe, creek];

^{see deviate} ^{ohe, the d.} ^{the course of} ^{the r. elsewhere} ^{see deviate} ^{the course of} ^{the r. elsewhere}
eoheve, it is a r.; ohé, at the r.; ohe zeameoz,
where the r. courses; heoheam Maheo, the r. of God; na-
hēpazesta, I fear the r.; cheameohetto ohe, the r. runs
full; eheetomōvatto and eohotomōvatto ohe, the r. runs
over; enševetto, emaxenševetto and emaxenševeameohetto
ohe, the r. flows, runs swiftly; ohe eashāoetameoxz, the
r. gets deeper (rises); ohe etahāoetameoz, the r. has a
deep course; ohe evosoetam, the r. digs deep holes; ohe
ekōmesevo, the r. flows full and quiet; ohe eheceamese-
vo, the r. flows quietly; ohe ešeevhaehozehetto, the r.
runs, gets down (having less water); ohe eševhaeotō-
vatto, the r. recedes; ohe enovstōvatto, the r. recedes,
has less water; ohe enostōvatto, the r. runs over; ohe
eševhazocetam, the r. is shallow again, has reached its
low stand; hōmā, on the other side (of r. or lake);
zisthōm, on this side (of the r.); setovōm, in the mid-
dle of the r.; totxkōm, a little ways from the bank;
bestovōm, on both sides of the r.; hāztovōm, on either
side, bank of the r.; eponoeoz ohe, the r. is dried up;
nasēen, I step into the r. or any body of water; natao-
nōn, I step out on the other bank; naneonōn, I step out
from the r. (on this side, also ref. to past action); ^{run, lat}
eonōnekaax, one jumps out of the river on the bank (as
frogs, etc.), also enemeekaax; naēšeonovoe, I have come
on the bank (out of the r.); nataexxovēn, I have
crossed; see cross; naonōzého, I bring, land him (on
the bank of r., lake); naexvoveozeho, I get him across.
Nahonevaioxz, I go away from the r. bank (to higher
benches or ground rising away and parallel with the
river or any body of water); honevatto, ref. to the
country rising away from a r., lake or deep canyon;
seetto is the opposite of honevatto, it means "towards
the r. or lower ground", also near a lake; hoxovetto

hōma, the crossing, landing on the other side of the r.: nahoxovetohona ohe, I swim across the r., see swim; nahoxovota ohe, I cross the r.; see cross.— Following are the names of rivers as given to writer by old Ch.: Honeheohe, Wolfr. or North Canadian (Okla.), named so from the abundance of grey wolves the Ch. found there; Maōm, Redwater or South Canadian (Okla.), from its reddish color at high water; Nanivsewōmemāp, Clearcreek, the water being very limpid (for a southern stream), called Deer Creek and flows into the S. Canadian, near Bridgeport, Okla.; Hooxeeohe, Poles r., Washita r. (Okla.); Maxemesevo, Big sand r., Red r. (South); Veoxcemāp, Bitter water, Sweet r. (South); Mozeeoneohe, Sweet r.; mozeeonsz is a semi Aquatic plant used by the Ch. to increase the flow of milk; Hoxeheohe, Lodge r. (ref. to Sun dance), west of Fort Supply, Okla. (where it flows into Beaver r.); Homaeohe, Beaver r., name given to two rivers, one in Okla. (south of Fort Supply), and the other one flowing into the Republican r. in Kansas; Hoxeheohecis, Little Sun dance lodge r., Medicine Lodge creek, (Kansas); Hoxtovaseohe, Trade r., Brazos r. where the Ch. met and traded with the Comanches for the first time; Kanaeohe, Consumptive r.; ekana, he is in a tired (sick) condition, having ref. to the last stage of consumption; Kanaes was the name of chief Redmoon's brother who died and was left on a scaffold where the creek empties into the Washita, it is called Barnett's creek; Kokoemenoeše, Hackberry creek, "where there is a growth of hackberry bushes"; Hotoaeohe, Bull r., Cimarron r. (Okla.); also called Noazeeohe, R. of the giving; Exomoōeohe or Hekomōōeohe, Fat grass r., Sillwater creek (flowing into the Cimarron, Okla.); Maheonekamax, Mysterious wood, Eagle creek, emptying into the Cimarron near Cleo, Okla.; Heotōeohe, Deep r., called Hāoetameohe by the Northern Ch., flows into the N. Canadian, east of El Reno; Mazeneohe, Kingfisher r. (Mazene = Little or Slit eyes), usually called Nomāohe, Fish r., empties into the Cimarron, east of Dover, Okla.; Mozooeneohe, Flint r. (from having found flint arrow heads there), Arkansas r.; Hekōmaeohe, Soft-ground r., Mud creek, flowing into the Arkansas in Colo.; Heovoneohe, Yellowpaint r., two rivers or creeks are called by that name, one in Colorado and one in Montana (empties into the Rosebud r. and is called Muddy creek); Mahēhevaeohe, Redshield r., Republican r. (Kansas); Makēmehesseohe, Redwillow r., flows into the Republican below Beecher's island; Menoeše, Willow-growth, Willow creek (Kansas); Motoše, Ash-growth, Walnut creek; moto = ash; this r. enters into the Arkansas; Sevozeohe, Quarreling r., Apishapa r., a tributary to the Arkansas: the name is given from a quarrel which Indians had there among themselves; Ononeohe, Arikara r. (fork of the Republican

*Atōnāzeohe
river near
Independence
Rock
Hohoseohe
Artichoke
r.*

r.). It was on an island of this r. that Colonel G. A. Forsyth and 48 scouts fought against vastly superior numbers of Ch. led by their chief Roman Nose (see 1868 under "date"). Ponoeohe, Dried r., Sand creek (Colo.), there the Chivington massacre took place; Zeonitavó, All-sorts-of-timber (different trees growing near it), Mulberry creek (Kansas); Hotoanaohe, Hard r. (from its difficult banks), Purgatory r. (Colo.); Vêhoeohe, White man's r., Rio Grande (New Mexico) and also the name for Frenchman's r. emptying into the Republican; Vehoneohe, Chief r., North fork of the Republican r.; Eometā, Fat-foam r., from the lumps of froth which this stream carries when rising, Missouri r.; Meneeohe, Platte r. (also the North Platte), from mene =something discoidal and glossy [men =berry], hence applied to chinaware and the smooth white shell ornaments worn by the Indians; Vita-neohe, Fat r., South Platte r., from vita =fat, grease; Vokaeoneohe, Antelope-pit r., Little Missouri r.; Eschoveohe, Sudden r., Niobrara r.; Hestaeohe, Heart r. (near Mandan, North Dakota); Maetomoneohe, Red-paint r., Cheyenne r. (S. Dakota, the South Cheyenne r.); Mistaeohe, Owl r., Moreau r., empties into Missouri r., S. Dakota; Xovatovoneohe, Sword r., Knife r., near Fort Berthold, N. Dakota; Ešeeohe, Sun r., flowing into the Missouri; Manóeohe, Timber-grove r., Smoky Hill r.; Voxpōm, White r. (S. Dakota); Amaoxzeohe, Driven r., Punished Woman's Fork, empties into the Smoky Hill r., there the Ch. drove away the Pawnees in Battle; šistatoeohe, Cedar or Pine r., Saline Fork of Smoky Hill; Moeheohe, Elk r., Yellowstone r.; Qsāeohe, Sheep r., Bighorn r. (Montana); Qsāeohecis, Little Bighorn r. (Mont.); Pāeohe, Powder r. (Mont.): pā ref. to ashes and powder, lignite; the r. has seams of lignite along its banks; Pāeohecis, Little Powder r. (Mont.); Heneneohe, Roseberry r., Rosebud r., having many wild rose bushes, (Mont.); Vitanoveohe, Tongue r. (Mont.); Tonšenoveohe, Frivolous or Foolish woman r., Crazy Woman's r. (branch of the Powder r. in Wyoming); Mohēnohameohe, Horse r., Horse Creek (Wyoming, empties into the North Platte); Exovoneohe, shell r., Musselshell r. (Mont.); Esevotoeche, Esevotoeche, Seething r., Fountain r.; Zceeohe, Little r., Milk r. (Mont.); Henaeneohe, Goose r., Laramie r. (Wyoming); Haeoheohe or Hāeohemāp, Swift r. or Swift water, Rapid Creek (empties into South Fork of Cheyenne r., S. Dakota); Mescemaēohe, Box-elder r. (near Rapid Creek); Oomeneohe, Elm r., Elm Fork (empties in North Fork of Ch. r.); Moomstaše, Tule-growth, Tule Creek, flowing into Ch. r. of North; ōhetaneohe, called Okoxceche by the Northern Ch., Crow r. (Wyoming); Heškovizeohe, Porcupine r., empties into the Yellowstone; ōxemeoemāp, Ill-smelling-water, Stinking-water, or Wind r.; Mātasoeohe, Scalp r., Green r. (Utah); Otatavemāp, Blue water; Mātamaexanova, Old-woman-

ENGLISH-CHEYENNE DICTIONARY

.... r.; Hoenōneohē, Spy r.; Voxpomaozeohē, Salt r.; Salt Fork (Okla.); Moxtavōmeohē, Black r., fig.sp.of death; Ametaneneohē, r.of life (fig.).

rivet, inf.-xahec-="riveted, rooted on the spot"; ese-hoeoz, he stands riveted, fixed (at a place); tōne-ohēo zehekoneēstane, r. suff.-eo ref.to r.

road, meo, meonoz (pl.); meōneva, on the r.; emeoneve, it is a r.; nohēmeon, besides the r.; nxpemeon, in, before, obstructing the r.; meo etapepeeoz, the r.is rough; meo eameoz, the r.goes; t'sa etaeoz meo, where does the r.lead to? Meo evotaneoz, the r.makes an elbow; meo eotaavomaeoz, the r.slopes; meo eonfmxaeoz, the r.is tortuous; meo evorceoz, the r.makes a curve (also said of the turning of a section line r.); ze-voxceoz meo, at the short turn of a r. (as a section r.); evovoxceoz meo, the r.makes bends, curves; meo eamepaeoz, the r.runs paralell; paeomeo, paralell r.; meo eametozeoz, the r.skirts along (as along a river, woods, etc.); meo eahāeoz, the r.goes round about, makes a détour; meo zistamamoveoz, where the r. meets, comes together with (another); meonoz etamamoveozensz, the roads meet; meo enxohoxseoz, the r. joins; zenroxseoz meo, where the r.joined (ref.to a place or spot already passed); meo etaevhahoxseoz, it joins, meets the r.again; nataevha-āešēoz meo, I go out of the r.(I had), sc.into another one; nataneha meo zetaoz, I take the r.leading to....; ehaestoeozensz meonoz, they are paralell roads; epeveoz meo, it is a good r.; ehavseveoz meo, it is a bad r.; seameo, the r.to the place of the dead, Milky Way; hekozehemēo, r.of the suicides, one branch of the Milky Way; maatameo., iron r., railroad (named after a snake, iron gray and long); nameonaosan, I make a r.; nameonaoto, I make a r.for one (is a transitive v.in Ch.); nameonaovo, I make u r. for him (intrans.form), both are used fig.; nšeme-onsz, keep on thy r.! See way.

roadside, eama meon, at the side of the road.

roam, nanotovaeoxz, I r., wander without, am homeless, as an outsider; enotovaeoxzetovo Maheon, he wanders away from God; zenotovaeoxzessz, the ones who r., wander, who are without, wicked, frivolous; see range. roan, maovahe, r.horse; otatavovahe, blue r. (horse); emoktavehemēn, he is black r.spotted; eheovehemēn, he is yellow r.spotted; emacehemēn, he is red r.spotted; cotatavehemēn, he is blue r.spotted; emocevašehemēn, he is grass (dead grass) r.spotted; see horse.

roar, enhāeta, he roars for it (as a wild beast for its prey); emaxenistonevon, it is a roaring sound; emaxenistonevavessevo, it roars in flowing (water). lit. it flows with a great sound; emaxenistonevaveštēmaā, the

waves are roaring; eoahanatamaō, they (or.) r.with laughter; pēpenanoseham emaxenistōhe, the lion roars.

roast, nahonon, I r., broil, bake; napævhonon, I r. on

coals; naevoneahonon, I r., by swaying food on a

fire, suspended to a tripod or some other arrangement;

this was done in a green or raw hide [hoxævxotan]

in which the meat was suspended and swayed; in stand-

ing still it would scorch; evoneahotanoz, they r., cook

while swaying (the things thus cooked); nahonoxta, I

r. it; nahonoto, I r. him (sp. of animals); napanoxta, I

r., broil it in a flat pan or skillet; napanoxtanox

mataocemenoz, I r. coffee; zepanoēsz mataocemenoz,

roasted coffee; ehonoe, it (or one) is roasted; ehono-

ensz, they (in.) are roasted; popocemāmenoz napanoxta-

noz, I r., pop popcorn; naséoxtonon, I r., toast (before

the fire, as a spit); naséoxtāno, I r., toast him; nase-

oxtonoxta, I r. it; nahōhe, I r., toast, broil for myself

(quick cooking); nihōhemā, we r. for ourselves; name-

nonanen, I r. corn (on the ear); natanetānotō zeoxche-

tahohaes, I will r. them (or., as birds) as he likes it

(ref. to taste); honoono, roasting plate upon which the

roasting takes place, also roasting pan; hononistoz,

the roasting, also roasting, baking pan; hekaenistoz,

double roaster; paononistoz, the roasting in a skil-

let, also name for flat roasting pan; paononevetoxq

and hevarevetoxq, roasting pan, skillet; see bake, cook;

zeto vecess zehonotōz natatosemevo, I am going to eat

this bird thou art roasting; hookoxz zehonōēsz, corn

ears roasted. *root is sex = to loosen from, tend*

rob, ešēnova, he robs (predicative); zešēnovassō, the

ones who r.; našēno, I r., despoil one; ešēne, he is

robbed; nasēnomevo, I r. him of it; šēnovàtoz, the rob-

bing; našēnan, I am robbed, despoiled; see steal; zešē-

nomōez, the one who robs us of it; našēnomonenoze nama-

kātaemoz, I am robbed of my money.

robber, šēnovahe, šēnovaheo (pl.); ešēnovaheve, he is a

r.; zešēnovaz, the one who robs; npxævèho, r.,

"masked white man".

robbery, šēnazistoz, the robbing one (obj.), r.

robe, v., nanhōmano, I r. one; zenhōmansz, the one robed;

naēnhōmano, I unrobe, disrobe him; zemoxtavōstas-

sō, the black robed, gowned ones (or.), ref. to Catholic

priests; zevoomōstassō, the white robed, gowned ones,

ref. to the Episcopalian ministers; evoomōsta, one is

robed, dressed, gowned in white; emoxtavōsta, one is

robed, gowned in black; exhoneevotōmaoe, he was robed

with a wolf r.; emēškonhōmane, he is dressed, robed

with a tanned hide (usually ref. to buffalo r.); see

protect, protection, shield.

robe, n., hōmā, hōmā (pl.); nāthōmā, my r., blanket; nsthō-

man, our r., blanket; hesthōmevō, their robes.

chōmāve, it is a r. also

chēsthōmaxwe

it is his r. or he has a robe

meškonhōmax

chēsthōmax

he has a leather r. or 923

he has a leather

he has a leather

he has a leather

he has a leather

he has a leather

he has a leather

he has a leather

he has a leather

*napævo-
tāno
r. on or
ashes
paevotāhe
toz r. on
ashes
zevotāno
r. on or
zevotāno
spit r.*

imp. 928a

egesthovaēō, stand with a long, tall robe

eseephovaēō, stand (shaking a r. (a. Ind. woman when putting, stretching to an edge, or arranging the blanket over her) or sideways)

ROBUST

ENGLISH-CHEYENNE DICTIONARY

ROCK

blankets; hōmāva, on, with the r.; tonovhōmā, thick r.; mahōmā, red r. [maōm, red water]; heocevhōmā, fringed r.; pokōmā, grey r.; otatavhōmā, blue r.; moxtavhōmā, black r.; in Ch. r. means also blanket or shawl; mōmātahōmā, ceremonial r.; enotorkōmā, spotted, starred r.; meškonhōmā, buffalo r., skin r.; honehevotōmā, wolf r.; eamszekstsōmoneta, one has a r. with crosswise stripes; hōmā ezekest'tāva, the r. is striped up and down; esoxkovxtāva hōmā, the r. is striped up down (in streaks); etotomxt'tāva hōmā, the r. is striped up and down; ehōtxaevxta hōmā, the r. is checked; eeōmst'tāva hōmā, the r. is striped crosswise; ešēxanevxtāva hōmā, the r. has oblique (partly) lines between the upright ones; emomaxeōmst'tāva hōmā, the r. is plaid. Hovoeātahestoz, lap r.; also hoomaeātahestoz; both terms imply covering for the feet or legs; natanhōmanenoz, I will have it (or.) for my r.; etaxeēš, hōmāva, it lights on a r., blanket; enhōmanenoz mōmātahōma, he has a ceremonial r. for a r.; ehestōm, he has a r.; ehestōm mesešq, he has a r. of leather, skin; emeskonōma, is the better term for the preceding; ehesthōnehevotan, he wants a wolf r.; ehevōhevomae, he has a rabbit r.; Vōhevomaheo, Rabbit-r.-ones, Paiutes; naamstovoeoxz, I go with my r., with longest way around (proper Indian style, instead of the long way down); napevovoeoxz, same as preceding; natahovoeoz or natāvoveoz, I am entirely covered (enshrouded) with r., blanket; nanitovoeoz, the r. is too short for me, (does not cover); naxaniseṁa, I wear the r. long way hanging down (opposite to naamstovoeoxz); nixaniseṁamā, we wear the r. (in preceding fashion); eoxcemātāvoveoxzistove, the r. is worn over all; eoxcepavxaniseṁātove, the r. is worn (long way down); naxanitōvano, I fold my r., blanked once (over the shoulder); naxanitōvseomaoxz, I go with r., shawl folded lengthwise; also naxanitōvoveoxz; navecevano pāthōmā, I hollow my r., blanket (to receive something in it); ehōman, she is skilled in making robes; enševemos, she is industrious, untiring (in tending to r. making); zenševemosz, the industrious one (in tending to robes, buffalo skins, etc.); *naōšheema* - I put my r. fur under

robust, expressed by inf.-mooxe- = hard, flinty, immune; emooxoneta, one is r. rugged; mooxonetātoz, the being r.; mooxevostanehevostoz, r., rugged life; emooxevostaneheve, he is r., has a r. life; see immune.

rock, hohona. hohonaēō (pl., or.); ehohonaēve, it is a r., stone; see mountain; hohonaēva, on the r.; zēpaponōs hohona, a flat r. extension, ledge; zehoxtoneneš hohona, projecting r. (not necessarily flat on top); hohonā zeamōessō, a range of rocks (also Rocky Mountains); nixa eamōs hohonā, there are two ranges of mountains; šēn, r., sand stone r.; šēnson, small r. (not

unp-oo-votoune-unuxpaa-tuxedestoz, willow-rocker;
unp-oo-tuxedestoz, rocker; Kauxe-unuxpaa-tuxedestoz, woad-r.
nanom-pōmahamā, it r. me (waded)
rock in sense of shake, spring up and down is expr. by inf. -unuxpaa-
 ROCKY MOUNTAINS ENGLISH-CHEYENNE DICTIONARY *unuxpaa-*
ground r. shake
ROOM

loose); šēn zistovoō, in the crevice, gap of a r.; Ma-
 heo nahesthohonaemenoz, God is my r. (fig.); nihetho-
 honaemetovaz, thou art my r.; see stone; navavahamo, I
 r. him; see swing.; *nanomouhasen, I r. to sleep; nanomouhasen, I r.*
 Rocky Mountains, Hohonā, also Hohonā zeamōes, see rock. *vecechoe*
 rod, see staff; tōseon, fishing r., pole. *tanison-rod, inf. of punish,*
 rogue, expressed by inf. -hehetovanov- =roguish, mischie- *of author's*
 vous, unruly; eahansenova, he is a r.
 knave; ēōcheoneve, he is a r., deceiver *namima-bopōmaena*
 roll, naahanōman, I r. it, to render muddy (liquid) *namimoseu, I*
 roll suff. -oen denotes "rolling"; naamoena vēhoemax, I *r. broke*
 r. a barrel; naēvoen, I r. to and fro, wallow (also *one fine*
 from pain); emasōevoen, he suddenly rolls, wallows; na- *work;*
 oxceamoevaena, I make it r. (without special inten- *naahomoez*
 tion); naasetoexaena I start it rolling; naonimotaoen *to roll in a ch.*
 hoxeo, I r. a log; naonimāgemacha I r. it up (as a
 scroll); eonimotaoemaene, it has been rolled up; eoni-
 mōgemacha, it lies rolled up; eonimāgemaeš, it
 (or, as dry goods) lies rolled up; nazešemaenen, I r. a
 cigarette; nasēpemaena, I r. out, open a scroll: nonoma
 eemehahe, the thunder rolls (ref. to voice, sound); ox-
 zem eamoeoxz, the ball is rolling; toxtō, rolling prai-
 rie; eanhōeo, he rolls down; nianhōeohemā, we r. down;
 etaanhōeohetto, it rolls down (from the speaker); t'sa
 nihetoeoxzé, where art thou rolling? (asked of one who
 is driving); hohona ehetoexz, a stone is rolling; ho-
 hona enxhetoexz, a stone comes rolling; hohona nanxhe-
 toexzetō, a stone came rolling against me; eoeotōma,
 it is rolling (of waves); rad.-oeo- implies "rolling,
 stirring motion, action". It is of interest to note
 that the suff. -oen is used in the verb "to pray": na-
 hoen, nahaoen, nahaōn, I pray; namavhoen, I am tired of
 praying. *zistax-taxtoetone heama mhāo*
 roof, heama zensceha mhāo (zensceamhāo), r., the ridge *a flat r. above house.*
 above the house; eestovoeha, it is roofed, lined *under house*
 (sp. of tent fly); niva eestovoeha, it has a fourfold *groove*
 r. (of tents); zeheskseō, pointed r., steeple, spire; ze- *also seven*
 hesksota, r., cupola: zenscepaonatto mhāo, the ridge *above, lit.*
 of the house; ziskakoevōnatto, ridge of r. *under the*
 nametomosan, I make r., also give opportunity; na- *ledge*
 metomevo, I make r. for one; nametomon, r. is made, op- *heama-ninistaxestoon*
 portunity is given me; suff. -eneota denotes "set in, *a rounded roof (like cupola)*
 within"; emahaeneota, it is a large r.; ezceeneota, it *nahogonomev.*
 is a small r.; eāēš-eneota, it is a private r.; vāxs- *flat sur-*
 heama zemahaeneota, a large upper r.; namhāo etosena- *face, see*
 heneota, my house is to have three rooms; etosenišene- *6.7046*
 ota, it is to have two rooms; ehaestoeneotansz, there
 are many rooms; hembhāo ehaestoeneotaz', his house has
 many rooms, lit. is many roomed; when in a house ref. is
 made to a special room suff. -eneota is replaced by
 -mhāo =house; hevosoemhāo, play r.; ōstonemhāo, study

This would be according to etymology but we use *Nōma-uhaceto*
 for Rome and *Uōma-het* for Romans
hoxeatamaeneota, bely room } see
 Vāxs *most bely r.* } *sternack*

" Taxa zex-loes a r. just a little stammy out (of ground).
 zexhoosemãos, at the r. of the tree, zexhoosewatto. See top of p. 927.
 zexhoosewatto, at the r. base of post hill, haime etc.
 zex-seoponei, at the r. zex-seheema and zex-seheewetto, as it roots, and
 ramify: heenzi toz monoxe-schehe near zettoz, may be word tal

ENGLISH-CHEYENNE DICTIONARY

ROOST
 ENGLISH-CHEYENNE DICTIONARY
 nestôzava ewicametanen, or ewenhotôzandto, draws, sap ROPE
 tōchamênão; šešemhã, bed r.; homsemhã, kitchen; tōhamênão, it roasts
 rope

bath r.; esaametomohe, there is no r., place made for
him; esaametomôhan, there is not r. made for it.

roost, eakonō kamxeheva, it roosts, perches, squats on the
wood stick; vecseo zeroxtaenevoss, where birds
pass the night; mareneo echao (also eoxtaenco), the place where

turkeys r. *navene* ^{part with me} ~~part with me~~ *hetanekokôax*, *kôkôaxe* (pl.); *ehetanekokôaxe*-

root, naokono, I r. it (or.), ref. to the digging out of
certain edible roots or bulbs; nanit'sémaoz, I

r. out, uproot, ^{na}sehoena, I r., fix, stake it in the
 ground; eshoeoz, it is rooted, fixed in the ground;

see stake, dig, snout. (Eseho, esehono (pl.), r.; eese-
honohe, it is a r.; natsehonam, my r.; esehono^{in the r.}z vo-
stake
stake
stake

/konaekamaxsz, dried roots of trees; maxeeseoh, large ^{5' part}
r.; escoxz, r. used in medicine, q.v.; esozev, the r. ^{tree} ^{part}
bottom close to the ground (not in the ground but the

bottom, close to the ground (not in the ground, but the part next to the roots); see butt, thick. Inf. -hesse-
 cause *hess-hestschmann* he has, is n. *hess-hessmann*

rope, see bind, lasso and tie; nahotoanaoho hoxzezeva, I
r him to a tree (so he cannot escape): sitorceo

(or.), r., cord; sitoxe (in.), thong, harness tug; nahe-
sitoxeam. I have a r.; hohōnasitoto (or.) r. used to

tie the three center poles of a tipi; natoh^hnasitoto, ^{have it}
mv r. (as above); natoh^hnasitotoaman.our r.: hēvaho.r. ^{do it}

made of hair or fur; vëhoehëva, white man's r.; vxta-
neatto, r., thong of rawhide, not braided; paponasito,

same as preceding but flat; something done with a r. *a wheel*
is expressed by "-onean, also "one-"; naonehaeno, I *seem*

untin him; naonehaena sitoxe, I loosen the r.; thong; naanneano, I let him down by means of a r.; naanho-

2017. *naano sitorceo*, I let down a r., string; *naanhoneoeto* *do not*
 2018. *sitorceo vónhanistova*, I tie a r., string to the win-engage!

dow; naanhōstoneano, I let one down (suspended) by a
r.; naheamoneana, I pull it up by r.; namevō-oneana, I

pull one to the surface (of water) by r.: natotahoponeano, I entangle one with a r.or string: etotahopone-

leoz, it (or he) becomes entangled (in r., meshes, *net* strings); etotahoponeahaz, he causes himself to be *netted*

entangled (as with a r.); epopooneoz, it (r., string, napooneo
etc.) tears apart; napooneohaovo sitoxceo, I tear (r., pad
the r. sunder; eponehe it is red (of r. string yarn. napooneo

the r.asunder; emanehe, it is red (of r., string, yarn, ^{twine} meshes); eotatavonche sitoxceo, the r.is blue; nanao- ^{tree} sateovoneans I make a loop at the end of a r.; nayov-

setoevoneana, I make a loop at the end of a r.; navov-
hetoneana, I make a running noose at the end of a r.; (cannot escape)
noasetoevoneance loop in a r. (not slip loop); vovhe-

noasetoevoeaceo, loop in a r. (not slip loop); vovvoneaneane, noose, slip or running loop; evovhetoneane, it is (the r.) ready for use, provided with a running

loop; namomekanoneano, I coil a r. (some of the younger Indians will say, "namomekanoneana", using the in. in-

instead of the or.); nasepeneano, I stretch the r.; na-
Vostanorakisto; cheu, tass ditoxeia; penest-me-ome-
anay

926

emase m tx no (mtox no)
uproots out (as boars)

et ap. tape of the. emascitobcha {it is all

see string, thread, processum ^{in case of processum} Supr coded. ^{from part of processum}

See p. 92
 Cha-tou-^{ro}
 They have cold ^{ro}
 The ^{ro}
 tan means
 school as it
 were it stop-
 ped as if
 rooted
 (see stop)
 see under
 pull for up root
 Max-^{ro}
 means, I
 lead him right
 by rope hand)
 naked means
 I pull him
 (see p. 54)
 (see p. 54)
 I pull him
 The
 no-ro-xeo
 no-ro-xeo means
 reasonless,
 the stones
 are marked
 by the use of
 ropes (in
 well, for ins.)
 ta-ne-ka-^{ro}
 and the r.
 in use of
 a stone by
 around his
 short and
 all
 head

[illegible]

rosary, make rosary; *veesee*, case; also rosary case
rooted, fixed in rounded by inf. - *schoe*; *eschoevumacue*, it is r. fixed in
the ground. *chehouschoevumacue*, stands solidly r. fixed = grounded in.
chahschoevumacue: *nahetichonam* I have a root. *nahetichonam*
ENGLISH-CHEYENNE DICTIONARY

ENGLISH-CHEYENNE DICTIONARY

--- applies to the berry of the wild r.; Heneneohe, Rosebud river (Montana); eosemakomaoxzevxtav, it is r. (color); emaeaensz, they (in.) are rosy, pink, light red. rosin, same as glue, gum, pitch. [ness; see decay, rotten. rot, eōxeoz, it rots; eoxōva, it rots from water. damp-] rotate, nanitoena. I make it r., whirl, q.v., (something unstable, like a top); nanimaoahasen, I make r.: nanimaoahaz, I make it r.; enimaoahame, it is made to r., revolve, q.v.; enimaoaa, it rotates, as the wheels of machinery; nsthoaman enimahōsta or enimaoes, our earth rotates (suspended). [revolving]

rough, epepeha, it is r.; meo etapepeeoz, the road is r.;
napepeana, I make it r.; eōeven, one has a r. face
(with pimples or boils); epopeen, one has a r. face
(small, wart like elevations of the skin, similar to
those of the toad but more numerous); epopeēs, he has
a r. nose (like the preceding); eónavheona, he has r.,
chapped hands (from cold); emóostaheona, one has r.,
chapped hands (from work or otherwise); emóo, it is
r., not smooth, coarse; emóoa nāthōmā, my robe or blank-
et is r., coarse; mōoezen, r. arm pit; hoe ematatkoz,
the land is r., broken up; navavenavemo, I speak rough-
ly, threateningly to him; vavenavemazistoz, the speak-
ing of r., threatening words; pepehastoz, that which is
r., roughness, coarseness, disorder. *superficial*

round, naakana, I r. it, like a ball; naaksemanis, I make
it r., spherical at the point; naaksemaného, I make
it (or.) r., spherical at the point; naonistákoana, I
wind it r., into a ball (as by winding string); naon-
istákoano, I make it r., wind it (or., sp. of string, yarn)
into a ball; naonistákana, I make it round, form it in-
to a ball; naakozenoz móesz, I r. up the (stack) hay;
éq, it is r., head like; eonistáq, it is r., ring like;
ehohano, it is r. and long, cylindrical (as quiver,
spokes, rungs, etc.); ehohanonsz, they (in.) are r.;
ehōhanetamo, it is rounded at the ends (of a cylin-
drical body); ehōhanetamonsz, they (in.) are rounded
at the ends; see under "shaped"; epāpoeonistáq, it is
r. and flat, disk like; epāpoeonistákonsz, they (in.)
natan eōkšes, sq. of the preceding; also eōkšeo; eoxšetachao, it
is rounded (with milk sweat); eōxšetachao, they (each). -
hōto - r. about (turning back and sweeping with both
- hōhan - ref. to round and straight body, also conical
the shape of reeds

be gone " " (in words) as in
Roundly, is same of "soundly, perfectly" - xama-
 ROUSE ENGLISH-CHEYEN
 are r. and flat; eveveor
 (dished); see around, circle
 =r. about, making a détour;
 zeyetan, rounding bending

ENGLISH-CHEYENNE DICTIONARY

RUE

rouse, našešcoešemo, I r. one from sleep; naséaoho, I r.]
rout, see defeat. [one]

row, v., eamōhesz, he rows the boat; naonovōhesz, I r.to shore; nahoxovōhesz, I r.across; etazetōhesz, he rows towards; ehoōhesz, he has come rowing; nahoe-onovōhesz, I land, after rowing; easetōhesz, he rows away; see boat: *eamōhesz, he rows; amōhed entōhesz*

royal, expressed by inf.-vehone- = "of a chief" and inf. ^{r. hand} ^{lateral r.} ^{see trans} ^{ings.}
^{the r. and} ^{the r. and}
 shoema-nitae- = ruling, principal; evehonevestaneheve, he
 a- is a r. person, also he leads a chief's life; vehone-
 kasgon, r. child, chief's child; nitæetanestoz, r. man-
 hood; vehonhetanestoz, r. men, kingly people.
 royalty, vehonevestoz, the being chief, king.

rub, nahaheanen, I r.; nahaheana, I r. it; nahaheano, I r. one; nahahenòno, r. him (instr., as "moeva, with grass"); nahahenoha, I r. it (instr.); ehaheane, it is rubbed (by hand); ehaheanohe, it is rubbed (with something); haheanistoz, the rubbing, also name for wash board; haheanònistoz, the rubbing (with instr.); haheaneneo, the rubber, that which (or one who) is used for rubbing; naneàtax, I r., wipe my feet; nahaheàtanàz, I r. my feet; nahaheàtano, I r. his feet; moeva nahaheàtano, I r. one's feet with grass; nahaheonanàz, I r. my hands; nahaheonanàno moeva, I r. one's hands with grass; nahaheonano, I r. one's hands; namamēana, I r. it between my hands; see wear; nanehāz, I r. it off; nane-

928
 nahahe's
 (stroking)
 nahahe's
 I live in close touch
 with one nahahe's
 nahahe's

928

928
nasēšehachana
I wear it down by
rubbing
Medium ešēshahōha
it ousts away by wear

robe blanket. *meñtōmaoxz*; cow (buff.) r. owned; *hotoxputōmaoxz*,
 full r.; the suff. -oxz indicates "owned by some one", like a bed, *isēnotōmaoxz* (?) *hotoavōmaoxz*; *nāktūtōmaoxz*, bag r.;
memochamerōmaoxz, pauper r.; *homcherōmaoxz*, dog r.;
hōhomcherōmaoxz, coyote r.; *moheñochamerōmaoxz*,
 horse r.; *vaxtōerōmaoxz*, rabbit r.;
natthōma nātāomañō, put r. before you with wine,
nauorave-tōvano, I fold it (r.) ably; *nab or nātava-*
tōvano, I unfold it; *na-undatōvano*, I fold it across
 the width; *nañokēma*, I have in my blanket, robe; *nix a uax*
torēma, two r.; *chacito naestorēma*, many r., *naistorēma*,
 and *naōstorēma*, any number of r. or; *nake naestorēma*,
 three r.; *perxtarōmaoxz*, beautif. patterned, col. r.

nahotxá'rhovoeō = I stand with r. around below then

vōha = I am " " " "

voō = I sit " " " "

voēs = I lie " " " "

akōmchoroeō = I stand " " at the waist

vōha = I am " " " "

voō = I sit " " " "

etc. etc.

nañtōma, I am robed; *nahonuaerhoeō*, I stand
 with r. over one shoulder. *havise-masopetharōia*, I
 am with a r. covering feet; *nahoxceke*, r. around waist;
naherace-voōeō, r. over head (standing) *egāñtōma-*
vōha, I am r. " *voēs*, robed over head, sitting *voēs*, " " " lying

naheracenañz, over head and face.

naheskevaenañz, " " partly, little

nañokvoēs, I lie alone (with one r.?)

heñtōmañ, my foot

root, *esēkhonē*, it is a root, *heñtēcho* and *heñtēshonē*, its root

Rub.

The following terms all apply to rubbing parts of human body. They are
 given in order to show how the body parts can be verbalized, also
 to exemplify the many terms used; only first pers. is given in the
 instances, where rubbing is done by all fingers, or only one, by palm
 of hand: then either of these forms when rubbing is done with instrument
 then when done by instrument ably: *nahakēzechanāñz* - I r. my head
 with hand extremity; *nahakēze-erzechanāñz*, - with one finger; *namamē-*
hanañ - with full hand; *namamē-aeñ* - then head rub against an object
 rubbing against it; *namamē-ax*, then head is suddenly rubbed
nahakēzechanāñz - then I r. my head with one instr. *namamē-*
nañtōzechanāñz, r. head with instr. *naxtōzechanāñz*, r. head with
 instr. by means of a cloth or something else; *next page*

sexual, rut, must.

The Cheyenne root - moto - and - moze - implies the same meaning as in following words:

musk - English - must (rut)

" - Persian

muscus, Latin

muska, Sanscrit

musc, French

mosgos, Greek

also calf (male)
also shoot, twig, offspring

mozekōhere, noun, trans. Sweet medicine, also name of Cheyenne hero, ref. to shoot, sweet shoot (musk smelling)

mozekēō, standing erect (horizontal = forward)

etemozekhe, he is in musk, rut, must (male)

etemozoham, she "

In worship ceremonies (phallic) The "calf" female were licked & kissed on sex. p.: read Korea 13, 2

mozenista is a med. plant "Leptotaenia multifida" used for women

mozeconiz (musk med. sweet med. "Actae arguta")

see sprinkle

root - ze - ref. to forward, jet, eject forth (see jet)
emit, spread up and forward

moksa - calf

mozenoham, stallion

mozekheotoa, bull; see bull

~~mozeēōā~~, proper name

see rut.

nabakēs zekauāz - nape

" " - oxtanēāz - forehead

nabakēvchenozmāz - eyebrows

nabakē-esenāz - nose

nabakē-exanēāz - eyes

nabakē-votanōzēāz - cheeks

— māzenanāz - mouth

— vētanenāz - temples

— estanāz - ears

— itōnanāz - chin and jaw bone

Rub. cont. from p. 4285

nabakē-kaneenāz - nape

— etōnanāz - throat

— otanāz - neck

— itatamōnenāz - shoulder

— naevanāz - arms

— pzeōnanāz - elbow

— keōnanāz - hand

— eksenāz - fingers

— itakēnanāz - palm

— kesenenāz - chest

— betanānāz - breasts

see page 4286 for more

nabakē-venenāz - nape

— asenāz - belly

— paononāz - back

— tonanāz - hips

— esōenāz - loins

— uomanāz - thighs

— utanēāz - knees

— hāononāz - ankles

— hyaononāz - skin

— esevanāz - feet

— vehōonāz - antile

— heztōnanāz - heel

— ātanāz - foot

inf. (mānē) -

Xō

bahe

rudder hecieem, it r. or tail as in fish, serpents
 hecieem) zewe-ouaeeche, r. by which it is steered
 nahatoovauo, I ruffle one (as fur, hair)
 chatoovao, he is ruffled (also fig.)
 ehatooavstaha, ruffled in heart: ehatooavroun-
 ta, feel ^{RULE} ruffled

RUBBER
 ENGLISH-CHEYENNE DICTIONARY

šemo, I r. him off; enešeme, it (he) is rubbed off, ^{see brush, wipe}
 rubber, esoxocanoz, r. shoes; esoxēszehe, r. coat; rad.;
 esox- = smooth, slick, slippery. ^{mxeeneono3 = Kets richt}
 rubbish, see chip, debris: peeto, r.; peoxkonoz, r. of
 fallen twigs and branches. ^{tiheauuuz, r. scattered all over}
 rude, enhae, one is r. savage, wild; esonhae, one is yet ^{evaneono3, r.}
 r., savage, uncultured: ehezkoovostaneheve, he is a ^{lying about}
 r. person, leads a r. life; ehezkooveoan, he speaks ^{naa-atoone}
 rudely; ehezkoovaeta, one is r., coarse, gritty; see ^{take, he is r.}
 gritty, rough. [rude; hezkovoetatoz, r., grittiness. ^{impolite, coarse}
 rudeness, nhaestoz, r.; hezkovoezestatoz, r., the being] ^{uncouth}
 rue, see regret, repent. ^{inf-momot = ruke, ruddly, ask-ward}
 rueful, eta-ocometanonov, it is r.; nataanovetanona, I am
 r.; etaanovetanonaoz, he becomes r.
 ruffian, ahansenovahe; maseha, r., villain.
 rug, honok, honokon (pl.): honok eamstosemoneta, the r. is
 longer one way than the other; etaesetostovse-
 moneta honokon, the r. is square, has equal sides. ^{selho laseo, r.}
 rugged, see rough, robust; emooxoevostaneheve, he leads a ^{woman-}
 r. life; etaheszkoova, it is r., rough, gritty; eta-
 heszkovaeta hohona, the rock, stone is r., gritty; emo-
 oxoneta, one is r., robust, immune. ^{edta-hestoz}
 ruin, natotonšenorz, I r. it; natotonšenoto, I r. one; ema-
 totonšenohe, it is all ruined, spoiled; nistasz mhae-
 onoz emasenohensz, all the houses are ruined; see des-
 troy; nahəovnovaovo, I r., impoverish him; nataešehəov-
 novaon, I am now ruined, impoverished; totonšenotazis-
 toz, r., destruction; matotonšenotazistoz, complete r.;
 haovnovaovazistoz, r., impoverishment; see destruction.
 waste. ^{otaxa vixuxtaevstoz, only r. trav. of former habitatio}
 rule, nanitāetsan, I am ruling; nanitāetovo, I r., master
 one; nanitāeta, I r. it; zenitāetsanessə, the ones
 who are ruling; zenitāessə, the rulers; zenitāetōsz, ^{tāevaviso}
 the one ruled; nanitāetan, I want to r.: nanitāetan- ^{rule, needed}
 tovo, I want to r. him; nahoeman, I make a r., decision, ^{it (one) is a r.}
 law; ešexhoemanistove, a r., regulation has been pass- ^{nahotāeva-}
 ed, made; nahoemaosan, I make a r., law for; nahoemaovo, ^{he is my r.,}
 I make a r., law for (unto) one; nahoemaoxta, I r., con- ^{model}
 trol it; nahoemaoto, I r., control one; natāevavistomo- ^{nahotāeva-}
 san, I make rules, regulations; natāevavistomevo, I make ^{rule, needed}
 rules, regulations for him; toxtomonetto, without r. ^{oxoneta, it}
 or system; inf.-toxtomone- = without restriction, free, ^{is my r., pro}
 without fuss; nionone, without r., at random; nitāetsa- ^{del}
 nistoz, the ruling; hoemanistoz, the making a r., pass- ^{ue}
 ing a decision; nitāestoz, r., dominion; nitāvhoemanis- ^{reign}
 toz, r., authority; tāevavistomosanistoz, the making
 rules, regulations; tāevavistomevazistoz, r., regula-
 tion, measure; vehonenitāestoz, chief's r.; vehonenitā-
 etsanistoz, the ruling, chief ruling; zehenitāemes-
 tovsz, the one being ruled; nahenitāestove, I have r.,
 dominion, command; nahenitāestoveta, I have r. over it.

guiding rule, tāevav-onesvātōhestoz; natāevav-omevavazesta
 eneta tson-omevavazesta I distinguish by rule
 different terms could be made in Chey for Rudiment (element, not
 as part compound ingredient but first element (Grundlinie) but morease-ome-
 vavhōstomchest3 is the exact rendering of the Greek στοιχεω
 see principle

(station); na-
race away from
I r. away from
I desire it;
directions (al-
luring; ehehe-
asure, trough);
echeotōmahā, it
metoxana, I r.
to know
running

enon thō'aozetow
ne r. + o one leave
enō or hio āzōg
ruming up
emano v. North
they r. Together

see the ages
in f...
rush
to know
running up
North
Together

chemotoham, she is "in Brant", rutting must
chemozehe, he is in heat rutting, rutting, (r) = expand (trans)
mostatan, is in rut denotes "extend" within S (S) is used to denote the
"in between" not vertically but hori-
zontally or obliquely, then (motion)
in suspension into

Sacrament, make on hetamōt xevatoz, symbol (divine)
 Saba oth see p. 728 bottom
 Zemhore-nitaeōz maxemhātanevōz zeteēva
 " eōto heama
 " " SACK
 " " sanctify, holy, saint
 " " draw, stretch (in line, before line)
 " " shile s. denote, broad, spread
 " " SAD

ENGLISH-CHEYENNE DICTIONARY

pronounced similar to "d's" or "dzh". The etymologic-
 al value of Ch. "s" is "drawing down to a point, thru, into".
 Sack. hōe, hōeo (pl., or.); hōenov, a s. full; naaenanoz
 hōenov mazemenoz, I have (own) a s. full of oats;
 veemāpēhōe, a s. of sugar; pen'nhōehōe, a s. of flour;
 nahetoōno hōenov, I fill the s.; nahetoemo hesthōenov,
 I fill one's s. hēzhenēva hōe, at the mouth of the s.; 3 ex oomaoz
 sacred, expressed by inf. -maheon- mysterious, divine.
 also by inf. -mómāta- =sacredly, ceremonially, de-
 voutly, religiously; emómātavoan, he utters sacred,
 ceremonial language; emómātavoēta, he performs a s. ac-
 tion; mómātavoētastoz, s. performance, ceremony; emómā-
 tahe, one is s. (belonging to a special class of reli-
 gious men, priests); mómatahestoz, the being s.; mómā-
 tabetan, s. man; mómātahēe, s. woman; mómātahēš, s. day;
 namómātavazesta, I deem it s.; namómātavatamo, I deem
 one s.; emómātavatame, it is deemed s.; mómātavatama-
 hestoz, state of sacredness; namómātavōemo, I count,
 consider him s.; sometimes the inf. -hōee- is prefix-
 ed to -mómāta- and makes the term stronger in the
 sense of "hōly + sacred"; Maheo ehōxeemómātatahe, God is
 s.; Maheo ehōxeemómātavōeme, God is considered s.; na-
 mómātaetanota, I hold it s., sanctify it (in mind); Ma-
 heo ehōxeemómātavostaneheve, God is a s. being; hōxee-
 mómātavostan, s. person; hōxeemómātavostanehestoz, s.
 custom, way of living; emómātatto, it is s.; ehōxeemó-
 mātatto, it is holy and s.; zehōxeemómātatto, that
 which is s.; zemómātattōsz or zehōxeemómātattōsz, pl.
 of preceding. Namaheonevetanota, I want it to be s.,
 divine; namaheonevazesta or namaheonazesta, I deem it
 s., divine; namaheonevatamo, namaheonatamo, I deem one
 s., divine; maheonevhehestoz, s., ceremonial "fixings"
 (ref. to s. things one wears); maheonevxistoz, s. writ-
 ing; see priest.
 sacrifice, eōston, he makes a s.; eōstonestoz, the making
 of a s.; eōstōneheve, it is a s.; naēto, I s.,
 offer one (or.); the rad. -eōstōneheve- value, cost"
 [ehōeston, one counts, studies, goes to school, reads]:
 naēesz, I s., offer it; naēstoōnōno Maheo, I make a s. to
 God (of it or one); eōstonhetan, the sacrificer, sacri-
 ficing man; eōstōné, sacrificer (Fr. sacrificateur); eō-
 tooneomē, place of s.; zehēnaneonsz, the one who lays
 down, offers, sacrifices; naēvanen, I heave (that which
 is offered); see offer. [see desecrate].
 sacrilegious, hovae zetohossō, something s., profane;
 sad, eanovae, one is s.; eanovaoz, one becomes s.; ean-
 vetan, one is s., feels s. (in mind); eanove-
 tanona, one is in a s. disposition; zeanovasz, the one
 being s.; the rad. -anove- =downcast; eanovstaha, he is
 s. hearted; naanovetanonavoēho, I make him s.; naanove-
 tanonavstaha, I am in a s. mood, feel s. at heart; see

naaenanoz
 hōe, hōeo
 hōenov
 mazemenoz
 veemāpēhōe
 pen'nhōehōe
 nahetoōno
 nahetoemo
 hesthōenov
 hēzhenēva
 hōe
 3 ex oomaoz
 maheon-
 mómāta-
 emómātavoan
 emómātavoēta
 mómātavoētastoz
 emómātatahe
 mómātahēe
 mómātahēš
 namómātavazesta
 namómātavatamo
 emómātavatame
 mómātavatamahestoz
 namómātavōemo
 hōee-
 ehōxeemómātatahe
 ehōxeemómātavōeme
 namaheonevetanota
 Maheo ehōxeemómātavostaneheve
 hōxee-mómātavostan
 hōxeemómātavostanehestoz
 emómātatto
 ehōxeemómātatto
 zemómātattōsz
 zehōxeemómātattōsz
 namaheonevetanota
 namaheonevazesta
 namaheonazesta
 namaheonevatamo
 namaheonatamo
 maheonevhehestoz
 maheonevxistoz
 eōston
 eōstonestoz
 eōstōneheve
 naēto
 eōstōneheve-
 ehōeston
 naēesz
 naēstoōnōno
 eōstonhetan
 eōstōné
 eōtooneomē
 zehēnaneonsz
 naēvanen
 hovae
 zetohossō
 eanovae
 eanovaoz
 eanvetan
 eanove-
 tanona
 zeanovasz
 eanovstaha
 naanovetanonavoēho
 naanove-
 tanonavstaha

ehav... the med. of...
 he had to look in sacrifice

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→ This meaning is derived from mekon = bolt like, without "bitch" snags or roughness.

- on blanket on each side of an object
- on horse

hoxee-auctauma-vostan; hoxee-auctauma-éostake,
zemaohas hoxee-auctauma-éostaevostachevitorá: the saint
The men, grained in clean, holy, Christian life
hoxee-auctauma-xōestaaneo; Christian saints
also jema-hoxe-exaneoveres, all the saints, made holy, clean

SAINT

ENGLISH-CHEYENNE DICTIONARY

SALUTATION

Ulaheo hemano-hoxe-exaneo, *God's congrats. of his saint, friend*
to make the boat go; tonovšeon zeoxcevešeamōeo semo
zehoxe-évstanz, *the s. hangs loose; tonovšeon zeoxceveš-*
he saint, Holy m
eamōeo semo eas-séoax, the s. swells (by the wind);
zema-hoxe-évstanz, *amoahasemo, s. boat; amoahasemo eamoxtonaha, the wind*
hoxeevitaum, *drives the s. boat; amoahasemo eonoveamoxtonaha, the s.*
boat is driven (blown) by the wind to shore; see fly.
saint, hoxeevostan, also hoxeemómâtahe; hoxeéōstake, s.,
zehoxe-évstanz, *Christian s.; zehoxeéōstake, the Christian*
saints; hoxe = clean, holy; ehoxeevostancheve, he is a
s., a holy person; ehoxeemómâtahe, he is a s., sacred.
hoxe-évstanz, *sake, expressed by inf.-hesse- in verbal forms; nahes-*
state of sanctification
seanovetanotovo, I am sad for one's s.; nahesseōze-
tanotovo, I am worried for one's s., account; nahessha-
ōnatovonotto, I pray to him for his (one's) s.; nitov,
for my s.; etov, for thy s.; hevetov, for one's s.; ni-
tovan, for our s. (excl.); etovan, for our s. (incl.);
etovevo, for your s.; hevetovevo, for their s. The same
terms are used to express "my, thy his etc, brother-in-
law" and also "myself, etc.".
salable, eoxchoxtovátove, it is s. *d'ei-hoxeevitaumna coctantim-*
salamander, eooxtatto. *time*
salary, hoozeemestoz, s., wages (that I give); hoozeohes-
toz, s., wages (that I get); nathoozeohestoz, *gadi-*
my s. (subjective); nathoozeemestoz, my s., the wages I *hoxe-in-*
give; makâtanz zeoxcevešeamhattonoz nathoeohestová *trans-*
the money I get for my work; see earnings, wages. *tanche-*
sale, hoxtovotazistoz, s., trade; hoxtovátov, the selling. *ven*
salesman, vého zeoxchoxtovas, the man who does sell.
salesroom, hoxtovamhāo, s., also trade house. [dise.
salesware, hoxtovō, hoxtovōnoz (pl.), s., goods, merchan-
saliva, seanoz, spit, s.; mahānoz, s., also foam, tears,
secretion from mouth or eyes; mathosàz, flow-
ing s.; see salivate, spit.
salivate, ehosàz (or ekamosàz), he salivates; see spit.
sally, eaeoz, he sallies; niaeozetōneo notxeo, the sol-
diers sallied, rushed against us; ehōao, he sal-
lies, rushes out; ehōax, he sallies, steps out; enxhōax,
he sallies (speaker being outside).
saloon, véhoemāpemhāo, lit. white-man's-water-house.
salt, voxpomaorz; evoxpomaorzeve, it is s.; voxpomaorze-
va, with s.; zetomseō voxpomaorz, pillar of s.;
Voxpomaorzeche, S. river (Salt Fork in Okla.); nanao-
na voxpomaorz hōpeeve, I s. the soup, mix s. with soup;
also navoxpomaorzevana hōp, I s. the soup (make it
salty); navoxpomaorzevana, I s. it; evoxpomaorzevane, it
is salted; zevōxpomaorzevane hoevokāz, salted meat;
navoxpomaorzevōmana, I s. it (in water, brine).
salted, evoxpomaorzeva, it is s., salty, q.v.
salty, evoxpomaorzeva, it is s.; evoxpomaorzenō, *navoxpomaorze-*
tastes s.; evenēno, it (water) tastes salty] *it now much*
salutation, see greet, salute. [like, brakish, alkali. *if salty*

also person part also p. 816 e

hevaxpomaorze-
it's
salty
hevaxpomaorzevō
salty flavor

Amothracia
Samo. tracea-hoe

SALUTE

ENGLISH-CHEYENNE DICTIONARY

SANCTIFY

venoooveranoos, preaching of sal. see preach
 navenoooverano, I urge one to saluting navenoooveranoos
 salute, naaxaoto, I s. him; naaxaōeoxz, I s., show friend-
 liness, am social; etoxōeoxz, he salutes around
 goes about being social. venoo-veranooverano
 salvation, vostanevhazistoz and vōstanevstomanistoz;
 vōstanevstomanistoz, his s., the one he occasions, makes;
 hevestanevazistoz, his s., by which he is saved. venoo-veranooverano
 salve, xoaneo (in.), also xoanenistoz, s., ointment; xoa-
 nevoenistoz, s., for the face; xoemazenenazistoz,
 eye s.; see ointment.

same, hapo, the s., likewise; inf.-aaze- =at the s. time,
 besides, aside; aazevetto, phrase of preceding; ene-
 hae, the very s. (or.); eneha, the very s. (in.); see
 alike; esaasēhessohan, it is not the s.; inf.-sē- =s.,
 alike, similar, equal; nasaaevhapevazestahe, I am no
 more the s. (physically); eevhazesta, he is the s.
 again; seetoeš, at the s. point (time or place). Esēse-
 amata, it pains the s.; nisētomanonsz nivēsanosz, our
 teeth pain the s., alike; esēssonettons, they (in.)
 are the s., alike; nitao etonšeneha, it is all the s.;
 esxsēxovonsz, they (in.) are of the s. quality, de-
 gree; etoomahe, he remains the same, unchanged.

sample, see compare; neevavōsanistoto, s. (of cloth, dry
 gods); see example.
 Samuel, Maheon-oxnistōsz, Heard of God, amhoxee-amōtanona-
 Samson, Oxhekoneozz or Hekoneōzemaha.

sanctification, hoxeeanazistoz, s., cleansing; mōmātahoxe-
 anazistoz, s., sacred cleansing; hoxeemō-
 mātavanenistoz, s., the sanctifying; hoxeemōmātavosta-
 nevestoz, s., sanctified life; hoxeemōmātavanazistoz,
 s., the sanctifying one (obj.).
 sanctified, see sanctify. [the one who sanctifies.
 sanctifier, hoxeemōmātavaneneo; zehoxeamōmātavanensz,
 sanctify, nahoxemōmātavanen, I s.; nahoxeemōmātavano, I
 s. one (or.); nahoxeemōmātavana, I s., it; naho-
 xeeetanota, I s. it (in that, hold for clean); Maheo ni-
 hoxeeetanotēn, God sanctifies us, also nihoxeemōmāta-
 vanaen, God sanctifies us, makes us holy; nahoxeexana, I
 s., perfect it (clean); nahoxeexano (or. of preceding);
 namxevōmotoxta, I s., clean it, as in blowing a beverage
 (ceremonially) before drinking; see blow; mxevōmotox-
 toz nātaman, sanctify our food, blow over it! Nahoxee-
 mōmātavostaneheve, I lead a sanctified life; ehoxeemō-
 mātavane, it (or one) is sanctified; ehoxeemōmātahe, he
 is sanctified, sacred; emxevōmotome, it is sanctified,
 blessed (food, beverage); ehoxeetanotoe, it is sancti-
 fied (held so); ehoxeetamahe, one is held, deemed holy.
 sanctified; nahoxeemōmātavatamo, I deem one sacred,
 sanctified, holy; nahoxeeetanota Maheonēš, I s. the Sun-
 day, keep it holy, sacred in that; navāxshoxeexano,
 s., make him perfectly clean, holy.

na hoxee-ametanonahaz, I s. myself
 same, amba-nheos, it is all the same, it is all over the same
 amba-nheos, they are (or.)
 seetōes, same degree, point, time, condition
 -it tostove -same, alike, equal (q.v.)
 -se hēse -the same way, manner of
 -se to hēxov

naavataashan, that which is not satisfying, brings up contentment.
 naavetae-vataoelsette, all that which brings me no satisfaction
 contentment etc. *see p. 608e under naaveta*
 sanctification boxes ametanonasonobhestoz
 namomatohoxeasmohe, s. progress in sancti-
 fication. *see p. 608e under naaveta*
 ENGLISH-CHEYENNE DICTIONARY
 naaxceomeatamo, s. give my approval, my amen to him
 sanction, see consent, permission.
 sanctity, hoxeatamahestoz, s., state of being clean, holy;
 hoxeemomatahestoz, s., sacredness; oxschoxeemomatahestoz, s., perfection in holiness; maheon-oxschoxeestoz, divine s., holiness; momatahoxeestoz, s., state of sanctification. *Maheon-hoxeatamahestoz, godly.*
 sanctuary, maheonevê, sacred tipi; maheoneom, sacred lodge; hoxeemomataveom, s.; maheonembhao, s., holy house. Zexhōs Maheo etaoxsēmōmātattoz', the s. of God, lit. the place of God (where he is) is exceeding sacred; hevez Maheo zehoxeemomāvatamahettoz', the s. of God. *Maheon-hoxeatamahestoz, sanctified ground.*
 sand, heséov, s., quick or shifting s.; heséovomao or *see p. 608e*
 heséovoevoma, it is sandy ground; šenovhohona, s. *see p. 608e*
 stone; heséovoeve, it is s.; heséovoeva, in the s.; *see p. 608e*
 naeszevanēoxz heséovoeva, I sink in the s. See sandy. *see p. 608e*
 sandal, hoemxōn, s.; choemxōanon, one is provided with sandals; see shoe. [place, s. ground (whitish) sandy, neomao, s., barren place; eneomaeve, it is a s.]
 sane, oxhesta epevomoxta, he is s. and sound (physical-ly); esaamashanê, he is s., not unreasonable; epavetoxetan, one is s., has a correct judgement.
 sanity, pavetoxetanoxtoz, s., soundness of mind; saamas-
 s. hanchestoz, s., the not being unreasonable. *see p. 608e*
 sap, hoxezemāp, tree s., also s. of maple tree; eōhestonēoxz, it saps, has s.; esrxseveceonaoz, one is sapped, limp, exhausted, q.v. *see p. 608e*
 sapphire, emoxtavetotav, it is s. (color). *see p. 608e*
 sarcasm, see contempt. *see p. 608e*
 sash, see belt, frame, girdle, sling. *see p. 608e*
 Satan, writer keeps the name as it is, pronouncing both "a's" as in "father. Havsevevhan, the Evil; Eavo, Devil (from the Mexicans). *see p. 608e*
 satiate, nanasoeno, I am satiated (food): nanasoenōz. I become satiated; nasoenosz, be satiated. have enough! Esaanševōenohe or eokksaanševōenohe, he is never satiated; nanasōvoe, I am satiated (in drink-
 ing); see enough: *see p. 608e*
 satisfaction, hekozetanoxtoz, s., contentment (in mind); *see p. 608e*
 impmāstoz, s., sufficiency; omazeozistoz, s. (Ger. Genügsamkeit), also modesty; mxatovestoz, full sufficiency, the "reaching all" (implying s.); hotoeozistoz, s., contentment; etāmastoz, s., abundance; see plenty, satisfy; *see p. 608e*
 satisfactory, etapeva, it is s., good; can also be expressed by inf.-voeše-; evoešennesso, it is *see p. 608e*
 satisfy, namāmxeoz, I am satisfied, have plenty, amply enough: eomazeoz, one is satisfied, not assuming, contented; inf.-mxastov- denotes "reaching amply, touching all"; inf.-etām- = with plenty, richly; emxo-
 -etāmbohastov- to full satisf.-expot., *see p. 608e*
 inf.-ota- denotes full, complete, perfect, well as he is well advanced in something; -saavata- not satisfying, no good failing to. *see p. 608e*
 also for -mxta- fully: *see p. 608e*

notoxse-
 Maheonevê
 Maheo hoxe
 God's sanctuary
 emoxetamox
 heséov
 heséovoevoma
 heséovoeve
 heséovoeva
 naeszevanēoxz
 sandal
 hoemxōn
 choemxōanon
 sane
 oxhesta
 epevomoxta
 esaamashanê
 epavetoxetan
 pavetoxetanoxtoz
 saamas-
 hanchestoz
 hoxezemāp
 eōhestonēoxz
 esrxseveceonaoz
 sapphire
 emoxtavetotav
 sarcasm
 sash
 Satan
 nanasoeno
 nanasoenōz
 nasoenosz
 Esaanševōenohe
 eokksaanševōenohe
 nanasōvoe
 eomazeoz
 mxatovestoz
 hotoeozistoz
 etāmastoz
 etapeva
 inf.-voeše-
 evoešennesso
 namāmxeoz
 eomazeoz
 inf.-mxastov-
 inf.-etām-
 emxo-
 -etāmbohastov-
 inf.-ota-
 -saavata-
 -mxta-

Maheonevê
 Maheo hoxe
 God's sanctuary
 emoxetamox
 heséov
 heséovoevoma
 heséovoeve
 heséovoeva
 naeszevanēoxz
 sandal
 hoemxōn
 choemxōanon
 sane
 oxhesta
 epevomoxta
 esaamashanê
 epavetoxetan
 pavetoxetanoxtoz
 saamas-
 hanchestoz
 hoxezemāp
 eōhestonēoxz
 esrxseveceonaoz
 sapphire
 emoxtavetotav
 sarcasm
 sash
 Satan
 nanasoeno
 nanasoenōz
 nasoenosz
 Esaanševōenohe
 eokksaanševōenohe
 nanasōvoe
 eomazeoz
 mxatovestoz
 hotoeozistoz
 etāmastoz
 etapeva
 inf.-voeše-
 evoešennesso
 namāmxeoz
 eomazeoz
 inf.-mxastov-
 inf.-etām-
 emxo-
 -etāmbohastov-
 inf.-ota-
 -saavata-
 -mxta-

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 advanced in something; -saavata- not satisfying, no good failing to. *see p. 608e*
 also for -mxta- fully: *see p. 608e*

evostanevōconerataune, i deumid a savid one; evostanevōconerataunen, i
in Re skate Ja s. one; evostanevōconeratan, want to be a s. one
evostanevōconerata, feel. like a s. one evostanevōconeratan
keep. 944 C.

SATURATE

ENGLISH-CHEYENNE DICTIONARY

SAVOR

inf - oau - see appear, deumid, satisfied
mae, one is satisfied, contented; nahekozetan, I am *see, sati-*
satisfied, content; nahekozetanoho, I s. him, make him *sati-*
feel content; navhāpe, I am satisfied, have enough; na- *not eat,*
eševhāpetōen, he has satisfied us (physical needs); *relieved*
naešenasoeno, I am satisfied, have enough (in eating); *see,*
napāmevo, I s. him with food (this term is not quite *1*
certain); nasómahā, I am satisfied, have still enough, *emhāpave -*
have a plenty yet; nanasoenoōz, my hunger becomes *mane - my -*
satisfied; see satiate; navešhotoeoz, I am satisfied, *tāgo - all*
pleased with it; navešhotoeozenotto, I am satisfied, *could drink*
pleased with them (or.); nahotoetan, I feel satisfied, *For my pleasure*
pleased; nahotoetanoho, I prompt him to be satisfied, *eat mense*
pleased; nasaahotoestō, I am not satisfied with it, *not satisfied*
complain about it. *encc - tā - mixast over, it only fully sat. na nōc -*

saturate, eexōva, it is saturated; see soak, wet. *tā - mixast ovaquta*
saucer, nomenevešohestoz; nomen = to drink (in eating) *I deem it - the*
+ -veesohestoz, that which is slightly concave. *only sat.*

sausage, hoevoxkōz zepeene, ground meat; naetoeha hoe- *suffice*
voxkōz zepeene hestāzeva, I put ground meat into
intestines, make s.; nahestazeheeneonan, I make s.;
hestaz, hestatoz (pl.), s., bologna; hestatsonoz, small
s., also hestazeheeneo.

savage, enhāe, one is s., wild, not tamed; emomātae, he is
s., violent, raging; momātavostan, s., violent per-
son; nhāevostan, s., wild person. *evostanevōtousheltō, it is like saving*

save, navostanevōho, I s. him; navostanevész, I s. it; na- *I go to, save*
vostanevstovo, I s. his (in.); evostanevehe, one is
saved; zevostanevész, the saved one; navostanevhāze-
tan, I want to be saved; navenootan, I desire to be *navenoxz*
saved, delivered; navenootanota, I want to s. it; nave- *Is it*
nootanotovo, I want to s., deliver him; navenoocho, I s.
him; navenoočevamo, I urge him to be saved, delivered; *aha zehane*
evostanevstoman, he saves, occasions salvation; all the *venoxz*
above terms used to ref. solely to the saving from *hevočō, he*
disease or death; ehotōva, one is saved from dying *who severely*
(having performed certain rites, which are supposed to *save his*
s. him or make him immune); etoshotōvasz, he is to *body.*
perform in order to be saved from death; nahotōvavo-
motao, I s. one (performing certain ceremonials for *venosēta*
him); natāosen, I s., *safe* keep intact, preserved; natāose-
noz, I s., keep him (as a horse, Ger., schonen); natāos-
zhova, I s., am saving with my property; natāosexan, I *he s. down*
s. my eyes; natāoseész, I s. my words, speak with circum- *venosēo*
spection; inf. -tāos- = savingly, guardedly, carefully; *evostanevsečō*
tāosestoz, the saving (Ger. das Schonen, Sparen); nahov- *he s. one*
xthozenoz makātansz, I s., hoard money; oha, s., except; *evenosēo -*
unless, but; vostanevstomanistoz, the saving, salvation. *never,*
Savior, Vostanevstoman and Vostanevhan; navostanevsto- *evostanevse-*
maneham, my S.; nahevostanevstomanehameno, he is *more*
my S.; evostanevstomanehave, he is a S.; *evostanevse -*
savor, expressed by suff. -ēno = having the taste, flavor, *one, the*

evostanevse -
savor, expressed by suff. -ēno = having the taste, flavor, *one, the*

evostanevse -
savor, expressed by suff. -ēno = having the taste, flavor, *one, the*

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savor, expressed by suff. -ēno = having the taste, flavor, *one, the*

evostanevse -
savor, expressed by suff. -ēno = having the taste, flavor, *one, the*

savor; eēno, it savors; evešeēno, it savors with; epe-
veēno, it has a good flavor, s.; evešeenhēno (or -nhee-
no), it savors of; nanohēna or nanoheena, I s. it with;
see flavor, taste.

saw, tovošeheo, -heonoz (pl.), usually applied to small
saws; tovo = gap, ref. to the s. teeth; tovošeheone-
va navešeheoneva navešeéxa, I s. it, cut it with a s.;
éšxovatóz or exxovatóz, larger s.; naexxova, I s., cut
thru; see cut. ^{cut} ~~naexxatova~~, I am done & or cut, is sawed.
sawmill, mhaō zexxovátové šístato, house where lumber
is sawed; say, naheve, I s.; niheve, thou sayest; ehevō, one says:

naheme,we s.; nihema, you s.; ehevōn,they s.;
naheve,I said; exhevō,he said; zehetto,what I s.;
zechēsz,what one says.; zehevoss,what they s. or said;
naoxheve,I s., reply, answer: eoxhevō,what did he s.?
Nioxhevē,what didst thou s.,reply? Nasaaoxohe, I sai-
nothing; nisaaoxohema,we said,answered nothing; esaa-
oxohe,he said nothing; hapo nataaēsoxheve,let me also
have my s.! Naoxoe,I s.,answer,reply; venaoxosz, now
have thy s.,s.on! Hovahestovā nasaaoxohe, I have no-
thing to s.; hēhe axhessēsz,you ought to s.yes; nitā-
emaz,it is all I s.to thee,I have told thee all; na-
heto,I s.to one; nahesta,I s.it; zexhēs,what he said,
also zeoxhēs; naoxheto,I s.,answer,reply to one; ni-
oxhetohe,what didst thou s.to him? Nasaaoxhetohe, I
said,replied nothing to him; zexhetata,that which he
said to thee; axhetōsz, thou shouldst have told him;
zistanhēs,as(while,during) he said so; eoxhestomota-
āzeo,they s.,answer for themselves; axhetossēsz,you
ought to have said to him; evešenhenov, it is said
therewith,it means to s.; naoxhestomotā, I s.,answer
for him; nasaaoxhestomotaāzé,I have nothing to s.,an-
swer for myself; hešehā,s.thou! Hehe,s.you! Hešehā,s.
thou to him! Heta,s.you to him or them! Hešenan.s.
thou to them! Niheš,thou sayest to me; nixhešsz. s.
thou to me! Oxhešehā,s.,answer thou him! Oxoe,s.,an-
swer you! Heoxhestoz,his s.,saying, utterance, reply,

See speak, tell, *naraahenevosh nometaxenar*, I know *no* *what to* *do*
saying, oxhestov, -totoz (pl.); ehestov, it is said, is a *what to* *do*
saying; also ehenov, it is a s.; eoxcenhenov,
there is a s.; ozhenov, the s. thus, to say thus; onhe-
nov, the s. so, the "to say of"; hēhe hestov, the s. yes;
ehenov, it is a s., a rumor; suff. -oan (for verbs) and
-oanistoz (for nouns) implies s., utterance, speech;
eohāoanistove, it is a hard s., also "strange news";
otoxovoanistoz, wise s.; ononovoanistoz, dark, doubtful
s.; neenovoanistoz, proverbial s.; ehotoanavoanistove,
it is a hard, dire s.

scab, eēve, one has s., is scabby; eēvetto, it is scab-
by; eēvettonsz, they (in.) are scabby; eēvemazen,
- he has scabby eyes; ēevemana, Scab-band (pr.name); ēe-

āciēnāz
 netāci zexcētāciēnāz noman heazthōmevo, he is covered with (scales)
 like a fish he: cuomaerāciē, he fish scales
 enomaerāciēveš, he. so; enomaerāchea
 horae zenuomaerāciēva to, of scaly substance
 ENGLISH-CHEYENNE DICTIONARY

SCABBARD

SCARCE

veta, S., Scabby (pr. name); see sore; emāenita, one is] scabbard, see sheath. [full of s., sores. scabby, see scab, itch.

scaffold, niveoxtaōstoz, s., "four legged stand", used by some Indians (also Ch.) to bury their dead.

scald, expressed by instr. suff. -ōmāno (or.) and -ōmāha (in.) =to burn with hot liquid; naonitōmāno, I s. him (implies peeling of skin); naonitōmāno kokōax, I s. a chicken; naonitōmāne nazeheš, my foot is scalded; see burn.

scale, nomāhehešōm, fish s.; šišinovož hestoxōm, rattle snake s., skin; naexōeno noman, I s., peel, skin the fish; zevēšeonistanōosanistove, s., lit. "by which weight is ascertained". See climb.

scalp, naēōstano, I s. one [naēōstano, I baptize one]; eēōstxe, he is scalped; zeēōstxessē, the scalped ones; mātas, scalped man (living); maseevavoton, s. lock; metax, s.; also meq, hair; metaxēszeheš, s. coat (adorned with scalps or human hair). Sometimes the whole s. was taken, oftener only a piece of skin with hair on, and sometimes only a bunch of hair. Any knife was used to take a s.

scan, naevōeō, I s., looking around (standing), in one direction, then in another; naevonō, I s. (sitting); natātaotoeō, I s. (standing), beginning at one point and circling to the other end; natātaotonō, I s. (sitting); see look, see.

scandal, havsevetotoxsetanevātož, s., evil talk, spreading of evil reports; ehavsevetotoxsetanevātove, it is a s.

scant, eohemo kōkonhōo, bread is s., lacking; eoxceohē- scanty, hovēn, small in measure or quantity.

scar, vovehaestoz; inf. -vovehe- denotes "scarred"; evovehensta, he has a scarred knee; evovehetoness, he has a scarred abdomen; evovehešēn, he has a scarred chest; evoveheēoxtana, he has a scarred forehead; evovehepe, he has a scarred face; evovehestoona, he has a scarred throat; evovehevotanos, he has a scarred cheek; evoveheotā, he is scarred under the chin; evovehepaōna, he is scarred on the back; evovehestatamōn, he is scarred on the shoulder; evovehēs, he has a scarred nose; evoveheškos, he has a scarred finger; evovehestāeona, he has a scarred palm; evoveheszeoona, he has a scarred elbow; evoveheāona, he has a scarred shin; evovehesseva, he has a scarred calf of leg; evoveheanē, he has a scarred nape; see cut.

scarce, see rare; eohemoz, it is s.; etohovo, it is s., rare, q.v.; hovēn, scarcely, barely; makātansz etohovonsz, money is s., rare; inf. -saaxač- =scarcely left; esaaxačhoneohenov, they had scarcely any clothing left.

A cartily - m āsceme - s. barely

nan'atacho! give me a scare, shock
(n't) a i t o m a i n i s t o z , h e m a i n s t o z -
-causing-

nahēpotceozo, I s. one off.
shoo
see string, stringing
see stirring, stirring up
see shaking, he pots a sudden unexpected
nahēpoheeraguo, I s. one
nahēpōozum, I s. one
in sleep.
and transfixed

SCARE
nahepoemo, I s. one (by words);
cause one to s.; nahēpōoz, I get scared; nahēpoetan, I feel scared; nahēpoetano ho, I cause him to feel scared; eohāetanooz, he is scared, alarmed, frightened; exahēo-ohāotōene, he looks scared; hēpōozistoz, the getting scared, s.; ohāetanoozistoz, s., alarm (in thot); hēpoetanoxtoz, the feeling scared; hēpoemazistoz, the scaring one (obj., by words); see fear, scarf, nokota; see necktie.
scary, ehēpoetanōcōneve, he is s.
scatter, nanonokanen, I s., disperse; nanonokaosan, I make them s.; nanonokaovō, I make them s.; nanonokanō, I s. them (or.); inf.-hēne= scattering, going asunder; nihēnooxzhēmā, we s., disperse; exhēnevatanevoneo, the multitude scattered, dispersed; enonoceha, it lies scattered; hekonozenonocehansz, the bones lie scattered; enonocehansz, they (in.) lie scattered; enonocešen, they (or.) lie scattered; ehēnevoehansz, they (in.) lie spreading apart, scattered, dispersed; ehēnevoešen, they (or.) lie scattered, spreading asunder; nahēnehāz, I s. it (by throwing); nahēnehāzenoz ēnanohestoz, I s. seeds; ehēnehamensz, they (in.) are scattered (thrown apart); see radiate, spread.
scenery, zehetatomano; moonatamanohestoz, s., beauty (in general); zemoonatamanoó, beautiful s. (of verdure, plants, fields); eohāpevatamanoó, it is a beautiful s. (of vegetation).
scent, hessematonistoz; see smell.
scholar, vovistomoseo, the one taught; evovistomoseoneve, he is a s., learner, a taught one; see pupil.
school, mxistonembhao, s., schoolhouse; nameanoz mxistonemhāon, I send him to s.; evessemxiston, he goes to s., writes with (sc. others); navestxistonemo, I go to s. with him, am his s. fellow; namxistoneveā, I am of s. age; zemxistoneveāessō, the ones of s. age; hezethoeva tass nimxistoneshanhemā Maheo hemxistonembhao, we are, as it were, in God's s. here on earth; mxistoneo, s. children, students, writers; vovistomosenehe, vovistomosanehe, teacher; zeoxcevovistomosansz mxistonembhao, s. teachers.
scissors, oxtxovamota, motaxcsz (pl.); eortxovamotaxeve, it is a pair of s. (sg. in Ch.); oxtxovamotäva, with the s.; natoxtxovamota, my s.; oxtxovamotäva navešéexa, I cut it with s.; see cut, trim. Hatoxcea, hatoxcean (pl.), Scissor-tailed Flycatcher (Muscivora scoff, see deride, mock.
scold, naveoeto, I s. one; see rebuke; nanehoetovatovo, I s., am cross, mad at one; vecestomohestoz, veoetazistoz, the scolding; nehoetovatovazistoz, the scolding.]
scoop, see dip.

SCOPE
p. 656
[ra forficata]. under [lay]
[the being cross, mad at one.]
scooped and flat, exp. by inf. -popipō-, epopapocans
it gets flat s.
popopōanz, now shaw, chopipōeto, it snows in large lumps.
popoperepa, large sc. flat leaves palm branch. epopipilacans, hand
epopiporepa gevaxeo
they reap their scoops (hands) leaves, espalms, cedars

the! exclamation of scorn (men)
 heave-ah (women)
 eāevehē-kevehē (from scorch) - scared, he is scared
 he is an Ethiopian (from scorch) - scared, he is scared
 naāeēhōno, I s. scorn me; each one, he is scorched, s. by hot wind
 eāeomaeōstāa, s. by wind; eāeōhova, he is scorching (as sun)
 eāeēōstāa, he is scorched, he is scorched

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scorch, etonitāta, it is scorched (burnt some); esaato-
 nitātahan, it is not scorched; enitāha, he
 scorches it; etonitāno, he scorches one (burns some);
 namomohe, I am scorched; naacha, I s., burn it; naachan
 on, we s. it; naaeōstāha, I s. it (in a hurry); zaeogoma
 oe, scorched prairie (black after fire); see singe.
 scorn, natohoxtoého, I s. him, treat him scornfully; see
 mock; natotazetanotovo, I s. him (in contempt); na-
 totatōmo, I look at him with s.; natotazeēsztovo, I
 speak scornfully to one; natotazemo, I speak of him
 with s.; etotatōmanehe, he looks with s.; see con-
 tempt. Tohoxtoētastoz, s., mockery; totazetanoxtoz, s.,
 contempt; totazeēszistoz, words of s.; totazemazistoz,
 s., the scorning of one (obj.), in words; totatōmazis-
 toz, look of s. See despise, deride, disdain.
 scorner, totazeheo; totazevoētahe, s. (in doings); zeto-
 tatōsansz, the s. in look; see mocker. [disdain.
 scornful, expressed with inf.-totaz--with s., contempt,]
 scorpion, voxcevase, -vaseo(pl.); evoxcevaseve, it is a s.
 scoundrel, eotašenitamae, he is a s.; šenitamahetan, s.;
 emaseha, he is a s., villain. *nhōono, scavings*
 scour, mhāo nanšehana, I s., wash the house; nanhoaena, I
 s. it; nanhoaenanon, we s. it; nhaoeneo, scourer, iron
 dish rag; hovae zemōo coxcenhoeane, something coarse,
 rough must be scoured. [who s., spy; see spy.
 scout, nanōn, I s., spy; nōne, s., spy; zenōness, the ones]
 scowl, emoetaveneo, he scowls; etaoveneo and etakoveneo,
 he scowls, frowns; moetavenestoz, s.
 scramble, can be expressed with inf.-nonotov--hurried-
 ly; estanonotoveaseohe, he scrambled away.
 scrap, see fragment.
 scrape, našēxa, I s., take it off (with knife); našēxa-
 noz, I s. them (in.) off; nasesenōn, I s. (with in-
 str.); nasesenōno, I s. one (or.); nasesenoha, I s. it;
 naseseanen, I s. (with fingers); naseseano, I s. one
 (or., with fingers); naseseana, I s. it; naseseax, I s. it
 (with knife, as corn from the ear or meat from the
 bones); naseseaxanon, we s. it; nasesenoxsan, I s. with
 teeth, gnaw; nasesenoxta, I s., gnaw it; nasesenomo, I s.
 one (or., with teeth), gnaw him; napopoovesēsan, I s. off
 the hair; zešēxovaz, the one who scrapes off (with
 knife); zesesenōnsz, the one who scrapes (with in-
 str.); zesesenoha, that which is scraped; zesesanensz,
 the one who scrapes with fingers; zeseseane, that
 which is scraped (with fingers); zeseseaxe, the one
 (in.) scraped with knife; zeseseaxess, the ones (or.)
 scraped with knife; zesesenome, that which is scraped
 with teeth, gnawed; natšexōen, I s. (a hide); namaeō, I
 s. a hide; maen, scraping tool.
 scraper, ahōenovota, hide s. on which hide is rubbed to
 and fro; monāz, monāzetto (pl.), hide s. (antler

scream enaxenmost do, they let out a s. of terror, dread/
maxenmost at 3, u.; tass vbe naxtoesta, I s. a. up to
the cloud, when in pain, pang

SCRAPING

ENGLISH-CHEYENNE DICTIONARY

SCROLL

haft and iron blade); namonàzz, my s.; hemonàzetto, one's s.; namonàzenan, our s.; nōhanistoz, maxenēhanis- toz, road s., big shovel.

scraping, seseanenistoz, s. with fingers; eseseanenisto- (don't, it's ve, it is a s. with fingers; sesenōnistoz, the s. with striking instr.; seseaxestoz, the s. with knife; šēxovàtoz, the s. off with knife; sesenoxsanistoz, the s. with teeth, gnawing.

scratch, nahotaosan, I s. (with whole hand); kaesehotam ehotaosan, the cat scratches; nahotaeneosan, I s.

the face; ehotae, he has a scratched face; etoxzeo- ha, it has a s.; etoxzeoēš, one has a s.; nahotaovo, I s. him; ehotaoe, he is scratched; nahotaōno, I s. one (with instr.); rad.-axē- ref. to scratching for relief from itching, etc.; naaxēoxz, I s. (the part itching); eaxēna, he is scratching; eaxēnāz, he scratches him- self; naaxēno, I s. him; naaxēszeha, I s. my head; naaxē- szehano, I s. one's head; naaxēheonaoxz, I s. my hands; eaxēstaeme, he scratches (for lice); naaxēseoxz, I s. my nose; naaxēostaoxz, I s. my ears; naaxēeoseoxz, I s. my fingers; naaxēvaenaoxz, I s. my arm; naaxēexaneoxz, I s. my eyes; naaxēeneoxz, I s. my face; naaxēšeneoxz, I s. my chest; naaxēpaonaoxz, I s. my back; naaxēàtaoxz, I s. my feet; naaxēcoxtaoxz, I s. my legs; naaxēxaneno, I s. one's eyes (for itch); naaxēxanēno, I s. one's eyes (with instr., for itching); axēoxzistoz, s., the scratch- ing for itch; hotaosanistoz, s., the scratching; enše- amhotan, he (animal) is scratching the ground, digging: see dig.

scream, emasónistoeoz, he screams, shouts; evovoxkoom (?), screen, zevesshotoene makāta, finely woven wire; hōmeho- estoz, s. (standing); see shield, sift. *inf.* - hōmeho- screw, nahekoneonimotaoha, I s. it tight; nahōtov-onimo- taoha, I s. it loosely (also nahōtovāonimotaoha); naonimotaoēstana, I s. it in (by hand); naonimotaoēsto- ha, I s. it in (with instr.); tōneoheo zeonimotaoēset- to, s., lit. nail winding into a point; also zeonimotao- ēstaneoneve tōneoheo, nail which is inserted by turn- ing or winding; onimotaoēstōo, s. driver, the one doing the screwing. *Maheone-ēze-vx-cohestoz* the Holy S.

scribe, mxistonhetan, -hetaneo (pl.), the writing man. scripture, maheonemxistō, holy writing, book; Maheonemx- istō, Scriptures, Bible, Holy writing; zethes- tov Maheonemxistō, as the Scriptures say; ezhešeamše- me Maheonemxistōneheva, it is thus written in the S.

scrofula, eszemāe; cheszemāeve, it is s.; see gopher. scroll, naonimaoemaena, I s., roll it up in the form of a s.; onimotaoemaeneo, s., roll, q.v.; zeonimao- oemaene, that which is rolled up, a s.; zeonimaoema- ha, s., that which is rolled up (state); zeonimaoema- eš, s., that which (or.) is rolled up, as dry goods; see roll, wind; onimotaoemaene - *mxisto*, book - s.

942 Maheone - *mxisto* holy book so

see hide. *inf.* - *tail* man - ref. to screening behind one's arm usually up, holding it with the arm. *nataonnanen*, *nataonnanenētsa* have, I stand scr. from a il (not wanting to see)

SCRUB

SEAT

943

seasons of the time

erhavorbeš-ōhastz, think it a s. time

oxzerhāne-vorheš-ōhetanoxtovesz, on s. that

žerha-vorheš-ōhetanatto, on thinking of it a s.

SECLUDED

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secede: nahēristave, I am a seceder break off from being united
s., place; hoestō, s. (like a throne, stationary s.).

secluded, see apart; eāšhistanoveo, they live in seclusion, s.; eāšnxpaoeo, they (or.) are s., kept in seclusion.

second, navistāmo, I s., help him; see assist; inf. -hose-
se- =for a s. time, again; inf. -honaov- denotes s.

in a line, next to the first or last; zehonaovasz, the s. one (or.); nahonaovemetan, I am given a s. time, added unto the first; nahonaoveamha, I receive a s. time (as much as the first); ehonaovenitāe, he is next after the ruler, s. master; zehonaovezeceāsz, the s. last (or.), in age; zenixaonetto ēš, the s., day; nahossevō-
mo, I see him for the s. time.

secrecy, emōsetanoxtoz; emōsetto, with s., in secret.

secret, nataēzesta, I keep it s.; also nanšēezesta; naē-
ztomevo, I keep it s. from him, do not tell him of it; zeemōszhesso, that which is s.; naemōsetan, I am

s., I think in s.; inf. -emōs- =secretly; naemōsešszto-
vo, I speak in s. to him; naemōxtōčta, I act in s., am a s. doer, performer; naemōxtōxtova, I sell in s.; see il-
legitimate. Emōseneševestoz, s. doing, deed; inf. -eme-
implies "covertly, concealing"; naemenoto, I kill him
in s., covertly (also said of a Ch. butchering a beef
without telling the others); see conceal. *see opposite page*

secretary, nha, zeoxcemxistonsz, the one who is in the
habit of writing. Old Ch. who have often heard
the name "Secretary" pronounce it "Secetä", and use it
when ref. to the Secretary of the Interior.

secrete, see conceal, hide. e emōxtota, it sets secreted: naoxcece
monotāz, keep s.

sect, momenoniztoz, s., faction, the bunching apart;
emomenonēneo, they form a s., bunch for them-

selves; see faction. *see opposite page*
secure, nahestōmeozistove, I am s., safe, protected; see]

security, see safety, shelter. [fasten, safe, shelter,
sedate, eomatane, one is s., sober, q. v. *see opposite page*

seduce, naavosēho, I s., influence one; naooxsenosēho, I
seduce s., lead one astray; nanohēnosēho, I s., cause

him to go astray, aside; naneznēho havseveva, I s., lead
him into evil; navonhosemo, I s., influence, urge one
(in words); navonhoaovo, I s., entice him; naooxsetano-

ho, I s., lead him astray (in thot); see blandish, flat-
ter. *see settle*

seduction, avosazistoz; ooxsetanoshazistoz and ooxse-
noshazistoz, s., the leading astray; ooxseta-

noxtoz, s. (in thot); vonhosemazistoz, s., influence (in
words); vonhoaozistoz, s., temptation.

see, rad.-ō- ref. to sight, look, s. In the following ex-
amples many terms are better translated by "look".

but are put together here for the sake of the Ch. rad.
Naoxcpavō, I s. well, have a good sight; nahavsevō, I
have poor sight, s. badly; nahotō, I s., have sight; nat-

security, also see bail: zeanieme minxonistoz, written s
zeveke
naviesz keto (name boat) meto enevēie-minxonistove, I fr. this, as s.
navšesta (in words) minxonistoz (see opposite page)

Separate, divide, asunder, apart. There are several terms
 as *erchoraovageo* Key s. from each other, see apart: *erovnothageo*,
 Key s. disassociate; *echinoraavageo*, Key s. divide (in two)
enonokaovageo, Key s. scatter: *enonocetxeovageo*, Key
 s. from each other (by force), *eheneevotxeovageo* and *ehene-*
thovageo, Key s. disperse from each other: *ehenevavageo*
 disperse, are made to; *ehenevthovageo*, Key s. scatter
 place apart (asunder) for refuge. *Ehenevthovageo* is
 similar to precedent. *nacali'etoto*, I sep. from them
nacali'etovageo, — myself from them. *nichenevthovama*
nacali'etovageo, cannot sep. myself from s. flee in all direct.

Vostanekhazistomaneē, day of S.

Salvation: *Vostanexest*, s. the being saved, am Leben erhalten)

Vostanekhazestxe, all the saved ones; also *vostanex-*
onestxe, noun of this is *Vostanekhazistxist* and
Vostanexxconstxist: *Vostanexxconstaomen*,
 he is saved = in a state of condition of s. *Vostanex-*
constaomenhest, u. of preceding.

Another term is *hotōva* — often used with the
 substitutive, as: *nahotōvavmothā*, I s. one from
 death: *nahotōvaosau*, — *vaovo* (see deliver). *hotōva-*
osauist; *ehotōvaosxeneve*, is s. = object of *hotōva-*

osxeneve: *hotōvaosxconstaomenhest*.

From above examples many other terms can be derived.
Vostanekhazistomaos, ground of sal. *Vostanekhazestzome-*
nhest, *Vostanekhazestzomaos* (state, condition)
Vostanexxconstaomeno, — *omaos*, — *omaoesē*: *han*
hotōva — etc. *hotōvaosxconstaomenhest* —

narostanexageho, I caution to be saved.

Canaxane-Vostanexxseonestzomaomenhest
 peaceful state of being saved: *Vaoxse-Vostane-*

khazest, *Vāxse-Vostanekhazest*, fulfilled s. *mixastore-*
 full s.; *Vāxse-mixastore* — also *mixastore-Vostanekhaz-*
vom: the simplest is *Vostanexest*, s. = being saved

mixastore — or *osē* — or *Vaoxse* — or combinations
 of them with *Vostanexest* can be used.

Vostanexvomeuhest: *Vostanexvomaomenhest*

SEE

ENGLISH-CHEYENNE DICTIONARY

SEE

sonō, I s. thru (any surface); nanākō, I s. clear, sharp; nameonō, I s. dimly; nameanhō, I s. down upon; nahoxeō, I s. clean, clear, have a clear sight, look; nasōpō vónhanis-tovā, I s. thru the window; nakaōsan, I s. close, near; nakaōmo, I s. him close; nakaōxta, I s. it close; navōsan, I s., am seeing; navōmo, I see one; navōxta, I s. it; evōme, it or one is seen; evōmensz, they (in.) are seen; evōmeo, they (or.) are seen; esaavōmehan, it is not seen; esaavōmehe, he is not seen; navehōsan, I am at it seeing; navehōmo, I am at it seeing him, I look at him; navehōxta (in.); navōsého, I cause him to see it, I show it to him; navōsesz, I show it; navōsonotto, I make him s. him, I show him to him; ehanōme, he is seen, detected; nahanōmo, I s. him from a distance, without him seeing me; also nahanāmo, I s., detect, catch a glimpse of him; epevōenov, it sees well (as eyeglasses), there is a good seeing; esaapevōenovhan, it does not s. well, there is no good sight; navōsetan, navōsanetan, I want to s.; naohanōmo and naōxtanōmo, I s. him distinctly (also am eyewitness); nahootovōmo, I turn to s. him; emaeōme, he is seen by all; zeoxatoheta-hotaōtto, as far as I can s., scan; esaasoxpōxtovhan, it is opaque, cannot be seen thru; nanoméoto hestotaenovā, I s. his trail (s. him by his trail); nanoxzeoto, I seek to s. his trail, trail him; nananovo, I know him by seeing him; see recognize; naemōmo, I s. him in secret, from behind, concealed (subj.); navōxtomovo heamstōenovestoz, I s. him from the side, profile; naamstōenovetan, I want to have a side view; eamstōenov, it is seen from the side; naamstōmo, I s. him from the side; niātaevōmazeme, I s. you (full face); naātaevōmo, I s. him (full face); naamhōmo, I s. him outlined (against a background, horizon, etc.); naamhōmāz, I s. myself, my outline (as in a mirror, water); naamhōxta, I s. its outline (as the eye of a needle, when held to the light, also something seen from dark to light [as horizon in the evening, or stereopticon views], reflected in the light); amhōseo, the object thus seen, also: clear view; [amhōmāzistoz, mirror]; eamhōseoneve, it is a reflected object; zevōseoneve, that which is seen, visible; zevōseonevsz, the one seen, visible; esaavōseonevhan, it cannot be seen, is invisible; esaavōseonevé, he is not seen, is invisible; nataneevanetōeoz, nataneevazetōeoz, I shall s. look that way (as a sign agreed upon beforehand); nsta-neevavehoeozetovaz, I shall look at thee (prearranged sign); namešého, I s., detect, notice him, know what he will do (from prearranged signs); naehanoxtōmo, I look at him with envy; ehanoxtōmazistoz, envious look; naotōstatamo, I look at him in wonder, astonishment; zehetōmsz, the way one looks, is seen; zehetōmaetto, the way it looks, appears to me; zehetōmaes, the way it looks to one; zehetōmaez, the way it appears to us; navōxta zeē-

veha, I s. it lying; navōxtanoz eēvhansz, or zeēvaēsš, I s. them (in.) lying; navōmo ešeš, zešešenaz or zešeššz, I s. him lying; zeēvšenaz or zeēveššz, lying dead; navōmō ze-zešešenavoss, I s. them (or.) lying (alive); navōmō zeēv-šenavoss, I s. them (or.) lying dead; navōmo zenhēsš, I s. him standing; navōmo henstaneva zenhēsš, I s. him kneeling; navehoeō, I standing s.; navehoeoetovo, I standing s. him; navehoeoeta, I standing s. it; navehonō, I sitting s.; navehonoetovo, I sitting s. him; navehonoeta, I sitting s. it, look at it; ezetōeō, he standing looks; ezetōnō, he sitting looks; navehoeoz, I standing glance, give a quick look; navehoeozetovo, I standing look quickly at him; navehonoetovo, I sitting glance; navehoeozeta, I standing look, glance at it. In the following "l." stands for "look" or "looks": evōšetanonavōmanehē, he l. happy; eanovetanonavōmanehē, he l. sad; ehēpnōmanehē, he l. frightened; eononovōmanehē, he l. doubtful; epavetanonavōmanehē, he l. radiant; ehēvessenehēvōmanehē, he l. to be a friend; eōcevōmanehē, he l. deceitful; enozevōmanehē, he l. hostile; ehāeanavōmanehē, he l. hungry; enxootōmanehē, he l. amused; etōtatōmanehē, he l. scornful; ešivaztavōmanehē, he l. merciful, kind; eaxāxtōmanehē, also eaxaenevōmanehē, he l. friendly, pleasant; ehōvōmanehē, he l. disappointed; emomātaōmanehē, he l. angry; esaananonevōmanehē, he l. harsh, implacable; emehoxōmanehē, he l. loving; evēstomoevōmanehē, he l. askingly; enōztavōmanehē, he l. questioningly; ehōēstōmanevōmanehē, he l. reproachfully; eonisyomōmanehē, he l. true; ehēovoxōmanehē, he l. confident, having no fear; epevenōhe, he l. appears well; epevenono, it l. well; emomoxzenōhe, he l. desirable; emomoxzenono, it l. desirable; epevetanōnavenōhe, he l. happy; eōcevenōhe, he l. appears deceitful; eōcevenono, it l. deceitful; ehāenavenōhe, he l. hungry. This suff. -nōhe (or.), -nono (in.) ref. to the whole person, one's appearance, look in general; suff. -vōmanehē ref. to facial expression (eyes) and has not an in. form. Navēstomoevōmēho, I l. at one askingly; nanōztavōmēho, I l. at one questioningly; namehoxōmēho, I l. at one with love; namomātaōmēho, I l. at one in rage; nasaananonevōmohe, I l. at him harshly, without pity; nasaamomenovōmohe, I l. at one severely, not with pleasantness; nahoēstōmanevōmēho, I l. at one reproachfully; nahēpnōmēho, I l. at one in fear; naononovōmēho, I l. at one doubtfully; našivatamōmēho, I l. at one with pity, appealingly; nahāeanavōmēho, I l. at one hungrily; nanxootōmēho, I l. at one amusingly, amused; natōtatōmo and natōtatōmēho, I l. at one scornfully; naotōstōmēho, I l. at one wonderingly; nasaahotoōmohe, I l. at one disappointingly; nahoemanevōmēho, I l. at one commandingly; naaxaenevōmēho, I l. pleased at one; eaxaene, he l. pleased (in the face); nameoevōmēho, I l. at one with hostility; also nanozevōmēho; naheveamevōmēho, I l. at

zeketa ena(h) etton, all of my ^{and} people

" " enaes-
" " enakezē,
" " enakezē

nāheistāheme, seed of death
mon-heistāheme, new s.

absolute mahesheistāheme
divine s.

umakeon-heistāhemenevhamā, are
are of divine s.

SEED ēnakehion

ENGLISH-CHEYENNE DICTIONARY

SEEKER

naheshtāhemenev; he is my s.-naheshtāhemenevtova, ^{horned}oxtoz, ^{see}germ s.
one as an enemy; hēhe nahetōmého, I l.at one affirm-
ing, I say yes to him by l.; hovahan nahetōmého, I say
no to him by l. When "s." implies "realize, perceive"
to be a fact, true, actual" suff. "-ō" is used (see Re-
flective m.in Ch.gr.); epevhetanevō, I s., realize that
he is a good man; ehetomō, I s.that he is true; emese-
ōn, they are actually eating, there they eat! Toa noxa,
let s., wait! Tāxa, let me s.!

seed, hestāheme, hestāhemenez (pl.), s., kernel, ref.to
"enveloped seeds"; ehestāhemenev, it is a s.; ehe-
stāhemenevensz, they are seeds; hestāhemeneva, in, with
s.; maxemen hesztāheme, apple s.; mōe hesztāheme, grass
s.; ehesztāhemenevettonsz, they (in.) have seeds; heo-
vamaxemenoz esaahesztāhemenevhanevensz or esaahesztā-
hemenevhaneoxz, the oranges have no seeds; hoxzezeme,
tree s.; hemenam, its s., fruit; peenanoestotoz, garden
s.; ēnanoestotoz, seeds, plants; epeenanoestovensz, they
are garden (fine) seeds; hevehoestoz, its envelope,
that which envelops the germ; also heveanehestoz;
mat'seno, human semen; hestseno, suum semen; zešhesse-
manhaoss, one's s., posterity.

seek, expressed by inf.-noxz- =striving after; nanoxze-
osan, I s.(location, place); nanoxzea, I s.it; nanox-
zeovo, I s.him (where he is); nanoxzena, I s.it (by
hand), search; nanoxzetan, I s.in that; nanoxzetanota, I
s.it (in mind, desire); nanoxzetanotovo, or. of preced-
ing; nanoxzevatamo, I s.after, long for one; nanoxzeva-
zesta, I s.after it; nanoxzesta, I s., question it; na-
noxztovo or nanōztovo, I s.of, question him; nanoxzhe-
pena, I s.to know it; naoxzenoto, I s.to kill him, lay
in wait for him; nanoxzeoheta ātoezistov, I s. a hid-
ing place; naoxzenoxtovo heametanenistoz, I s. after
one's life; nanoxzeoto, I s., trail him; nanoxzevōsan, I
s.(by looking); nanoxzevōmo, I s.to see him; nanoxze-
vōxta, I s.to see it; zenoxzeosansz, the one who seeks;
zenoxzeōsz, the sought one (where one is); zenoxzevō-
sansz, the one who seeks (to see); zenoxzevōmsz, the
sought one (by look); zeoxzenohesz, the one sought
after (with evil, murderous intention); zenoxzetanoz,
the one who seeks (in that); zenoxzetanotōsz, the
sought, desired one; zenoxzevatamsz, the one sought,
longed after; mākītansz coxtoxceohēnoxzevatamensz oha
esaavešemāmxeozistovhanevensz, money is sought, striven
after, but does not give satisfaction; noxzeosanistoz,
the seeking (where, place, location); noxzetanoxtoz, the
seeking with the mind, that; noxzevatanoxtoz and nox-
zevaztastoz, the seeking, longing; noxzevōsanistoz, the
seeking by look; noxzevōmazistoz, the seeking one, try-
ing to see one; oxzenohestoz, oxzenotazistoz, the seek-
ing, lurking to kill.

seeker, zenoxzeosansz, noxzeosanche, the s.; zenoxzevō-

Enano-heistāhemenez = seed, plant seeds

seer: sonōoheo, a seer: sonōoheo, he is a s.
This implies sight in things hidden "behind the screen" see vision
onooovah - before hand
predict

SEEM

ENGLISH-CHEYENNE DICTIONARY

COX

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SELF

sansz, noxzevōsanehe, s. (looking).

seem, tass zehesetame natšetanoxzeva, as it seems to
me, lit. as it is thot of in my mind; tass hama eto-
sooko, it seems as if it would rain; tass hama chova-
nē, he seems to be gone; see appear, look. Zehetōmaet-
to, as it seems, appears to me; zehetōmaes, as it seems
to him; zehetōmaez, as it appears to us.

seemingly, tass hama.

seep, ehōstaneooxz, it seeps out; eēstaneooxz, it seeps
in; eēszevaneooxz, it seeps down, into.

seepage, hōstaneooxzistoz, zehōstaneooxz, the s., that
which seeps out; zeēstaneooxz, ēstaneooxzistoz,
s., the seeping in; ēszevaneooxzistoz, zeēszevaneooxz,
the s., that which seeps, sinks down (liquid).

seer, hotō, hotōeo (pl.); ehotōe, he has a vision.

seethe, ehemocamōmeooxz, it seethes, bubbles; eēsevota
māp, the water seethes, boils; evoxceonsevota, it

seethes intensely; epopoesevota, it seethes with noise
(popping); eheheozevota, it seethes, boils over; eēse-
vōmeoz, it is seething (of a body of water).

segregate, see apart, separate; eāeonsz, they s., sepa-
rate; eoāešhistanoveo, they live segregated
(as people); navōvōsaz, I s. myself; zevōvōsazess,
the segregated ones (or.); see faction, sect.

segregation, vovōnoshāzistoz; momenohēnistoz, s.,
ing apart. See apart, separate.

seize, naesevaena, I s. it, take hold of it; naesevaeno,
or. of preceding; see catch, take; namomātahestana,
I s. it by force; zehešemomātahestans, as he was taken,
seized by force.

select, nanoxzevōmen, I s., choose; nanoxzevōmēnoz, I s.
him for me; ninoxzevōmenetovaz, I s., choose thee;
nanoxzevōmēnotao, I s. for one; see choose. Namōnenoz, I s.,
procure him for me; see procure, provide.

selection, see choice.
self, inf.-taom- =of self, spontaneous, automatic, auto-;

etaomhoneo, it grows of s.; etotaomeneooxzeo,
they each go for themselves; verbal suff.-az denotes
"s." and is the characteristic of the reflexive
voice; nameto, I give to him; nametāz, I give to my-
self; navōmo, I see him; navōmāz, I see mys.; enešetov-
āz, he did it to him.; tāma, s., used when special
stress is laid on "s."; tāma naneševe, I did it mys.;
tāma zehešetanoss, what he hims. thinks; tāma hesthoze,
his own horse (or animal); totāma zeaenomass, each
your own possession, what belongs to each personally;
tāma navostan, my own s., my soul, person; tāma nitooxz,
my own s. in person; nanēhov, I, mys.; ninēhov, thou, thy-
s.; enēhov, he (or she), hims.; nanēhovheme, we, our-
selves (excl.); ninēhovhemā, we, ourselves (incl.);
ninēhovheme, you, yourselves; enēhovoeo, they, themselves;

manāta, by it self alone
all in sense of "nothing" but, solely, alone
exclusively

nanēamēnokoh
I am (on) my myself
nocevetovatto, by it self alone
take "oneself"

venēnokoh
venēnokoh

also eye man
by him. or
distinct made
distinctly
he s. to a s. with

seer
exesevōnēz
when see thing
naēsevota
I s. it
ehovsevota
it seethes away
eāeonsz
they are s.
by themselves

seldom
= nomacree
se vote

namome
seamot anotto
lēo, I s. pick
out a wife for
him

-mētē-
= settle down,
to self,
"sende"
namēnitān
namēnitān
namēnitān

la
om
not amēno
to

conchavee
forming
-ōta implies
heat
boiling
seethe
Oaešman
eāeonsz
namēnitān
eāeonsz
eāeonsz

notatamāzetanoxtoz, selfacting see p. 458 top margin "factious"

-venäške - used as infix: uavenäšketovo, I breathe so
Beerha-venäšketche; emäške-éance

SELFISH

ENGLISH-CHEYENNE DICTIONARY

SEND

desire; oxsaanitāctôhanehész hohāozistoz, s., when desire, lust is not controlled; oxsaataomenitāctovazenovhanehész, when there is no self-control.

selfish, evenhāškos, he is s., stingy (concerning food), egoist; eočestanoheoneve, he is s., for himself, keeps himself apart; emomēnkoezesta, he is s., clan-nish; emehoxta zeaeno, he is s., egoist, loves what he has (does not let others share in it); esaakooxtahe, he is s.; this term appears only in the negative; etao-memehotāz tāma nīnokaes, he is s., loves himself alone.

selfishness, venhāškosestoz; momēnkoezestātoz, s.; tao-memehotāzistoz, s., self-love; saakooxtahes-] self-knowing, taomheneenovhastoz. [toz, s.

self-knowledge, taomheneenovazistoz; etao-mheneenovāz, he knows himself; emonetoxetano voston ox-taomheneenovāzész, a person is wise only when knowing self; zehāheneenovatamāzessō eorksaaheneenovāzeheo totāma, the ones who deem themselves knowing much do not know their own selves.

selfless, tāma esaavovoaetovāzetanohe, he is s., does not desire to be first; esaahetaometanoxtové, he is [ész, when there is love for self.

self-love, taomemehotāzistoz, also oxtaomemehotāzenov-] self-righteousness, taomexanovatamazistoz; oxtaomexanovata-māzenovész, when there is s.; etao-mexanovatamāz, he is s.

self-sacrifice, taomemeatovazistoz, the giving of self, self giving; etao-memeatovāz, he gives himself; taomeōetāzistoz, s., offer; estaome-ōetāz, he offered himself (in sacrifice).

self-satisfaction, tāma zevēštaomepevetanohāzistove, the being pleased with one's self; tāma evešetaomepevetanohāz, he is self satisfied. [willed. self-will, taometanoxtoz; etao-metanoxzeve, he is self-] sell, nahoxtova, I s. or buy; see buy, trade; ehoxtovazis-tove, there is a selling; emathoxtovatovensz, they (in.) are all sold; ehoxtovātoe, he is sold.

Seminole, Nasōnaho (pl.), Nasōna (sg.), also name for a certain kind of dog. Derivation of name not well known, possibly adapted.

send, naasemea, I s., give away; also namea, same as "I give"; naasemeaa, I s. it; naasemeanoz, I s. them (in.) or I s. him away; niasemeatovaz, I s., give thee away, also nimeatovaz, I s. thee; nameanotto, I s. them (or.), give them away; see give. Nha zemeatōsz, the one who sent me; emeatōe, he is sent; emeatove, it is sent, given; naasenēnāno, I s., order him off, away; heto naeše-meta, he has sent, given me this; naonōmo, I s., call for him; nanxhozeta, I am sent by him (hither), on an er-rand; naasethozeto, I s. him on an errand; nahēnevenē-nānō, I s. them (or.) out (in different directions);

separate, in sense of single, choose out from, see single, drone; in sense of
as one single unit, see one = -naez; in monote-naezhanfozheuma
we camp in s., single (band, or camp); in naeze-mometeentema
and in naeze-onisava-momete-vostanchesham, we live s.
as a single unit, naneheverano, I urge me to sep. himself

ENGLISH-CHEYENNE DICTIONARY

senile ^{SENILE} nahethozeemo, I s. him with a message; nanešenēnahe, I
am thus sent (ref.); also nameaton.

senile, expressed by -mahaciss- = old man; zemahacisehe-
vetto, that which is s., of the old man. ^{older one, age, s.} nōnomatoz, old
senility, mahacisehevestoz.

senior, zehāēsz, the older one; nahāē, I am s., the ^(in good sense.)

sensation, see feeling. ^{in sense of 'not hardy, easily affected, inf.'}

sense, etaeononista, he has no s., is foolish; etatoxeta- ^{-tap-} is
no, he has good sense, also eotoxova, he has s., ^{wise, see}

is wise; inf. -masha- denotes "senseless, brainless, ^{subdue}
tactless"; emashanē, he has no s., is unreasonable, cra- ^{p. 1024 a}

zy; eevhamesōoxz, he comes to his senses (also fig.); ^{ethotoxtho-}
matonistoz, s. of smell, the smelling; oneasenistoz, the ^{have given}

taste; vōsanistoz, the sight; nistomonistoz, the hear- ^{vostach-}
ing; mxanenistoz, the touch (in general); zeenenistoz, ^{the touch}

the touch (of fingers); homatsenistoz, the feeling ^{(psychical);}

(psychical); homatseo, homatseonoz (pl.), s.; see feeling. ^{hastova}

senseless, enēcoz, he is s., bereft of bodily feeling; ^{evēshato-}
eooniso, it is s., foolish; eoonistoetasto- ^{razistova}

ve, it is a s., foolish act; emashanēstove, it is s., ^{judicious.}

inane, insane; noavōxōz, s., brainless, good-for-nothing. ^{toz jeketox}

sensibility, see feeling. ^{fazeto, he}

sensible, eotoxovae, he is s., wise; etoxetano, he is s., ^{also has}

sensitive, eoxcetahāevenāe, he is s., irritable; enehes- ^{pleasant}

taha, he is s., quick of heart; eohāesenov, he ^{in fear}

is s., has temper; nehestahātoz, sensitiveness, irri- ^{deriva}

tableness. ^{etoxetahā}

sentence, ēszistoz, s., word; hoemaotazistoz, s., judgment.

separable, emeoceasetane, it can be taken off; eoxceo- ^{neve, it is s. 944b.}

nisovazeoneve, it is s., divisible; eoxchéneo- ^{apart}

separate, ^{see divide;} nahēna, I s., take it apart (see ^{choic make- uohēnao, a has greatly s. us}

pour); nanohēna, I s. it (away) from; nanohēno, ^{cheriata-}

I s. him from (or.); nanohēnomevo, I s. it from him; ^{we he}

nahēneoxzheme, we s., go asunder; zistoshēneoxzez, as we ^{s. from}

are to s., part from each other; nahēnēnheme, we s., di- ^(living with)

verge; ehēnistove, it is a separating, going away, ^{no more}

apart from each other; nahēnevhistanovheme, we s., dis- ^{part, mean-}

perse as people (live apart); eonisovaozeo, they (or.) ^{ber of.}

s., divide, disunite; eonisovaneo they (or.), are separ- ^{eaeone-}

ated; naonisovana, I s., disunite it; naonisovanō, I ^{leo, they}

s. them (or.); onisovanazistoz, the separating, separa- ^{are s. apart}

tion; naasevoveo, I s. from him; niasevoveōen, he sepa- ^{by himself}

tes from us; navovēnoshāz, I s., disassociate, withdraw, ^{it is s. apart}

segregate myself from; nioaešhistanovhemā, we live s., ^{has become}

as people; evohoveoz, it becomes s., apart; see apart, ^{s.}

asunder; navohovaszēho, I cause him to be separated, to ^{apart}

s., be apart; eaeonoz, they (in.) are s., apart, by them- ^{apart}

selves. ^{etoxetahā}

separation, hēneoxzistoz, s., dispersion; nobēnazistoz, s.

from; onisovanazistoz, s., disunion; vovēnos-

etoxetahā, s., separation; eaeonoz, they (in.) are s., apart, by them-

selves. ^{etoxetahā}

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etoxetahā, s., separation; eaeonoz, they (in.) are s., apart, by them-

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ground settles, sinks; *esčasetto, I s. down into (water etc.)* ^{SEWING} *eszasewanoxz, it is settling, sinking, q.v.; exaxoeoz, it settles, is pressed down.* ^{sechanerz, sediment, settle} *settlement, zexhoevoss, where they (or.) have set them-* ^{move} *selves; hoe zexhoetomevoss, s., lit. the land* ^{that it wish is settled, settle} *which they (or.) occupy, settle.*

seven, nisòtoha; see numeral.

sevenfold, nisòtov; see numeral.

seventeen, matòt-òtnisòta; see numeral.

seventeenth, zematòtaonetto-òtnisòtaonetto; see numeral.

seventh, zenisòtaonetto, the s.; see numeral.

seventieth, zenisòtnóaaonetto, the s.; see numeral.

seventy, nisòtnóe; see numeral.

sever, see cut; *naéavax, I s. it, cut it off; naévoaso, I s. him (with knife); naévoòno, I s. him (by*

blow or breaking); naévoocha, in. of the preceding; naé-

voaxomovo hestovoettoz, I s. his ear; also napopoevoa-

xomovonoz hestovoettoz, I s., cut off both of his ears;

naéoneevokòno, I s., break him (as snakes, etc.); naoni-

sovana, I s., divide it in two, disunite it (by hand or

fig. so); see apart, separate; nanoceamoocha, I s. it once.

several, toxtò (also inf.), a certain number; *hosz, some,*

s.; toxtò ešēva nasaavōmohe, I have not seen him

for s. days. *eoacta, he s. - sharp, oactatòz, severity, sharpness* ^(see sharp)

severally, expressed by reduplication; *namometonovoz*

maremenoz, I give them (or.) apples s., to each

one (person); nononasz, s., to each one.

severe, *evovoxponae, he is s.; etaosēnitá, he is s., rig-*

orous; inf. -vovoxpon- = s., rigorous, rigid. [ness.

severity, *vovoxponhastoz; osēnitátòz, s., extreme strict-]*

sew, *nahāpenoe, I s.; nahāpenoxta, I s. it (as paper, shoe,*

book, not drygoods or garments); nahāpenoto, I

s. it (or., sp. of garments); ehāpenōhe, it (or.) is sew-

ed; namanoenoto, I s. it together; naamenoe, I s. (a

seam); etosemanoenōheo, they (or.) are going to be

sewed together; emohēnōheo, they (or.) are sewed to-

gether, assembled (by sewing), as patches for a quilt;

naonehaotoenoe, I unsew, rip that which was sewed; na-

vešhāpenoe nāzheon vxtahākoz, I s. leather with my awl;

eōstovenōhe, it is faced (in sewing); echestovenōhe, it

is lined (by sewing); etoovenōhe, it is turned under

(as hem in sewing); enišeenōhe, it is sewed together

(as a seam); eamenōhe, it is sewed on in a seam; eto-

toovenōhe, it is sewed as a hem, turned under several

times; namēpaonanoe, I s. beads down the middle (on

back of tipi); nakaenoto, I s. it (or.) short; napoe-

noe, I patch, mend (by sewing); nahoeno, I patch, mend

(by adding in sewing); napoenoxta navenoz, I patch my

tipi. Nanēhov zehāpenoetto, I who s.

sewer, *zehāpenōsz, the one who sews.*

sewing, *hāpenoestoz, the s., also s. machine; ehāpenoes-*

tove, it is a s., or a s. machine.

see *penance; etaoone-hēpuaēz havorz, he deals s.*

to his pen

enhancietanona - v. to start one
 the same as to start one
 { worship connected with sexual things.
 to dance get a new name, to have
 have a new name, to have
 (see get a new name, to have)
 more abusive (with men)
 (see get a new name, to have)
 women sabbath, Robison
 see sodomy, pederasty, prostitute, sapphism
 Heemanchos ge'manchoos
 pederasty
 ENGLISH-CHEYENNE DICTIONARY
 parts, see p. 159 top
 sex, ehovaeve, what s.? also p. 511 under same
 sexual, enhaesenam, he has s. intercourse with her; -echokas-
 Shake

Heemanchos 30 min
pulsarasy
SHAKE
pulsarasy 30 min
each to other to exp. define

sexual intercourse with her; other terms are: enhaeš, enhaevaoxz, enhaneš, eox-
céš (coarse); enhanèno, she has s. intercourse with
him; enhaevàno, he... with her; nasaanonànènohe, I have
no s. intercourse with him (fem.sp.); zènhaevansz, the
one having s. intercourse; ehaestnova, she has many
men; ehaestoeva, he has many wives; naxknoestoz, when a
woman is given (in punishment) to many for s. com-
merce; enaxknoen, she is thus given; nanasoča, said by
a woman of the one who thus gives her away; ocemaneo,
the ones having s. intercourse and drink together.
shabby, emavao, it is s.; esaamavaohan, it is not s.; see
corrupt, old.

shackle, namanoeoxtaeto, I s.him,bind his feet; namano
 eàzenaeto, I s.one's hands; manoeoxtahestoz,
 shackles for feet; manoeàzenahestoz, shackles for
 hands; mano =together + eoxta =legs,feet, -eàzena =
 hands,wrists: *nite oxtaese; eue se oxtaese on uenig, they are sh.*
 shade, nahoveoao, I s.one,make him to have s.; nahove-
 ostonao, I make,build up a s.for one; ehoveoe-
 oxz, it gives s.; nahoveocoxz, I am under s.; nahoveo-
 ceoxz, I walk with a little s.,an umbrella; zehoveok,
 that which shades,as a porch roof; zexhoveonao hoxzz,
 in the s.of a tree; ehovenenoma, he shades his eyes;
 hoveoxz,s.itself; nathoveoxzz,my s.; hesthoveoxzetto,
 one's s.(which he has); nathoveoxzenan,our s.; hest-
 hoveoxzevo,their s.(which they have); hoveooestoz,s.
 arbor; zexhoveooes, where one has a s.; hoveoehom,
 summer house; hoveokôo, little s.,umbrella; ehoveokôo-
 neve, it is an umbrella; nahoveokôno, I s.him (with an
 umbrella); zemeneevoao, lamp s; see shield,shelter;
 ehoveoaoe, it is shaded; séan, shades, place, region
 of the dead; see shadow

shadow, zexhoveohōsta nēstoz, in the s. of death; the s. of a person or animal is called "hemātsooma, his spirit, spiritual self"; otherwise the Ch. use the same term for shade and s. *sh. eamhoveaer, his sh. is going forward.*
shaft, hootó, s., handle; hesthootó, its s. *toja-anhōtō s. pit of a mine*
shaggy, expressed by rad.-pèpe-; pèpēnanosehama, s. pan- *toja-eh-anhōtō s. s.*
ath *leat*, ther = lion; pèpeqos, s., woolly sheep; epèpe, it is *ehovē-*
s., having rough hair or wool. *head*

shake, inf. -šeš- implies "s. loose"; ešešehōsta, it
shakes loose, comes off (something suspended like
the neckyoke of a wagon); našešeoz, I become awake, s.
loose; inf. -ōtov- =s., be shaky, loosened; eōtoveoz, it
shakes, is loose (as a post, tooth, etc.); naōtovstahē-
ona, I have shaky hands; eōtovenstan, his knees s., are
shaky; eōveoz, he shakes himself (as a horse, dog,
bird), also used fig. to denote change, the "shaking
off" of what burdened or annoyed one; eōvaeōstax, he

955 *enke-matasoumpéō*, a st. stands, as
when something stands before the other
light. - *eh-ovē-matasoumas*
dark - *hox33* tree stands, shadowed
by it - *heket-akabegh*
darkly - *hox33* shadowy.

(int) - ova - 10433 eh ar stands
 being bid, 10 hakueh o'e - heket arake vestov
 off free represents shadowy ly.

SHAMAN

shaman, zemaheonevsz, the mysterious one; emaheonoōta,

Wicmatan Shaman (actual) exorcism who a sh. ceremony.
Wicmatan lodge in which s. calls his spirit.
(see juggler) Wicmatan he does s., act. bewitching.
Wicmatan he is a s. Wicmatan he bewitches one
 he acts as a s.; maheonoētastoz, shamanistic act; this is now also applied to all sorts of tricks, sleight of hand and jugglery performed by white men. There is a difference between the Ch. "zemaheonevessô or zemaheonoētassô" and the common doctors; the first being more regarded as the jugglers of the tribe. Evidently these men were more feared than respected. An old priest (Lefthandbull) quite influential in the tribe, said once to writer, "nasaamaheonevé, I am not a s.", in repudiating the title. Ehōnehe, s., exorcist, also the one who pronounces a "curse, malediction" with supernatural power; ehōnestoz and ehōnehestoz, exorcism; ehōneheonevestoz, shamanism; zeehōneheonevsz, the one who is s., who exorcises, pronounces a malediction; náetan or náe (náo, pl.), s., doctor, herbalist, priest; these form the common class of so called "medicine men"; zehenisimōnamsz, the one having a familiar spirit, a seer, sorcerer, s.; maheonhetan, s., priest. All these men have certain "ceremonial" terms in their official language which the non initiated are afraid to use and which many do not well understand. The shamans act in common in all the tribal ceremonials, otherwise each one is for himself, having his own attendant spirit, with his own peculiar signs, rules, taboo, fetish and specific medicine. Some men (common or chiefs) may not be shamans or doctors but have some "fetish" in their possession to which great "spiritual" power is ascribed. This fetish may be a small stone, an odd bone, a peculiar pipe, a certain shell, a scalp, stone arrow heads, part of a sword or lance, etc. The rattle which each s. has is not only the insignia of his office but also a medium in his incantations, containing different fetishes and representing various "powers" or spirits. The latter are symbolized by crude drawings of snakes, spiders, moon, stars, etc. on the outside of the rattle. All the ornaments of the rattle are symbols, also the wrappings in which the rattle is kept. The shamans have an empiric knowledge of anatomy and pathology, but know almost nothing of physiological anatomy.

shamble, ehāpesenonaoxz, he shambles; ehāpesenona, he is weak, knock kneed. *see disappoint*

shame, tanetanoxtoz, s. (in feeling, thot); tanehestoz, s.;

etanehestove, it is a s.; tanevoomenestoz, s., suffering, undergoing s., humiliation; natanevoomen, I suffer s.; natanevoomenesého, I cause one to suffer s.;

tanevomoxtoz, feeling of s.; natanevomoxta, I feel shamed; see ashamed; *etanehestove, s. that which is shameful*

shamefaced, etane, etotone, he is s.; see bashful. *indecent*

shameful, etanehenov, it is s.; etanevatame, it is s., considered a shame; eotatanevatamano, it is

suff. dcha. aei dmo. make up, layer, make up, make up the whole
 { zehetāciēnatto } - all of me, body, shape, makeup, flesh.

SHAMELESS

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SHAPE

s., obscene; naēvetaneve, I treat one shamefully; tanevatamanoestoz, shamefulness; tanevatamahestoz, state of shame, shamefulness; tanehe-hathavsevoanistoz, s. utterance, language; tanehevostanehevostoz, s. life.

shameless, saatanehe-vostanevestoz, s. life; esaahetane-hestové, he is s., has no shame.

shape, nahevetovaoxz, I s. it; nahevetovaov, I s. form him; nahevetovae, I am shaped, formed, bodied, fashioned; etonševetovatto, what s., form has it? Zeheševetovae nasaaheneenomovohe, I know not how he is shaped, what form of body he has; hovēn eamshāesso, it is of rectangular s.; emanosētostovevetovatto, it is cube shaped, bodied; emanosētostovevetto heto, this is cube s.; ("s." stands for "shape" or "shaped"); esētostovo, it is square s.; hovēn eamsexovavetovatto, it is rectangular s. (body, solid); ehohano, ehohanonsz (pl.), it is of cylindrical s., like the spokes of a wheel, rungs of a ladder, etc.; epāpono, it is flat s.; emanohameevetovatto, it is (watering) trough s., also eamseveevetovatto, it is rectangular and hollowed, open; nonohono easenimaoneo, it is spiral s.; nonohono easenimaonemxo, it is a spiral s. figure (drawing, picture); nonohono easenimaetovatto, it is a spiral s. body; maevonea ehešetovatto, it is nose s.; maevonea ehesso, it is like a nose; moeškonea ehešetovatto, it is finger shaped; moheškonea ehesso, it is like a finger (the ending -vetovatto or simply -tovatto ref. to "bodied, formed, fashioned" while -hesso ref. to semblance, likeness, figure, drawing, etc.); maexaea eheševetovatto or ehesso, it is eye s.; mahessea eheševetovatto, it is foot s.; mazhekonea eheševetovatto or ehesso, it is leg s.; eamstoxeō, it is oval s. (figure, drawing); eamsemenō, it is oval s. (solid body); evovzevemenō, evovzevvetovatto, it is egg s. (ending in -nō ref. to look, appearance); vèpozea eheševetovatto, ehesso, it is leaf s.; ehotoxcemxoe, it is diamond s. (plane); hešexovavoota, -vootanoz (pl.), diamond s. body; hešexovavootaea ehesso or eheševetovatto, it is diamond s. [hešxovavomahōo, diamond (base ball)]; hotoxsevanhostoz, diamond s. beading on woman's legging (side of leg); véhoemaxe chess, eheševetovatto, it is barrel s.; eamshaesevetovatto, it has an oblong s. (body); enhōnea eheševetovatto, it is funnel s.; maxevetas enhōnea ehešenō, the tornado is funnel s., looks like a funnel; ehešksaetto, it is cone s. [ahešksaēs, cone s. piece of meat on shoulder blade of beef]; etonithāea, how is it s., built? (ref. to parts of beef); eheškos, it is cone s.; heškosxorca, cone s. cap (dunce cap); hešksavehaneo, -vehaneonoz (pl.), cone s. receptacle. like ice cream cones [hešksaavehaneo zeoxcevešhota zeton, cone in which ice cream is kept (zeton =

voxe eieha
 ehetomae
 shaped like
 the crescent of
 the moon
 (with ground)
 lot it is of ground
 made

3: hetrovatto
 as my s. my
 form is
 nahetovavoo
 I s. one (the
 shape and look
 see countenance
 of the person)
 it has this
 appearance
 contain, shape

veevetov
 answer
 trough shaped
 dish, valley, shaped

cham - ref. to pillar, column, beam, prism, cylinder (also bottle) / *also emaha-hohante, made of large such sham*

SHARE

navese-iso namatameva, I s. my food with him
navese-heshkoraavo, navese-mouheshkoraavo, *make him to share with*
ENGLISH-CHEYENNE DICTIONARY *SHARP appropriate*

ice cream)]; ehohanistatto, -tattonsz *see come* (pl.), it is mound s., convex at one end (like the glass at the end of an electric light bulb); *nahoha-naso, I cut it in* ehohane-paomao, it is mound s. (ground); vavahestovea ehesso, it is like a swing; *he sh. of a long chain* ehohanevèpo, -vèponsz (pl.), it is cylindrical, tube s.; hekonea ehess or eheševetovatto, it is bone s.; vèsea *(because) or cylinder* ehesso or eheševetovatto, it is tooth s.; mazenaea ehesso or eheševetovatto, it is mouth s.; vevezea ehesso or eheševetovatto, it is horn s.; nomaea ehesso or eheševetovatto, it is fish s.; *gehohauxe, he beams* henomea ehesso, eheševetovatto, it is thigh s. [henomea ehešenō, it looks like a thigh]; mazenēnea ehesso, eheševetovatto, it is elbow s.; manstanea ehešetovatto, ehesso, it is knee s.; mekonea ehesso, eheševetovatto, it is head s.; šišinovozea ehešetovatto, it is snake s.; mēnhea eheševetovatto, it is s. like a feather; hotxasehoestovea eheševetovatto, it is s. like a cross (fixed in the ground); hotxavootanea ehesso, eheševetovatto, it is s. as a cross; hotxavxseēsea ehesso or eheševetovatto, it is like an ear cross ornament (hotxavxseēs, hotxavxseestoz (pl.), is an ear ornament in the form, s. of a cross); ehēnevōnavxeo, it is s. like a Maltese cross (figure); heto zehotxatto ehēnevōnatto, this cross is s. like a Maltese cross; hēnevōnatōea eheševetovatto, it is Maltese cross s.; ehotxavōnatto, it is cross s. (Greek cross form); ehotxavōnavxeo, it is s. (figure, drawing) like a Greek cross; hotxavōnattoea ehesso or eheševetovatto, it is s. like a Greek cross; hotoxcea ehesso, eheševetovatto, it is star s.; tēšehea ehesso or eheševetovatto, it is moon s.; monōea ehesso, it is rainbow s.; voea ehesso, it is cloud s.; niva-vaxkonoz ehesso, eheševetovatto, it is four corner s.; nohona-vaxkonoz, it is five corner s.; nasōtoavaxkonoz ehesso, it is six corner s.; esoxkae, one is well s. formed (ref. to person).

share, see fellowship, part, partake; naamemesého, I s. my *manhan* food with him; naamenaveamo, I s. my bed with him; *made to share* nazeoxz, my s., portion, possession; navhesta, I am *abeheir, have* sharer, have a s.; navhestaeta, I have a s. in it; *see a share* allotted; zetomaxovaxtoz hevēs, plow s. *virtaetsee, he share, heritago*

sharp, eohāoáo and eōáo, it is s. (instr.); eokaq, it is little s.; heškseesevota, s., pointed instr.; zeoáo xovatov, a s. sword; hešksōs, s. nose; ehōorzezeve, he is s., shrewd, cunning; eōce, he is s., deceitful [ehōspoxzeve, he fails to be s., is an "easy mark"]; inf. -ohā = keen, acute, s., intense, in a high degree; enākōq, one sees sharply; ehāonova, one has a s. tongue; eohānehes-taha, one has a s. temper; inf. -veoxce = bitter, pungent, s.; eveoxcetonetto, it is bitter cold, the cold is s., also eohātonetto; zehāosetto, that which is s., pointed, painful, thorny; see rough, gritty.

See inf. macetaneva
See inf. p. 640
navese-bahaneheta, I share with *am done to it*
accus to a share of it
this raid (as share) where sentence
involve heirship, goods to which has
an accen or right (see approach, near)
understanding
959
judgment, mind
nada-oneneho
see under "tooth"
9 sh. his teeth

sharpen, naéasen, I s.; éasenistoz, the sharpening (of a tool); naéáz, I s. it; nahešksōha namxistonestoz,

I s. my pencil.

shatter, epēvocha, it is shattered; see blow, break, piece.

shave, naoemeāzenāno, I s. him; naoemeāzenahe, I am shaved; naoemeāzenahe, I am shaved (similar to preceding but less). [ings; evhōoneva, with shavings.

shaving, evhōonoz (pl.); eevhōonevensz, they are shaved]

shawl, zezexhōma, zezexhōmao (pl.), the fringed robe or blanket; nazezexhōmanco, our shawls; nszevépopo-

ešemo nszezexhōma, do not tear holes in thy s.; see blanket, robe. [Vasōhan is another name.

Shawnee, Savan, Savaneo (pl.); the word sovon = south;] she. expressed in nouns by suff. -a or pref. -hee; nāko,

bear, nāka, s. bear; kokōax, chicken, heekokōax, s.

chicken, hen; mehevaōzeva, s. deer, doe; esica, s. dog,

bitch; heeomā, s. beaver; the personal pref. of the 3rd.

pers. is -e and implies "s., he or it"; emesse, means

either "s." or "he" eats. [my s., bundle; see bundle.

sheaf, hoxpooseo pen'nhōo, a s. of wheat; nathoxpooseo,]

shear, naōkasō qsan, I s. the sheep; eōkax, it (or.) is

shorn; eōkaxeo, they are shorn; otxovamota,

shears, scissors.

sheath, vehanooxz, vehanoozzz (pl.), s., case (also mailing tubes); naēstovotana, I s. it, put it inside of

something else; navešeāzenanotonoz vokaevōz, I s. his hands, forearms in buckskins; natohaovo, I s., slip into

it (or., as gloves), so as to fit closely; see glove.

shed, nahān, I s. tears; eanevōpoz hoxzz, the tree sheds

leaves; eōeoz, it (or., animal) sheds its hair, fur;

eēnomaoxz, it sheds its bark; eēnhōma, it sheds its

skin, robe, envelope (also fig. of babies when their

Ind. cradle is discarded); naēnhōma, I s., take off my

blanket, robe; eōēšeme, it is s. (blood). *eax iex oeg, ill*

sheep, qosā, qsan (pl.); eqsaēve, it is a s.; qsaes, qsa-

son (pl.), young s., lamb; eqsaēvōeme, he is ac-

counted as a s.; pēpeqsan, shaggy, woolly s.; meāze-

qsan, bearded s., goat; nhāeqsan, wild s.; also tortoe-

qsan; the last two terms were used after the Ch. had

seen the domestic s.; in former times "qsan" meant

mountain s., the only s. the Ch. knew. Naqsāmo, my s.

(pl.); naheqsāmenoz, it is my s.; namatōtōhamotō qsan,

I have ten s. *qāmenaoem* [naoēva, in the s.

sheepfold, qsaemenao; eqsaemenaoēve, it is a s.; qsame-]

sheepman, qsāhetan; eqsāhetaneve, he is a s.

sheer, is expressed by inf. -xama- in the sense of "ab-

solute, downright, abruptly, utter, consummate".

sheet, ekākoemakātaēve, it is a s. of iron (thin); hoxto-

vaz kākōemakāt or ziskākōemakātaēve, buy a s. of

tin; pāpoemakāt, s. of iron (thin or thick), flat piece

of iron; ekākoemxistōneheve, it is a s. of paper; nī-

exhane-tahoc - qāēva - vhtōēmeo
 960 they are merely superficially covered with sheep-skin
 = "not true sheep, Christians"

*zeauvōpo-
zevāthōs
who s. leaves*

*qāeōēv
sheepfold
naheqsāmenotōm
me are his s. case
qāeōēv
sheepfold
sheepfold*

*sheepfold
qāeōēv
sheepfold
sheepfold
sheepfold*

*Xōeōēv
sheepfold
sheepfold
sheepfold*

servant: hozeoneveto, he being servant: hozeoneveto, state of
 servant: nahzeonevezhesta, I am in the s. state, behave as such
 namonon-hzeone, am a slave s.: mononvezhesta,
 a born slave; namonon-hzeonevezhesta, behave as a slave
 + tchoge, et tchogeone, he is a born servant: a trimmer
 of his work.

sex, sexual. In also under federality: heco zetaomeaenomo-
 thadzev, sapphism, lesbian love, tribalism: women "owning
 themselves" caussorting only with women in sexual gratifica-
 tion. see rut. tcezhollaitz, desire, lust, adultery.
 monharaitz, ref. to sex. parts, state, desire etc.

inf. - et - e put, set on

set on: natahand, natahoha, natahodu (with on. a. shovel)
 set in case of fixed, unyielding etc. see hardy, inflexible, stiff:

suffix - oxz = set, in case of body of: orozoxz, a set of knees.

etcevoxzegeve, a set of cheating. When the
 irregular is used, as etcevoxzegeve, it implies the
 actions, cheating, (as a set)
 important: see also plot - outfit.

line: Inf - Ohas - actually a verbal form: echaseha, it is burning, flaming
 showing, e'e'eeme, it is burnt (in flame) nahochay, I set it burning.
 From this is - Ohas in the forms mentioned on p. 961-2. 9. 9.
 evoro~~h~~haseven, snow is sh. glittering: hotaxco evoro~~h~~haseve,
 stars are sh. twinkling: evoro~~h~~haseve-vepzeva, has glittering,
 sparkling leaves (tree): evoro~~h~~haseha, it is sh. glittering
 evoro~~h~~haseasonare, navoro~~h~~hasehaz, - se'eemo
 evoro~~h~~hasevohan, fire is sparkling: evoro~~h~~hasevohoke,
 has a sh. radiating face. E'anhovice - Ohasesta e'e'hemaheve
 the shining down (sun) of the beams (arrows)

shadow, shadowy - inf. - hove - and - hovec - = dimly, indistinctly. Inf. -
 - matasooma - ref. to shadow = incorporeal, not the substance
 namatasooma - penceema, I know shadowy-wise
 hovec oozhe sees shadowy, dimly

serve. The use of this word has various in the Bible mean
 mean: labor, work for, respect, fear (Colore in Latin) verehr
 in Hebrew 774 and 775. In Chayenne the meaning of
 rever in connect. with relig. rites is expressed by suff. - tiotomo-
 nestoz, see religion p. 902. But the verb - e'atoe - will
 imply reverence and obedience, as nae'e'atoe - nehen
 n'ohatovo, I follow (obey) him with fear - reverence: also
 nae'atoe - neheretanehoret vo.

cātohoēōstax, he hides, seeks shelter
 cātohoēōey, he stands hidden
 ehōmoetoax, seeks sh. f. wind
 ehōmāhestore, it is a s. from heat; ehoveōāhestore, a shade
 hōmāhestouke, he builds of a sh. from heat, from the heat
 hōmāhestō, hoveōāhestō: see hōmāhestō

(in most of following forms, suff. -ōao is used when swift means is indicated
 eamōao, eamōao; eamōao, etc.
 Ship: When going is done by water means, floating, sailing etc. with-
 out the use of oars or mechanical propelling suff. -ōeo is
 used: semouera naamōeo, going on with a dip; a moaha-remo- sail s.
 nanotamōeo, I s. north, also against wind; nanomōeo and na-
 nomōeo, I s. south or with the wind (see wind); semo or semouera
 should be implied or understood: see also p. 1104a: eomōeo, land;
 eomōhōta, stand on (near) shore: eomōhōtaka, is hurled to
 shore by wind, also eomōhōtaa; ānava emōhōtaka, stays
 over winter; epepōhōtaa, broken in pieces by wind (of course ship must
 be mentioned); emōhōta, floats around: eomōeo, floats by: ea-
 hōeo, makes a detour; eomōeo, I. around a prominence
 - makes an elbow: nitao pen'uhō emōhōtaka, they
 dump all the heat, f. a ship or reef (into water); nahōeo, nage-
 tōeo, nanethōeo, I fl. ship to, towards, pointing; from; namōhōeo,
 am h. floating on towards; nahōeo, I attain, arrive at;
 nahōeo, come to, land; nanomōeo, nanomōeo, drive,
 drift on, carried by water; zexaom nitatōeo, let us float
 at the mouth (of a river) against; nahōeo, f. backward; na-
 hōtōeo, zexhaa, held from floating by wind; natatōeo, we
 come upon (as a rock, sand bank, which should be mentioned)
 naera varōtōeo, we ship off, over, from; na-astōeo, we
 go off: nanearōtōeo, go off from. For many of such forms
 read the Aots, esp. chap. 27. ehōta anave-amōeo, the shipping
 is dangerous: ehōta anave-amōeo, weather is dangerous
 for shipping. Jese-mone-nitahō: sh. captain: zexuaoeōtōeo, some
 pilot: also zexuaoeōtōeo, et at ēroeha, it strikes, against
 breaking apart; eahōeo, goes around, makes a detour.
 semo zexuaoeōtōeo - shark

⇨ thiftlers; mācha, he is s.; without energy, put, apathic, sluggish, in-
 { eōtōta, " " slovenly, sluggish. see sloth
 { eōshozeroitanehe, sh. slovenly, slouchy, impragressive
 then refer to incapable, inefficient, incompetent, disqua-
 lifying, impragressive

SHELF

SHINE

El. 5700

SHANE
C. M.

El. 5700

961

maiora - black
 ii; made to mine
 emacade - red
 rotat arade - blue
 emacade
 oxenoi arax
 miao

- red
 ache - blue
 ok
 oxen or aox, become
 elon in a 203
 lose its shine
 (?)

when moccasins are wrapped with cloth to keep warm or prevent slipping); nasxsevotôhan, my s. are untied, lit.

I am with s. untied; namavocan, I have old s.; namono-

can, I have new s.; namēnoevocan, I have s. with quill

work on them; nahavsevôhan, I have bad s.; emaocan, he

has red s.; ehevocan, he has yellow s.; epavevocana,

he is fitted, provided with good s.; navocanaovo, I

make him to be provided with s.; emocaneoz, he has s.

on; evocana, he is shoed, is with s.; naēšenôanon, I

have old s. (to spare); ehoemocaneoz, he arrived with

s. on; eoasevstoonevocana, he is provided with shining,

bright s. (made so, as patent leather s.); evohaenocan,

he has buckskin s.; emeskonocan, he has leather s. (of

leather other than buckskin); nahes'emaôan, I have my

s. shrivelled by fire, burnt (partly); nahes'emaôanoz,

my s. are shrivelled (from burning); namocanoz ehes'-

emâtansz, my s. are burnt (partly); nanitôhan, I take

off my s.; nanitoesz namocan, I untie my s. (sg.); na-

nitoesznoz namocanoz, I untie my shoes; navoneôstaôa-

anoz, I destroy my shoes by burning them; emomoettansz

mocanoz, the shoes are wrinkled, shrivelled; emomoevo-

caneoz, he has wrinkled shoes on; nahapôan, my s. is

(are) shrunk, drawn; napenocan, I have torn s. (also na-

penocanoz); naēseâtano mohênôham, I the horse; ēšē-

seâtahe mohênôham, the horse is shod; mocan, mocanoz

(pl.), s.; emocaneve, it is a s.; namocan, namocanoz

(pl.), my s.; nimocanoz, our shoes; hemocanevoz, their

shoes; mocanane, s. maker; hokononoz, common high (lace

or button) shoes; tostononoz, high shoes, boots; ehe-

vokononetto, it is a s. (of common kind, lace or button,

but not low ones); hoosevocanoz, low shoes; mahatäva-

tâtoz, iron s.; mahataevâtaenohamestoz, horse s.; mes-

konocanoz, leather (formerly ref. to buffalo leather)

shoes; vohaenocanoz, buckskin shoes; šeononevôhanoz,

cloth shoes; esoxocanoz, rubber shoes; penocanoz, torn

shoes; monocanoz, new shoes; mavocanoz, old shoes; vo-

haevestoz, s. tongue; natoesz namocanoz, I tie my shoes;

naponomaeâta, I fix rags under the feet to prevent

slipping; navitotē, I am without sh.; nahoveta, I am barefooted

shoe-string, vhoce, vhosz (pl.); esxsevotôan, one's shoe-

strings are loose, untied. In former days it

was considered indecent for a woman or girl to have

her moccasins untied.

shoot, naam, I s.; naneovoam, I s. standing; naamstoeam,

I s. sitting; nakonoeam, I s. squatting (Ger. hock-

end); nahamoešeoam, I s. lying; naamo, I s. one (or.);

naamesta, I s. it; in games of bows and arrows follow-

ing terms are used: nitoseneamhemâ, we are going to

s.; nanheamestotoz, the ones I s. (in play); nahaeam, I

s. well; navovoeasetaooxz, I s. first; naasetaho, I s.,

discharge one (arrow); nakahaeo, I s. it nearest the

naaxachama } he s. at me = means me (fig.)
naaxaehama } see aim

nata-ova-omo
I shoot one by magic,

SHOOTING

ENGLISH-CHEYENNE DICTIONARY

SHORT

target; nahèpòno, I s. beyond the target; nanetòno, I s. on this side (short of) the target; eama naamòno, I hit (by shooting) on the side (of target); namxòno, I hit the target. Nanosènotoemaso, I s. it (or., also said of the play wheel), transfix it; nanosehoemaso, I s. it, transfixing it to the ground; nanoemaso and nanoeto-vo, I s. it (or., wheel or bird) on the fly; nanonoemaso, I s. one (or.) in resisting, defending; naonistoena, I stretch the bow to s.; nanševòam, I s. swift, fast (with bow); emaxesovam, it (bow) shoots far; nanševon, I s. a long distance (in play), am skilled in shooting; [nanševhón, I am skillful in sign language]; nanovon, I cannot s. far, am not skilled in shooting; nanovhón, I test to see how far I can s.; enovhónistove, trial at target; haeš eoxchetonstove, there is a long range shooting; ehèpseva, it shoots beyond; evavanoxseó, it shoots whirling (arrow); hoaniškoxtoz, game of shooting, see under "play", page 829, #5; nasoxpeoesemaso, I s. thru him (fatally); naanemaso, I s. him (from a higher place); eanemas, he is shot (from above); naatanàz, I s. myself (accidentally); natoomemaso, I s. (on purpose, but not killing); naoseatano, I happen to s. him (dead, not purposely); hohomo navèpsoeta vèno, I s. thru the tent; hohomo evèpstohe, he is shot thru; navèpsoetovo hohomo, I s. him thru; hohomo evèpstohe heàzeneva, he is shot thru the arm; nonoma hestoamestoz, the shooting of the thunder, lightning stroke; nahèpoemaso, I s. over and beyond him; nahèpoemxesta, I s. over and beyond it; nokoamestov, one arrow s. (about 1/4 of a mile); eovao-am, he shoots by magic; some shamans are believed to have small magical arrows (visible and invisible) which they s. at any one whom they intend to hurt (physically or otherwise); see target.

shooting, amestoz, the s.; amàzistoz, the s. at each other. shop, hoxtovamhào, trading house; ho voxzemhào, meat s.

shopkeeper, hoxtovavèho, s.; ehoxtovavèhoeve, he is a s.

shore, haxtovòma, on either s.; hestovòma, on each, both shores; zeénòmoeha, at the s. where the body

of water ends, stops; zeénhoeve, where the land ends; zistèovàzetto hoe na zemhàmoeha, s., where land and sea meet; see beach, border; naonovonèn, I reach the s. from the water (in walking), I land; eonovemoxtonaha, it is blown (by wind) to s.; eonovèstaha, it is blown, hurled, dashed to shore; naonovetohona, I swim to s.; naonovohèsz, I come to s. (with boat); see ashore.

land, river; esaahèhòmatan, the s. is not far. ene-ovèstahò short, otama(?), s. space of time; kaks, s., near (of dis-

tance and time, corruption from ekas, it is near, short distance); ekasexov, it is a s. time; etakaseoz, it is s. (time and distance); nakasexovhoe or nasaahè-

ehoe, I stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

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stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

stay a s. time, not a long time; nakasexovena, I

nazeketas, I cut one shorter.

ekaòmoeha, it is short with body of water

epave-mesètoeve it is a good sh. beach
zèmesèevomas, the beach of sand native

coxc-hax-oamestove, The being familiar with
20toxovam
he is exp. in sh.
amattovam
has sh. all he
had (amun-
times)
novis evavan
see it
sh. wholly of
arrow.

hoxovatto, opposite
to cetta
naonovotosemo
I bring one to s.
by pulling dragg
naonovototah
naonovototah

to sloping
shore
to land near
water
to sloping
shore
to land near
water

naonovototah
he goes down
I am here
conovòma
name, can't
up, adiva
by water.
ehotomovè-
na-neovove
to teko. They
are washed in shore
pick up
ehoe-onovè-
retaa
it driven by wind to
shore, (as a jam pile)

etokistaoheo, they (tree) grow short; eerhatokistaoheo, they grow short; etokistaoheo short low growth, bushes, shrubs
 inf. - nitxue -- s. of fall s. of, min, fail to. naheamunithue-anxue-
 -tanore heath demand to, I came far too short of walking in his cow.

SHORTEN

ENGLISH-CHEYENNE DICTIONARY

SHOULD

inf. - Cheene-
 short
 of running out of
 looking, see
 need
 needed

three
 ways

see narrow, to narrow

Sheshae-
 short - should not be
 He verb
 needed

inf. in pref. of subordinate is -ve. -- be being also implies
 should. give. naozetto, that I should have been sleeping
 masaaemisyomatatovohes, if we should not be sleeping
 in him = if we be not. . . . if we have no faith in him
 see page 964
 briefly mōhomo -- should, subjoined, well expected that

make it s. (time); kasexovetto, in a s. time; kasexove-
 va, for a s. time; kasetto, a s. interval; kokasetto, at
 s. intervals; ekaoetto navōstoz, my dress is s.; eheo-
 mekaoetto, it (or.) is too s.; naheomekstana, I make it
 too s.; ekasexov'netto vostanehevvestoz, life lasts a s.
 time; ezeces, it is s. (in length); ezekstae, he is s. (in height); ezekstonehe, he has a s. body; rad. -nov-
 expresses "less than, behind, short of"; see less. Ene-
 heoz, it is s., of s. duration; enehoz nivostanehevsto-
 nan, our life is s.; ekastaha, he is s. hearted, high
 tempered; nakaseamèn, I walk for a s. distance; enize-
 oz, it comes s., does not reach, is not sufficient; na-
 nit'san(?) šistatoeva, I am s. of lumber; ezeksevetova,
 one is s. bodied (ref. to the trunk); etokseoxta, one is
 s. legged; nakahoemo, I sit a s. ways from him, near one;
 nakaoan, I speak s.; kaonanistoz, a s. utterance; kaósz,
 s. grass; ekaovess, he has s. hair; ekaonen, he has s.
 teeth; kao, s. gun, pistol, revolver; Kaēs, S. nose (pr.
 name); natoksevaena, I have s. arms; nakokaena, I have
 s. arms, sleeves. Above examples show that "k" and "c"
 denote "small, short, diminutive"; see diminutive.

shorten, nazekstana, I s. it (with hand); nazekstanen, I
 s.; nakasexovena, I s., make it short (time); na-
 heomekstana, I s. it too much; nakaomaoena, I s. it, make
 it smaller (a patch of ground); nakokahana, I s. it
 (each of it); nazekseena, I s. it (by breaking with
 hand); nizekseenanon, we break it short; nazekstax, I
 s. it (with knife); nazekstaso, I s. it (or., as gar-
 ments) by cutting; nazekstoha, I s. it (by striking,
 chopping with instr.); naevhakaenoto, I s. it (or., gar-
 ment) by sewing; nakaenoto vōstoz, I s. the dress (in
 sewing); nakaenotamo hevōstoz, I s. her dress; naka-
 noe, I s. by sewing; nakokaenoe, I s. each time or each
 shorthorn, see horn. [piece (sc. of a garment)].
 shortly, expressed by inf. -nehe-; enstosenchehoeoxz, he
 will arrive s., soon; also inf. -kas-; kasetto,
 in a short while, s. [sightedness, the seeing short].
 short-sighted, ekaōsan, he is s.; kaōsanistoz, short-]
 short-winded, eahanomotom, one is s.

Shoshoni, Sosoneo, whether this name is adapted is un-
 certain; [esoson = it is stove in, q.v.];

some Ch. call the S. šišinovozhetaneo (same as for the]
 shot, šešemaóz, small s. [Comanches].

shotgun, mahaatano, -tanosz, pl.: emahaatanoeve, it is a s.
 should, expressed by inf. -meta-, which also may mean

"would"; nimetaneoxzheme, you s. go; nametamese, I
 s. eat; pref. -a = s., ought and governs the sub. c.j.; ax-
 hetosz, thou shouldst have told him; atoseneševēzēsz,
 we s., ought to do it; pref. eo- = whether, s.; eotosene-
 oxzetto na mo hovahan nasaaheneenohe, I know not
 whether I should go or not (if I s. or not).

(Faint handwritten notes, mostly illegible due to fading and bleed-through from the reverse side.)

$\text{var}(g \circ f) = (\text{var } g) \cdot (\text{var } f)$

naeshooz. I s. it; naeshoozen, we ... it;
 naeshoo " " naeshoonam, " "
 1. ... I s. push the wagon

with
 down
 4 s.
 it's
 rest
 in
 rest
 in
 do
 I have
 rest or
 taller
 to
 with
 than

for

enog
 tall
 up

one

with
 a little
 with
 with

[illegible]

not a
S. P. Hill
see

968
in Aegypus rib is used for side when it refers only to the ~~lateral~~ part of ribs, under any where on rib surface but more to the side, see rib OX. The other

nauxhoxoans, from one side
nauxhoxotoens, hold

hoxove-vittas, to go from one side to another against and of
hoxove-vittas, to join the other side, join the opposing party
hoxove-vittas, to join him, this side (from leaning, his previous position, stand, etc.)

nauxhoxovittas, to join him, this side
nauxhoxovittas, to join him, this side
nauxhoxovittas, to join him, this side

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ing, situated at the s.; zexhestoemaosz, the one (or.) from the s.; zexhestoema-henitōneheve, at, toward the s. of the door; zexhestoema-mhaōmoeha, towards the sea s., the s. towards the sea; zexhestoemaetto, at my s.; esenhastohestoema, on the eastern s.; etahestoema, it sides, borders on; ehestoematto, it forms the s., border, is siding; nime (also used as inf.), to one s., sideways; enimetaho, he rides on one s. (as when leaning sideways); nime nahoz, I set it to one s.; nimenexhozz, put it to one s., sideways; also nimeaseozz! Nimenhōsz, stand to one s., aside! Nime načnana or nanimečnana, I put, set it down to one s., aside; hoxovetto hōma, across, on the other s.; hōma, on the other s. (of a body of water), bank, shore; zisthōma, on this s. (of the water); hohom, on this s. (towards the speaker); nhasto, on the other s., beyond; ohōma, bed at the s. (either side) of the lodge, (distinguished from the "vaoxtam" or bed facing the entrance); ohōma ehota, it is on the s. bed; noxsemā, back s. of the bed towards the tipi wall; zešhesto, on this (or that) s., (either right or left in front); inf. -hōs = one s.; enōsestxeo, they are (men) on one s. (as in games, where men are on one s. and women on the other); enōsemxoe, it is written on one s.; ehestovemxoe, it is written on both sides (hestov = both sides); esēstxeo, they (or.) are several, the same number on each, either s.; nanōseo-hetovo, I keep to his s., to one s. with him; novae esaa-hosanehan (or esaahosaochan) oxnōseeozistovēsz, nothing is impossible when there is one s. together when all are on one s.; eamstaevxeeoz, it is drawn, pictured in profile, from the s.; navōxtomovo heamstōenovestoz, I see him from the s., in profile; naamstōenovetan, I want a s. view; naamstōmo, I see him from the s.; eamshesso, it is sideways (presenting the lateral s.); eamseo, he stands sideways (presenting his right or left s.); ešexaneta, it stands sideways, not in straight line (ahead); ešexanevota, it stands entirely sideways; esaataeamseo, he does not stand entirely sideways (is partly facing one); enšhestovepeva, it is good either way, on both sides, it is "both" good; maxhesto, on this s. (before death); nahivistametovo, I am on his s., for him; also navistamao-zetovo; naamsthoz, I set it sideways, the narrower s. toward the speaker; naamstoho (or. of preceding); emasto-ta, it sets sideways; eamstohe, one is set (put so) sideways; zeoxtohetahotaenov, on every s.; ehoxovistavao, he goes from one s. to the other; ehoxoveaseoe, he starts for the other s. (as on a street); nahotaana, I throw it on the s., upset something so it falls on its s.; ox zehessevōme hovae, s. view of something, also ox zevōseoneve, the part, s. visible (of something); paoemco, s., parallel road; amstōenovestoz, s. view. In Ch. the sound "m" implies "s." in the sense of "surface or part of a

neiheto, from that side
also fig.
eroxcepe, he
drawn in his s. (Ch. verb)
to dodge something
on

naeepeshōvo, to speak; naeōgheshōvo - to enter; naešeshōvo, to lay down;
 nakašuarhōvo, to pray; nameashōvo - to go; nameeshōvo - to eat;
 namaneshōvo - to drink; namescōeshōvo - to stop; to form name;
 verb, be - hōvo becomes "hōsanistō"; the sur. vis. phōxta;
 [silently (speechlessly)] - xaešhōve - enimashēkotomāaso, they
 stood in great silence

SIGNAL

ENGLISH-CHEYENNE DICTIONARY

SIN

mark (by writing) a s.; hesthonestoz, s., beckoning;
 ēhthonistoz, s., language; see mark; inf.-neeva- = s., mark
 (known by); eneevaseš, he is known by the way he lies
 (posture); see represent, purport.

signal, neevatseo; eneevatseona, it is a s.; evešeneeva-
 tsanistove, it is signaled with; hesthonestoz, s.,

the beckoning; see sign. na veše. evhōxta, I s. with it (motion) naeshōvo

signature, vehestoz zeamšeme or zeameha, also zeamhātōe;
 etahan navehestoz zehešēamhātōe or zehešeam-
 šeme, this is my s., the way my name is put down.

significance, zehešetovatto, its s., purport, object, aim;
 hena zehešetovatōez, what is its s. for us?

signify, ehešetovatto, it signifies, purports, aims; enee-
 vatto, it signifies, marks; etonšetovatto, what
 does it s.?

silence, hekotastoz; hekotamanoestoz and hekotamatama-
 noestoz, general s.; hekotomastoz, s., quietness;

hap', s. (said among children); ehekotomatto, s.
 reigns, it is quiet; nahekotaesého, I s., make one quiet.

silent, ehekotae, one is s.; ehekotomae, one is s., quiet,
 peaceful; esaaoxohe, one is s., answers not; nan-
 šezesta and nanšeezta, I am, keep s. about it; hekotōsz,

naheto, I tell him to keep s., be quiet; ehekotatamano,
 it is s. (in general); nahekotatamo, I deem one s.;

esaaenszé, he is s., does not speak; see quiet. hōxta - I s.

silk, has no fixed name in Ch. Some of the younger

Ind. will say, "sikaevōstoz" for s. dress. seaka - s. cloth.

silly, emashanē, one is s., erratic in judgement, foolish. enonova

silver, vokomemakāt, white metal, usually ref. to money; hōxta - s. silver

(nasz vokomemakāt, a ten cents piece); zevohomoao etāva

(zevokomoao, diminutive form), s., the same name would
 be given to nickel; evokomemakātävstoon, it is made of

s.; also, zevokomoaoz' makätäva evešemane, it is made
 with s. vokomema - tätaevstoon, silver smith

similar, often expressed by suff. -ea to nouns (see un-
 der "shape") and meaning "like"; henitōnea

ehesso, it is s. to, like a door; hovēn ezhešo, it is s.
 (not quite like); esčehesso, it is s., "alike"; altho

inf.-sē- means "alike" it is also used for s.; āe
 ehesso, it is s., nearly like. see like - hōxta

similitude, tēohemestoz, s., parable; etēohemestove, it is
 a s.; tēohemestovā evešēsz, he speaks in s.

simple, emomoxae, one is s., lowly; see humble; eheanat-
 to, it is s., easy, not difficult; inf.-xā- xama- or

is also used to express s. in the sense of
 plain, artless, natural, not artificial; inf.-vhane- =

simply, merely. xama - examat [to. with s., easiness.
 simplicity, momoxastoz, s., humility, lowliness; heanat-]

simulate, see imitate.

simultaneous, seetoš, s., at the same time.

sin, havs, bathavs (pl.); ehavseve, it is s.; nahesthav-

simulacrum, see cymbal, hekotomōst, ehetomōstōna - but the
 see likeness, bottom of p. 658 make, erect a s. unto
 see single, esp. on p. 976 -xā- denotes "simple by self"
sin, gen. bet a heheto etastov, of the things he had committed before
heretofore

in connection with Brown on p. 65 d. natōstamāz. Tie it on arrow shaft, below feathers.
naarichā-otamaana, I unraveled it (from there); etnatōtama, bow; etatōmēd, I refit.
baant on them; enastama, red painted; evobostama, white; et at evotama
and more enastama, dark; naxpotama, grey; eteli; yatōtama
find, hastōtama Rat place.

has heathatama-eceozioz eneva-hezi-beonevo? hoeauxzeva
is printed at signified by the law

SINCE power ENGLISH-CHEYENNE DICTIONARY 1875:56 SING

see under evil. hansenovārkhān, Man of sin hansenovārshaniz

seve, I have s.; nahavsevoēta, I commit s.; havseveva,
with, in s.; havsevetto, sinfully, wrongly; see bad,
evil. Nahavsevoētaetovo, I s., do wrong against him;
havsevestoz, the being s.; nathavs, my s.; hesthavs,
one's s.; nsthavsevan, our s.; natathavs, my sins; ns-
tathavsevan, our sins (repeated s.); zèvonane havs, the
forgiveness of s., lit. s. being wiped out; vonanomeva-
vistoz, the forgiving of s.; navonanomeva nathavs, he
forgives my s.; vhanetonithavseva, unimportant, petty
s.; Havsevervhan, S. (personified, used for "Devil").

since, nlritā, s. then, from there on; niszetā, s. (up to
the present); niszetā nasaaevhavōmohe, I have not
seen him s.; pref. zeheš- = s., inasmuch, seeing that, be-
cause of; zehešepevas, s., inasmuch as he is good; ze-
hešāmoxtaes, s., seeing that he is sick [zeeše- = after
(past); zeešemesēs, after he had eaten]. since

sincere, emeshazta, one is s. frank, open hearted; see]
sincerity, meshaztastoz. nice phrase, clear better [honest.
sinew, nota, notacsz (pl.) is the old term [hatanon =
they are s. thread]; hozc, hozceoxz (pl.), s. (used in sew-
ing), present, current name; nathozceme, my s. (the one I
use, as in sewing); nahesthozceme, I have s.; hesesoz, besesig,
sinews (of the body); nahesesoz, my sinews; nihese-
nan, our s. (sg. but with pl. meaning), represented by
vines in some ceremonials; chesēso, it is s. like, sing
ewy; chesēsaeco, they (or.) are like sinews, sinewy (an-
tonym to emataq, it is brittle).

sinful, ehathavsevoētaconeve, he is s., an evil doer;
ehesthavseve, one is s., has sin; nahopea havs, I
am s. have sin; see bad. better rendered by eufex - toto - me p. 609 c. and
sing, nanemen, I s.; nemenistoz, the singing, also music-
al instr.; zenemensz, the one who sings; nemozeva,
under harm
and hurt,
of old.

with singing; nanemeto, I besing one; suff. -non =
singing, caroling (similar to the Ger. "jodeln"); naho-
nehenon, I s. the wolf tune; honehenonestoz, the singing
the wolf song; namaheonenon, I s. a sacred, religious
tune; nazesenon, I s. a Ch. tune; eaenenoneo, they s. for-
ever; navovōnešenon, I s. praising, blessing; ezhešenon,
he sings thus; naemenon, I hum; naemosenon, I s. in se-
cret; nanonomenon, I s. trembling, with a trill; naase-
āz, I will s. (now); nitaaseāzenon, let us s. it; naēve-
aseāz, I am singing; naasenoooto, I begin to s. to one;
zehešenoosātov, the way, how to s.: suff. -hae ref. to
voice; ezceenehahe or eheškshahe (shrill voice), one
sings soprano; also eheškosenon, one sings a shrill,
high tune; etomsehahe, one sings alto; also, hovēn ēe-
noxsehahe; emahaochahe, eechevahe and cheevenon, one
sings tenor; eēnosehahe, one sings bass; ehekonehahe,
one sings without breaking (high or low); etātxvoc-
hahe, one sings breaking (cut); enitavehahe, one sings
different, has a different voice; nionitāvpehahemā, we
sing different voices.

etot aloboanous
say s. not to
utter, in tone
naemumeta, I s. it
exceenon, s. out of tune
evorennon, s. first lead.
otaxa with anem arham
Zekhoisagetanchan nemuniz
let us s. without instrument
(piano or organ)
naxagēnere nemuniz
do without accompaniment
Zekhoisagetanchan nemuniz
one's s. is.
{ excecēchékhestore
The quality of voice
how to sing.
namano-emmané
we sing together
emmané
my are thamaré
sing. of
in manané
not off
me

iera koxhehendiçera, heva
 ma.kanogera, heva tuxhestoe
 noçera, nivé nonexemoç
 Maheo, nivé veie - nasochu
 xaxi ketonç 11.15.00 - 11.15.10
 2. 11.15.10 - 11.15.20

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a different voice, tune; nisētoehahemā, we s. the same
 tune, voice; [nisētōahemā, we are of the same age];
 ezhešehahe, he sings thus; nišešehahemā, we s. in the
 same voice; navehooto, I s. praising him; nanoveéoe-
 noz, I s. the praise of one; ninoveoetovaz, I s. of
 thee (thy praise); nahetotachabe, I s. with gladness,
 have a glad voice; nahessemhâe, I s. remembering (as
 when a Ch. remembers an absent friend by singing); see
 song; Maheonenonehe, Sacred-singing-woman (pr. name).
singe, hoesta emomoeohovatto, fire sings the hair, fur;
 monsceo ehooetō, she cooks beans (a humorous way
 to say, "her hair is singed"); ehehescemâta, it is
 singed, wrinkled by fire; ehescemâe, one is singed; he-
 meq evétta, one's hair is burned, singed; evehe, also
 evêstove, it is singed (Ger. angebrannt), speaking of
 the fur of a robe, blanket; eveōstâta, it is instantly
 singed; emomoeōstâta, it sings and shrinks (as
 shoes); eheseōstâtansz, they (in.) s., draw together]
 singer, none; maheonenone, religious s. [(from fire, heat),
 single, see p. 96a-96a namomeseaosan, I s., pick out; namomeseaovo, I s.
 him out; momeseaosanistoz, the singling out; mo-
 meseaovazistoz, the singling one (obj.) out; soxpstov-
 etto, singly, specially, only after that; nasoxpstoma-
 vo, I am singly, only after that one (or.); emâstoeoz,
 one is s., unincumbered, made free from burden; ehovoa-
 heve, he is s., unmarried; hovoahestoz, the being s., un-
 married (man); also said of divorced men and widow-
 ers; enokae, one is s., alone; enokatto, it is s.; na-
 eszetto, singly; inf. naesz and naeszeom = s., sin-
 gly, solely; nanaeszenēnānō, I order them to form a s.,
 one company, bunch; ninaeszhemā, we are one, form a
 unit; nanaeszeometan, I think singly, only of it; see
 only; nasaanaeszeaenō makât, I have not a s. money,
 singular, nšenokatto, alone by self. see p. 96a-96a
 sink, naeszevoēa, I s. (in water); naeszevanēoxz heseov-
 eva, I s. in the sand; eeszevanēoz, it becomes
 sunk (not in water); naeszevoeno, I s. him; eeszeoxz, it,
 sinks in; naeszeena, I s. it in; eseanomaeoz, the ground
 sinks; ehēpeeseanomaeoz, the ground sinks lower; heto
 naeszevoenā, this sinks me. [hesthavsevêsz, the s. one.
 Sinless, esaahesthavsevê, he is s., has no sin; zsa-
 sinner, havsevoētahe, -voētaheo (pl.); ehavsevoētaheone-
 sinuousve, he is a s.; zehavsevoētaeonevsz, the s., sin-
 ful one. [Ohoomohe, S. woman; Ohoomoeno, S. country.
 Sioux, Ohoomo, Ohoomoheo (pl.); eohomôtanevê, he is a S.;]
 sirloin, honovonoz, part of s. for frying purposes.
 sister, nisima, my younger s. or brother; esima, thy
 younger s.; hevasem, one's younger s.; esimahan,
 our (incl.) younger s.; nisimaban, our (excl.) young-
 er s.; esimaovo, your younger s.; nahevasem, I have a
 younger s.; nahevasemenoz, I have her for a younger

sink, in sense of sink 973 back, diminish, with down in exp.
~~used~~ lay out - sofa - and - soze - and - show
 was stan; was at a cha; es oze vast an where, see backslide

s.; nahevasemevōemo, I count her for my younger s.; nahevasemeton, I am a younger s. to one; hevasemetovazistoz, the being s. to one; zehevasemestovsz, a younger s. or brother; namhan, my older s. (woman sp.); nime, thy older s.; hemeo, her older s.; namhanan, our (excl.) older s.; nimevo, your older s.; [nimevo, thou eatest him; naheme, we say]; nahemeō, I have an older s.; nahemenoz, she is my older s.; nihemetovaz, thou art my older s.; nahemevōemo, I count her for my older s.; zehemestovsz, a s.; naaxaehem, my s. (male sp.), also my s.-in-law (woman sp.); niaxaeheme, thy s.; niaxaeheman, our s.; niaxaehemevo, your s.; naheaxaehem, I have a s.; naheaxaehemenoz, she is my s.; zeheaxaehemestovsz, a s.; naheaxaehemeton, I am a s.; zeheaxaemezē, our sisters; zeheaxaemestovessō, the sisters. This term can also be used in speaking of the women or girls as members of a band or congregation; Heaxaemestovestoz, s. hood.

Her name is Rosehapiato, joke (practical) between s. in-law and her brother in-law (just always decent)

sister-in-law, zeheaxaehemestovsz, the one being s. (to a woman); zehevetamestovsz, the one being a s. (to a man), or brother-in-law (to a woman); naaxaeheme, my s. (fem. sp.), also my sister (male sp.); nitam, my s. (male sp.), or my brother-in-law (fem. sp.); etam, thy s.; hevetam, his s.; nitaman, our (excl.) s.; etaman, our (incl.) s.; etamevo, your s.; hevetamevo, their s.; nahevetam, I have a s. (male sp.), or I have a brother-in-law (fem. sp.); naaxaeheme, I have a s. (fem. sp.); nahevetametom, I am s. (to a man), or I am a brother-in-law (to a woman); naheaxaehemeton, I am s. (to a woman), or I am sister (to a man); nahevetamenoz, she is my s. (male sp.); naheaxaehemenoz, she is my s. (fem. sp.). As seen above the terms "nitam, etam, hevetam, etc." ref. both to s. and brother-in-law; when a man says "nitam" it means "my s.", but when a woman says "nitam" she means "my brother-in-law". When she ref. to her s., she says, "naaxaehem".

- anastoe, become ritid
- anastoe, to sit down at his right
- anastoe, sit down at his (place) backward
- anastoe, am sitting on
- anastoe, refer to being sitting with, by one

sit, nahoe, I s., am at a place; zexhoses, where one sits, lives; naamsthoe, I s. down. Ezetoshoe, she sits (Ind. woman fashion); etahaešemo kašgon zeszetoshoesz, she holds the child on her lap sitting (woman fashion); enamoxtseva, she sits (with knees to the right and feet to the left); eheseamaxseva, she sits (with feet to the right side); exanovoseva and eonoxseva, she sits properly, correctly, with decency. An Ind. woman sits on the ground with her lower limbs turned partly backward either to left or right, which is considered proper and decent. Nimāscemhoemā, we s. cramped, having barely room; zehoesz, the sitting one; zeamoneoessō, the ones sitting in a row; nahoetan, I want to s., live at a place; nahoeta, I sit at, in it, occupy it; hoes-toz, the sitting, sitting place; navesthoemo, I s. with

SITE

ENGLISH-CHEYENNE DICTIONARY

SITUATE

site, zexomao, at the place, ground; zexhota, where it is situated, zêmhâestove, where the town is situated; zexho-
es, where one is situated, where he lives, stays
at, sits; nasaaheneenohe hen mâevêhoeno zêmhâestove, I
know not where that town is situated; see locate,
place.

margin p. 292 also infixes p. 603
situation, see condition, position; etahotoanatamano, it

is a hard s., aspect; zêmhâstov etapeva, the

s. of the town is good; nasaaheneenohe zêmxtaeoe, I do

six, nasôtoha; see numeral. [not know its s., location.

sixfold, nasôtov; see numeral.

sixteen, matôt-ôtnasôt; see numeral.

sixteenth, zematôtaonêtto-ôtnasôtaonetto; see numeral.

sixth, zenasôtaonetto; see numeral.

sixtieth, zenasôtnôaonetto; see numeral.

sixty, nasôtnoe; see numeral.

size, rad, opposite page under size, also "measure"
size, rad-tâ- implies "s.", amount, volume, reach, quantity

(not number), measure"; etonetâo, what s. has

it? Etonetâeta, of what s. is he? Zehetao, that s. (in.);

zehetaetas, that s. (or.); enetâo, it is of that s. (re-

ferring to something); enetâeta, he is of that s.; ze-

hetâetas nanetâeta, I am of his s., as he is (in s.) so

am I; emaxetâo, it is of great s.; emaxtâeta, he is of

great s.; ezetâemeno, it is of this (pointing) s., ref.

to berry like, granular objects; etonetâemeno, of what

s. is it? Ehâpemeno, it is a large grain, berry; etazce-

emeno, it is a small grain, berry; emahaeta, one (or.)

is of large s., is big; mohêno ehâehôôs, the horse is

of "high s."; etoneehôôs, how high is it (or., ref. to

animals)? Ezcehôôs, he is not high; etôhôôs, he is low;

ehâehôôsen mohênoham, the horses are of "high s.";

ehâehôôsta, it is high; tostoon ehastoononeve, the boot

is high; vós ehâehôomen, the peak is high; hohona ehâ-

ehôomeneta, the mountain is high; ehâhóomenô, they (the

mountains) are high; hoxzz ehastoohe, the tree is

high; šistato ehastooheo, the pines are h.; šistato

ezestoohe, the pine is tall; hoxzz ezekestoohe, the tree

is not tall; hoxzz etoohe, the tree is low; etàpeo, it

is of big, bulky s.; etàpeta, he is of bulky s.; etone-

mahao, how wide is it? Etonemahaeta, how wide is one

(or.)? Etoneeneota, how much of a room is it? Etonetâ-

one, how wide is it (of something round)? Etonetâone-

he, how big is it (or., as ropes, thread, snakes, etc.)

around? Etonetâotô, how deep is it? Etoneoetam, how

deep is it (a body of water); Etonetonotto, how thick

is it? Etoneesso, how long is it (distance)? See mea-

sure. [shoes, skates: s'evanoxtoz, the skating.

skate, nas'evan, I s., glide, q.v.; s'evanocanoz, skating]

skein, nokov hotanon, a bunch of thread; nisov hotanon,

two skeins of thread; nokov oneayokoz, one bunch

of beads.

nâonatoz, any sk. (dead bones)
skeleton, seozehq, seozehkonoz (pl.); esezehekoneve,

it is a s.; noneonahestoz and noneonaxestoz,

carcass, loose bones. *Vostaneveonatoz, living sk. human bone frame-*

skeptic, tazâtaheo, a s.; etazâtaheoneve, he is a s.

skeptical, enizestaheoneve, he is s.; nizestaheoneves-

toz, skepticism; see doubt; natazetan or nato-

enâonâonâore, it is a; zenaconaz - nass

shrine. There is really no town for shrine but one had to be made from
 Maheoneom = sacred calf, temple sanctuary. Maheo = God
 Maheoc, little God; thus Maheoc-eom = small temple: Maheoc-
 om-e-vi-to, a made little temple: ^{adding} zeh-eom-eus-z Maheon-wi-ta-m-e-vi-to
 a simpler form would be voh-eom-e-vi-to zeh-eom-eus-z Maheoc-
 e-vi-to, a ^{built} receptacle the (home, lodge, temple) of a God figurine.
 Another town: ha-na-voh-eom-e-vi-to
 ... e-vi-to, e-vi-to, e-vi-to, they are on one side =
 ... e-vi-to, e-vi-to, e-vi-to, they are on one side =

tazetan, I am s. (implies also contempt).
skepticism, tazâtastoz, s.; totazetanoxtoz, s., contempt;
nizestâtoz, s., disbelief.

skewer, oxahôo(?), s. used in torturing (see torture);

exahova, he is skewering, doing the torturing by
inserting the s.; naôxahôo, I s., torture him.

skilful, enešebona, one is s.; epavheneeno, he knows
well; inf. -otoxov- = wise, practical, knowing

skill, nešebonâtoz, s.; otovastoz, s., wisdom. [how, s.
skillet, tonovevaxevetô, -vetônoz (pl.), lit. thick and

tailed vessel; etonovevaxevetôneheve, it is a s.
skim, namomhôn, I s.; namomoha, I s. it (as milk, soup);

momhôn, skimmer, also hovae zevešemomhônistove, some
thing to s. with; matan zemomohé, skimmed milk. see

skin, naôeno, I s. one (or.); zeoensz, the skinned one
[zeôôensz, the blind one]; see pare, peel. Naoexoeno

vecess, I s. a bird; naôokano, I skin., pick (ref. to
plucking a bird); naôokaso, I s., pick it (or.) with

knife; naneôenaezenotto, it (his) pulls out my skin
(either ref. to the instr. of a doctor or when a plas-

ter is removed); natôvaso, I slit it (or.) open in or-
der to s.; tovxovâtoz, the slitting before skinning;

naonitômâno, I s. it (or.) by scalding; naonexoesez, I
have a s. wound; naonexoestôno and naonexoestaso, I

s. him, inflict him a s. wound; navêpeoêvaeno, I s. one
(entirely); mazevxtan, s.; nazevxtan, my s.; evxtanee-

ve, it is s.; hestoêv, his s.; hoêv, s. (when taken off);
nsthoêvan, our s.; hoâa, s., dry hide, untanned and used

for tent making; hoea, also hooxkâ, s., hide (when
scraped on both sides); ehooxkaneve, it is a s. (just

scraped); mesešk, older s. (usually tanned, of buffalo
or cattle); mesiškaneom, old s. lodge; emškoneve, it is

s., leather; mēskonsanistoz, s., leather clothing; zehe-
ovâta mesešk, smoked s., made yellow by fire; naheovâ-

ha mesešk, I smoke the s.; mosea, old and brown s.; ho-
eemxoan, s., hide, used for sole leather; hoseon, par-

flêche; hoemškon, bag made of tanned s.; mehassetto, s.
with hair, fur; natahesthoêvaovo or natasthoêvaovo, I

will provide him with s., make him to have s. (on his
body); enitavoêvaenâz, he changes his s. (his own); ni-

onitavoêvamâ, we have different skins (from one an-
other); vokaevoz, votoz (pl.), antelope s., also buck-

skin; hotovoz, -votoz (pl.), bull s.; mohēnoz, -notoz
(pl.), elk s., hide; qsaœv, sheep s.; qsaœvson, small

sheep s.; nakoêv, bear s.; see hide, leather, tan.
skip, nataomesta, I s. (?); see hop, jump.

skirt, etoxeha, it skirts, forms a skirting line, borders;
see border: eametoxeha, it skirts along; meo emae-

toxeoz, the road skirts; êôstoz, s., unders., petticoat.
skittish, see shy, timid.

skulk, etaemōseamēn, he skulks, walks stealthily; etaêve-

hováhœv - vôtz, animal skin
qâvov - sheep skin
hováhœv - vôrneo

animal skin - garment
inf. -êva refers to fur or wool
-ôeva "skin and hair"

the suffia - vov - noz - likely from ô or o
final as in gran - see under "handle", ô
emakataevov, etc.

mōsèn or etaemōsēvèn, he skulks, moves about in a secret, concealed way; eātoneēvèn, he skulks, sneaks about. skull, metaešq, metaeškonoz (pl.); emetaeškoneve, it is a s.

skunk, xā, xao (pl.); xākson, young s. [xaeo, mink]; exāe-ve, it is a s.; xāeva ènahā, he has been killed by a s.; vovoaserā, spotted s.; Xaaxkoomen, S. peak (pr. name of a man).

sky, vóe; vóeva, in the s.; evoeve, it is the s.; the same term is used for cloud; nivoaman, our s. (ceremonial term); hoe na vœ, earth and s.; taxaom, otata-voom, s. dome; votostoom, s. line; setovoom, s. space, room; preceding are ceremonial terms; hoaxtovā and hoaxtov-eš, space, room under the s.; ènotoxko, starry s.; heama vœva, in the s. above.

slab, popoxpœvhoahona, a s. of stone; zepāponasz hohona, s. of stone, a flat stone; see board, flat, sheet.

slack, inf.-nhastom- denotes slacken; "s." in the sense of "loose" is expressed by inf.-ótov-; eótovhotane mæc, the bow string is s.; eótovœoz vês, the tooth is loose, shaky; naótovoneano, I slacken the rope, thread; etaešeótovoneane, it has been slackened, loosened (some; ref. to rope, etc.); etamonœoz, it is s.

slam, nanistonevahāz henitō, I s. the door, lit. fling the door with noise, sound; enistonevahame, it is slammed, heard flung with noise; epoéha, it is slammed.

slander, eaestomemomaxemosan, he slanders; eaestomemomaxsetaneva, he slanders (in the habit of); na-aestomemomaxemo, I s. him; naaestomhoxomohamôtovo, or naaestomhoxomohamônnoz, I s. one, accuse him falsely; nahoxomohamoto, I "beslander" him to one (feed him on false accusation to get his good will and turn him against the one I slander); nahoxomohamônnoz, I s. him to one; hoxomohamotovazistoz, s.; aestomemoxemazistoz, s. (against one); aestomemomaxemosanistoz, the slandering; aestomemomaxsetanevâtoz, s. *hoxomohamotovazistoz*.

slanderer, aestomemomaxsetanevahe; eaestomemomaxsetanevahe, he is a s.; aestomemomaxemosane; the one slandering.

slant, rad.-novā- =bevel, oblique surface, slanting; enovae, it is slanting, bevel; nanovāoha tōneoheo, I drive the nail slanting; enovāohe tōneoheo, the nail is (driven in) slanting; nanovāéxa, I cut it slanting; nanovaéso hohona, I cut the stone (or.) slanting, bevel, oblique; nanovāmxiston, I write slanting; enovāoz, it is slanting, tilting (as a road); ox ešxovatto, one side is tilting, slanting. See bevel, slope, tilt.

slap, napoenèno, I s. one; napopoenèno, I s. one on both cheeks or several times on one cheek: *napœvotano*.

slash, naesova, I am slashing, *slitting* (as meat); na-nisoéso, I s., slit it (or., drygoods) in two; nana-

epœvotanoseke, he is sl. on one cheek
nanistoneva-votanoseke, he is heard being slapped

popœvotanoseke on both cheeks

nahemomōnam, I have a s.; nahemomōnameno, he is my s.
 nahemomōnamesho, I make him to have a slave
 meštorozetov, I become a s. to me
 nahemomōnameshošotto, I make him a s. to some one to have one
 nape momōnameshaesst, he makes me to have one — as slave

SLAT

ENGLISH-CHEYENNE DICTIONARY

SLEEP

oéso, I s. it in three; nanisoéxa, I s. it (in.) in two;
 enisoéš, it is slashed, slit in two; enonanoéšensz, they
 (in.) are each slashed in three; naóseno, I s., cut, rip
 one open; suff. -ōstōno, -ōstaso, -ōstaha, -ōstoha (see
 Instr. Form in Ch. Gr.) denotes "s." when the cut or
 blow is done with violence, or long sweeping strokes;
 nahešksōōstaso, I s. one's finger; nataxeōstaso, I s. ^{lash}
 gash him; naénotovōstaso, I s. his head off (with ^{rustle}
 knife); naénotovaōstōno, I s. one's head off (by a
 sweeping stroke); ohamevoxeve naveševceōstōno, I s. him
 with the whip; see cut, scar; navovēno, I s. his face;
 navoveoxtaso, I s. one's forehead; rad. -vove(he)- ex-
 presses "s., scar"; see scar.

slat, kamaxsz zeorxeamsehaesz (or amsetto) šešistová,
 the pieces of wood lying across the bed.

slaughter, namasenotō, I s. them, kill them all; maxemase-
 notazistoz, a great s.; enaton, he slaughters,
 butchers (an animal); natonestoz, the slaughtering,
 butchering (of animals).

slave, momō, momōn (pl.) s., war prisoner; emomōneheve,
 one is a s.; namomōhestoneheve, I descend from a
 s.; namomōnam, my s.; nimomōnaman, our s.; nimomōnaman-
 eo, our slaves; nahemomōnam, I have a s. or slaves; na-
 hemomōnamenoz, he is my s.; nahemomōnameton, I am s. (to
 one); zemomōnehevst, the one being s.; momōnehevestoz,
 the being s., slavery; namomōnaovo, I make him to be
 s.; namomōnaoto, I enslave him; namomōnoého, I treat
 him as a s.; zehemomōnamsz, the one who has a s. or
 slaves; nahemomōnametan, I want to have a s. or slaves.

slavery, momōnehevestoz; emomōnehevstove, it is s.

slave-trade, momōn zeorchoxtovatoevoss.

slavish, emomōnezhezzo, it is s., slave like; momōnezhe-]
 slay, see kill. ^{he is not a slave} [stātoz, slavishness.

sled, sevanoxtoz; ezevanoxtove, it is a s.; homastohoeo,
 soxoeneo, s. (old terms for Ind. sleds).

sledge, maxsevanoxtoz, large sled; see sled.

sleek, eheseoxova, it is s. (ref. to animals); eohāsevova,
 it (or.) is s., shinny; eseškohatova, it (or.) is
 s., glossy (as in spring when animals have a short,
 glossy fur or hair); this can also be applied to
 broad cloth; eheseoxovatto, it is s. (sp. of the fur it-
 self); see smooth. — ^{Yes — see p. 111, 112, 113}

sleekness, hesoxovatoz, s. of fur, hair; see sleek, smooth.

sleep, nanāoz, I s.; nanāozetan, I want to s.; nāozistoz,

the s., sleeping; nanāozesého, I cause him to
 s.; napevenom, I s., slumber well; naēveoanaxaenom, I
 s., nap leisurely; naveamo, I s. with him; etapanox, he
 goes early to s., sleeps early, is a sleeper; eheanox,
 he does not go to s. soon, he keeps long awake, also he
 is an early riser; našešeoēšemo, I rouse him from s.;
 navavaosemo, I lull him to s.; exovošestoz, sleeping

nahokā-nomonošox ^{he causes me to sleep, slumber}
 I feel weary with sleep
 nahokā-nomonošox ^{I fall into a deep sleep}
 I. with head on bosom of me
 nahokā-nomonošox ^{I talk me to sleep}
 I. with head on bosom of me

place (of animals which have no dens, Fr. gîte); eexo-vošestove, it is the sleeping place (of an animal); estohestoz, the sleeping place of birds who have no nest (not the roosting place); eestohestove, it is the sleeping place (of a bird). *uerristanošano, I scare him out of the nest*
 sleepiness, nomonetanoxtoz, drowsiness. *emistaxox, he is heavy with sleep*
 sleepy, nanomonetan, I am s., drowsy, want to sleep, also nanāozetan; enomoneoz, he becomes s.; enomoneva, he is made s. by sound (as rain).

sleet, emaomevooko, it sleets; maomevookoxtoz, s.; eano-maomevooko, it pours down s.; *emonoziaten, snow and rain alternating*
 sleeve, same as arm; nakokaenae or natoksevaena, I have short sleeves; chāesenaeva, it (or.) has a long s.; chathāesenaeva, it is long sleeved, has both sleeves long; natoksevaenaso, I cut its sleeves short; maxsevonoz, maxsevon (sg.), s. holders; emaxsevoneve, it is] sleigh, same as sled. [a s. holder.

sleight, nešeoonaōtoz, s., skill; ohāorzezevestoz, s., wife, shrewdness; nonahoētastoz, s. of hand, the performing of tricks; enonahoēta, he performs s. of hand, trickery; maheonoētastoz has a similar meaning to nonahoētastoz. *ekōkōkōnāo, they are s. of body, small barrel*

slender, expressed by inf. -sōkom- =long and narrow; esōkomene, he has a s. face; esōkomae, one is s.; esōkomonehe, it (or.) is s., sp. of ropes, thread, etc.; esōkomoneo, it is s.; esōkomhoneo, it grows s.; hovèn, s., inadequate, just a little, barely; hovèn naheneeno-vo, I have a s. acquaintance with him, know him barely.

slice, naoesova, I s., cut in slices, sheets (as Ind. women do with meat); nakāgonéso, I s. it (or.), cut it thin, flat pieces; nakāgonéxa, I s. it; navovesaxā, I cut it in slices; navovesaso, I s. it (or.); see cut; kà-gonešeo, thin s. of bread or meat; ekāgonešeo, it] slick, see sleek, smooth. [is a s.

slide, naanhoeoe, I s., glide down: naanhosevanō, I s. down (on something); hohona nanosevano, I s. off the stone; nahootoone-anōsevano, I s. back, by steps; naohešemo, I send it (or.) sliding (in the sliding game); naohešema, I play the slider; ohešemàtoz, the sliding game, see under "play" page 830, #6; eohéha (eohéhansz, pl.) hoeva, it slides, glides, skims over the ground (something hurled); eohēšeme mapeva, it is made to s., glide, skim over the water; zeanhošēšemo, land s. See throw. Letter "s" and "š" in Ch. imply "sliding, gliding, slipping"; ešešehōsta, it slides, glides, slips off (from being suspended); eamoēs, it (or., sp. of celestial bodies) slides, glides; eamesevo, it slides, glides, flows; našexano, I slip him off, disengage, disentangle, deliver him.

slight, nahestoého, I s., act, inflict s. upon one; nahes-toémo, I speak with s. of him; nahestoēta, I am one

ENGLISH-CHEYENNE DICTIONARY



BLOTH — *bloth* ENGLISH-CHEYENNE DICTIONARY

ehōsota, sl. stupid

slope: etoxcomaocha, it is sloping (towards body of water
(low, headlike slope)

etatoxcomaocha " " " (sheep)

etacanhomaocha " " " (very steep)

coxeanōcha " " " (blufflike)

SMALLPOX

ENGLISH-CHEYENNE DICTIONARY

SMELL

s.; ehaaxceo, it is s., quite s.; ehaaxceta, one is very s.; zehaaxcetas hestona, his smallest, youngest daughter; ehaaxconeo, it is very s., slender (as wire, needles [in contour]); ehaaxceonehe, it (or., as rope) is very s. around; ehaaxceneota, it is a very s. room; ehaaxceotō, it is very s. (a hole, anything dug); ehaaxce-ena, it is a s. load, containing little; eahanaxceo, it is extremely s.; eahanaxceta, one is extremely s.; mo-ahanaxceohan, is it so very s.? Ezeces, it is s., short (in length); ezceneota, it is a s. room; ezocetam, it has s., little depth, is shallow; etazceoz meo, the road is s., narrow. q.v.; "little, s. and short" are characterized by "k" and "c."; see diminutive; ohe, river, ohec, s., little river; mhāo, house, mhašq, s. house; moxtav, black, maktav, little black (either ref. to the s. extent of the color or to its not being quite black); vita, fat (large amount), vitaxc or vize, s. amount of fat; hohona, stone, hohonaxc, s. stone, pebble; mista, owl, mistac, owlet; vèho, white man, vèhoc, s., little white man; vèhoa, white woman, vèhoka, s., little, young white woman. Nazcemanisz, I make it s., little; nazceana, I make it smaller; natozceano navōestoz, I make my dress smaller; nazceaso, I make it smaller (by cutting); zenocceasz, the smallest, youngest one (mostly of persons); see young; ezcemepoe, it is a s. berry, grain.

smallpox, hōseozistoz; maxēseozistoz, virulent form of s.; eēseoz, he has the s. health *hōseozistoz, his s., scabiness.*

smash, onēseozistoz, the smarting, hurting; eotoxovae, he is s., clever; otovastoz, smartness.

smash, naoxevohāz, I s. it to pieces (by throwing); naoxevohena, I s. it (by hand); coxevoehā, it is smash-
ed, broken in pieces; see break; nasosōeseno, I s. his nose (stove it in); nasosōeseš, my nose is smashed in; nasosōesehesz, I s. my nose in; see stove (verb); when "s." implies "flatten, crush", see crush, piece. (like gran after hail)

smear, napapanoeš, I am besmeared with; napapanocovo, s., besmear one; napapanoena, I s., spread it over

(with hands); napapanoha, I s., spread it over (with instr.); see bespatter, *see under fragrance*

smell, namatoxta, I s. it; namatomo, I s. one; zematome, that which is smelled; zematomsz, the one (or.) smelled; emeeoz, it smells, emits a s.; ehavsevemeeoz, it smells bad; epevemeeoz, it smells good, has a good s.; enitavemeeoz, it has a different s.; napeosematox-
ta, I dislike the s. of it; napeosematomo, I dislike his s.; eōxemeeoz, it smells bad, rotten; ehāemeeoz, it smells strong; evoxcemeeoz, it smells pungent; eshove-
meeoz, it loses its s.; matonestoz, the s., smelling; meeozistoz, s., odor, fragrance; pavemeeozistoz good s. fragrance; oxemeeozistoz, ill s.; nananematoxta, I s.

smell, *that which is smelled; zematomsz, the one (or.) smelled; emeeoz, it smells, emits a s.; ehavsevemeeoz, it smells bad; epevemeeoz, it smells good, has a good s.; enitavemeeoz, it has a different s.; napeosematox-
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meeoz, it loses its s.; matonestoz, the s., smelling; meeozistoz, s., odor, fragrance; pavemeeozistoz good s. fragrance; oxemeeozistoz, ill s.; nananematoxta, I s.*

unlike -
recessed
no me.
ekohāceo
it is very s.
ekhaetaxu

see top of
page 536

+veoxce -
dusts, irritating
smell, irritating

ekokōchase
mettous?
coastwise,
the hail it me
smash.

has have
small
a it
a x
a x
a x

chore -
maton
at a
rich -
hair s. escape
hair s. escape

eta -
its s. escapes
ehāne -
is a
is made, effected

983
s. rising up from
s. rising up from
s. rising up from
s. rising up from

to men
is caused
of

[illegible]

SMOKE-HOUSE

ENGLISH-CHEYENNE DICTIONARY

SMOOTH

reaches at me; eamnetovao, it smokes to the side, side-ways; evoxpatovā, it smokes white (like the train); nxpatovanehe, s. shutter, damper; nanxpatovana, I shut the damper; suff.-tovaotxoz and -tovaotxozto, is used to form the n., as, amnetovaozistoz, the smoking to one side; ezetatovā, it smokes or flames this way (thus); this term was used by the Ch. in ref. to Halley's comet in 1910. Naheovāha vokaevov or mesešq, I s. the skin, hide, leather (making it yellow or brownish); enxhoto-atovā, s. comes out by puffs; eēšeo, it smokes, lit. ascends (said of steam, vapor); namazemonāha honovoxq, I s. meat; zemazemonhāta honovoxq, smoked meat; see dried meat. Nahépō, I s. (inhale and exhale s.); nahéponoz, hestotoeono, I s. cigars; nahépō heoxkoneva, I s. with the pipe (Ind. pipe); navesšéponoz vèhoeveō, I s. the white man's pipe; noaneonoz nahéponoz, I s. leaves (mixture of sumac leaves and some bark); heovasz he-šehépoxtov, all kinds of smoking; nemetozistoz, when no mixture is used in smoking, only one kind of leaves, or one kind of bark or pure tobacco; enēmetozistove, it is such a smoking (unmixed), also enēmehépoxtov; mā-kōmehess, red willow or Bearberry bark used for smoking (Kinnikinic); hoatonóe, hoatonós (pl.), also called hoxemēnoaneonóe, -nós (pl.), are other plants used in smoking; nanēmetozenoz zenimōn, I s. tobacco (unmixed); onimotaeono nahéponoz, also nazhešemaotz, I s. cigarettes; peeono, finely cut smoking tobacco; nazhépoxtov, my smoking; nahépōn zevistomōhanetto, I s. to a covenant, oath; ehāoze, he is a strong smoker; navisto-zémo, I s. with him [navisthózemo, I camp with him]; natameoanham, I bring a pipe to the doctor (to call him to a patient); natōenomosan, I s. (in a ceremonial way) presenting the pipe); nahépotan, I want to s. smoke-house, mašq zèvešemazemonhāoe hoevovkz, small house where meat is smoked. smokeless, esaasetovaochan, it is s., does not smoke. smoker, zehepoz, the one who smokes; hāoze, s., strong s. Hāozé, Strong-s., a byname by which the old chief Redmoon was called. smoky, evenota, it is s. (tipi, house); venotaeše, smokiness; evenotavōme, it looks s. (atmosphere). smolder, esetovavōas, it burns smoking. smooth, same as slippery; ehesor, it is s., slippery; amsceva evešhesoxeoxzetto, with oil it works easily; xoōxz hāpenoestoz zehesoxeoxzetto, oil the sewing machine so it runs smoothly; eheso Xenimaoāā, it turns smoothly; choxco, it is s.; see clean; eōceata, it (or.) is smooth, soft (as broadcloth); esiškohotova, it (or.) has a s., sleek fur; nahesoxôn, I s. (with instr.); hesoxōo, smoother, sad iron; nahesoxoha, I s. it (with instr.); nahesoxea, I s. it; nahesoxana, I make it s.

smith (see bottom of p. 984)

etoucha is verbal form of etonin, fr. or schmiedet s. whenever in English suff. -smith is used. it can be rendered by Chey. suff. -ton see under make, smith: vōkōnemakātaevstoushe silversmith. maatanoevstouche gunsmith. Hāzetōn, I work in 'smithing' hammering. touōnatoz, blacksmithing.

enemies - poeueno, it is cold, without sun, also of it an all the poeueno
exposed to wet morning sleet; epeuao and epeuao, there s. is then
like dust from the ground) emaxenpoto, it is blinding; exoemo, it is
blowing; eveseto, it s. fine; emuōeno, it is
coarse, granulated snow; et a evoen and in feeling, searching with
the hands.
SNOWBIRD ENGLISH-CHEYENNE DICTIONARY

so, it is like s.; hestaseva, in, with s.; hestas eamō, the s. is frozen; hestas evovozevoax, the s. drifts, blows in fine dust; emaeō, the ground is covered with s.; hestaseva eahaneszistove, there is s. pelting with each other (s. balling); hestasemāp, s. water; eocto, it is snowing; ehaostoneveto, it snows with large sleet; ehaoscetoneveto, it snows with small sleet; popōpānoz zevešhonēnātove, s. shoes; āpopōpāoesz, large s. flakes, also pr. name for the son of Ohoemaha (Winter, Cold and Hunger personified); nanhaēna, I am caught by the s.; naātoēn, I am buried under s.; naātoēnaovo, I make him to be buried under s.; naātoēneōstōno, I bury him (with force) under s.; naātoēnoeōstohe, it buried me under s.; eātoēnoeoešeš, one is buried under s. (in a sweep); nahonēna, I walk on s.; zehonēnāz, the one walking on s.; nanxsēnōno, I dig one out of s.; nanxsēnoha, I dig out of s.; hestas naōōeneoha, the s. blinds me (either from its blowing into the eyes or from its whiteness); zexoōto examanxpōmanōsanistove, a blinding s. (said of falling or drifting s.); namxevēnota, I sweep s.; hestāenoz eātoēnoensz, the branches are covered with s.; eātoēnoetto, it covers with s.; šeheo, Juncos, s. birds; hestasevostaneo, s. people (Indians living in the far North). Ohešemātoz, S. snake game; see under "play", page 830, #6; maztam, maztamoz (pl.), stick used in the game of S. snake.

snowbird, šeheo (pl.), Junco, s. (Junco hyemalis).
snowflake, epopōpoax, it falls in large flakes (snow); hestas = snow and s. [walk on snow].
snow-shoe, popōpānoz zevešhonēnātove, flat shoes to
snub, naveoeto, I s. rebuff, scold him; nahavseveoxheto, I s. one (in reply); see rebuke.
snug, epopeveš, he lies s.; enonizeomeš, he lies s., gently; enonizeomhataneš, he lies s., close; epopevhoe, he is (sits, sets, lives at a place) s.; epopeveneoata,]
snuggle, see nestle. [the room is s. cozy; see nestle.
so, expressed by rad.-ne-; enhesso (preceded by a dependent expression), it is so; enhesta, he is that way; inf.-nexov- = so, to such a degree (ref. to a preceding dependent expression); enxovepevae, he is s. good (to such a degree); enxovemehoto, he loves him so; nanešetan, I think so; hapo nanešetan, I also think so; inf.-ze-, -zexov- = "so, thus" when followed by a dependent expression; ezhevō, he says so, thus. Nanexo-večsz zenonaxemānistomonstov, I speak s. that all can hear: zehethomaēez Maheo naneševostanehevhome, as God decreed for us, s. do we live; zehešenhesso, it being so; nioxzhešenhetaz, I told thee so; inf.-ota- can stand for "so" in the sense of "to an extreme degree, extremely", as, naotapevetanooz zexhoeoxzetto, I am so glad thou camest; eotačāpeveeno, it tastes s. good;

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notax zotatahaawiz, sol. with shoulder strap, officer.
 " zehotoxkoraawiz noka ze... ref. to major general: nika ze... General
 " zereksorosaawiz, colonel
 " zerepoxerosaawiz, major
 zematanavosaawiz, ref. to police officer
 sheriff. ref. to badge.

SOLDIER

ENGLISH-CHEYENNE DICTIONARY

SOLID

" nika zehoxorosaawiz, 1st lieutenant → Captain
 " nika

him; navovoesemstahaavo, I s., comfort his heart; oana-xanestoz, s., peacefulness, comfort; osotom, s., rest; osotomoxstazo, feeling of rest; vovoesemazistoz, s., comfort; vovoesemstahatoz, s. of heart, comfort.

solder, napaohova, I s. (also fixing feathers on arrow shaft or hair at the end of eagle feathers); napaoha, I s. it; napaðno, I s. it (or.); paohovatoz, the soldering; makät zèvešepaohovatoze, soldering iron.

soldier, notax, notxeo (pl., contraction of notaxeo), s., warrior, slayer; enotxeve, he is a s.; notxestoz, soldiers (collectively), army; éōstaenotxestoz, the Christian band; éōstaenotxeo, Christian soldiers; enotxistove, it is an army, band of soldiers; nokovnotxeo, one company of soldiers; nanotxemō, my soldiers (the ones I have); nistxeo, my co-soldiers; estxeo, thy co-soldiers; hevestxeo, his co-soldiers; estxeaneo, our (incl.) co-soldiers; nistxeaneo, our (excl.) co-soldiers; estxevō, your co-soldiers; hevestxevō, their co-soldiers; nahenotxeme, I have soldiers; nahenotxemenotto, they are my soldiers; notxenitá, notxevoneva, s. leader; nanotxeme, I am (have) with soldiers; notxevestoz, s. hood or s. ship; notxevêho, white man s. (pl. or sg.); taheenotxeo, mounted soldiers; taheenotxistoz, cavalry. See warrior.

soldiery, notxestoz; enotxestove, it is a s., an army.

sole, see alone, only; mamata, solely, only; emamätavehoe,

he stands alone, solely, inf. -naeszeom- = single, s.; nanaeszeometotšetan, I think solely, my s., single thot; hoemxoe, s. of shoe; naeemxanonoz, my soles (of shoes); mätöešata, s. of foot; nätoneätan, the s. of my foot, my s.; naätäeštòno, I s. him; hestoz, s. (in general). solemn, expressed by inf. -mómäta- = serious, ceremonious, devout, sacred, religious; etamómätavoëtastove, it is a s. act; eohāmómätavatatamano, it is s., impressive, awe-inspiring; see ceremony. [hestoz, s. (in general). solemnity, ohāmómätavatatamahestoz; ohāmómätavatatamano-] solemnize, namómätavoëta, I s., perform a ceremony; namómätavoan zëvistōmàzevoss, I s. their marriage; etaešémómätavoanetoeo zëvistōmàzevoss, their marriage has been solemnized. [istoz, the soliciting.

solicit, namomoxzemo, I s., plead, entreat; momoxzemosan- solicitation, momoxzemazistoz. [who solicits. solicitor, momoxzemosanehe; zemomoxzemosansz, the one] solicitous. nahesseōzetan, I am s. (on account of); nahesseōzetanotovo, I am s. on one's account;

see anxious: namāsemetan, I feel s. (Ger. beengt, bange); namāscemevomoxta, I feel s., pressed, anxious.

solicitude, hesseōzetanoxtoz: see anxiety; māsēmetanoxtoz, feeling of anxiety for. hump, hump.

solid, emhaaoxzeve, it is a s. (body); ehohānemhaaoxzeve, it is a s., cylindrical body; inf. -hekon- = s.,

see inf. -vota- denotes "not hollow, whole, substant. al., integer, etc"

inf. -tohove = solitary, solitude, desert, vacant; et oh aveez; et oh avoomea
suffering sol.

firm, strong; hekonomao, s. ground; nahekonana, I make it s., strengthen it; see firm, strong.

solidify, ehōseoz, it solidifies; hōseozistoz, the solidifying, solidification. *see original source*
solidity, hekoneozistoz, s., strength, firmness; hekonas-
toz, the being (state) solid; see firm.

solitary, inf. -noc(e) = to be alone; enocē, he is s., alone; enocēeo, they are s.; zenocēsz, the s.

one; enocēetto, it is s.; enocēmhāoneve, it is a s. house; naōnsetan, I feel s., lonely; ehōnōs, it is s., lonesome; chōnōtatamano, it is s., lonesome (in gener-
al); t'sa zexhōnōtatamano, the s. place, where it is s., lonesome; see lonely. [some, in a lonely condition.

solitude, hōnōtatamanohestoz, the being solitary, lone-
solubility, see dissolve, melt.

solve, see contrive, find out: *solution* *et al.* *et al.* *et al.*
some, hosz; nīmezz hosz, give (thou) me s. (of it or of *undetermined*

them, in. or or.); hosz epevão na hosz ehavse-
vão, s. are good and s. are bad; t'sa tonxhestoe, in s.
way; nivaesz, s. one; nivāsesto (pl.), some ones (un-
known); toneš ešēva, s. day; hosz nahozenoz makātansz, I
have s. money with me; nivasesto naonōmāe, s. (not known
to me) people called me; hosz naonōmae, s. have called
me. - *some as English suff. are top of p. 75* pl. of nivaesz.

somebody, nivaesz, s. (unknown or unnamed); nivāsesto,]
somehow, nohas tonxhesto.

something, hovae; ehovaeve, it is s.; in certain connec-
tions "hovae" = nothing; hovae nasaametahe, he

gave me nothing; hovae nameta, he gave me s. *hovae cuohā! let*
sometime, tonexov; tonexoveva, at s.; toneš, s.; pref. ox- *the s.*

toneš- = s., when, whenever; oxtoneševōmo, s.,]
sometimes, totoneš, totonexoveva. [when I see him.

someway, nohas etonšhomsta, he escaped in s.; nohas]
somewhere, nohas t'sa. [etonšhāmoxta, s. he is sick.

son, zehēhyahestovsz, the s.; zehēhyaetōsz Maheon, the
Son of God; zehēhyaestovessō, the sons; nāha,

my s.; nēhya, thy s.; hēhya, one's s.; nāhahan, our s.;
nēhyaevo, your s.; hēhyaevo, their s. The pl. form "our
sons, your sons, their sons" ref. more to the sons
of different people; in the family the name "s." was
usually given to the oldest boy or to the only boy
left. Hence while the pl. forms "our, your and their
sons" are used, the terms "my sons, thy sons, one's
sons" are rather obsolete; nahao, my sons; nēhyao, thy
sons; hēhyao, one's sons; nābahaneo, our sons (excl.);
zehēhaezē, our sons (incl.); nēhyaevō, your sons; hē-
hyaevō, their sons; nahēhyaevōmo, I count, value him as
a s.; nahēhya, I have a s.; nahēhyaenoz, he is my s.;
nihēhyaetovaz, thou art my s.; nihēhyaetove, I am thy
s.; nahēhyaetan, I want a s.; nahēhyaetanotovo, I want
him to be my s.; nahēhyaetovāzetan, I want to be a s.;

hēhyahēstovēstōz, the being a s. to me } sonship.
hēhyahēstovstātōz, the state of b. a son }

SONG

ENGLISH-CHEYENNE DICTIONARY

SORE

→ son-in-law: nixā, ixā, nexā, see relation ship.

nahēhyaetovāzetanotovo, I want to be his s.; hēhyaeto-
vatahā, be s. to one! Hēhyaetovāzenehā, be s.! Hēhyaet-
tōehā, let him be his s.! Zehēhyaetto, I who have a s.;
zehēhyaetton, I having sons; nahēhyaemāzheme, we are
sons together; nahēhyaemo, I am s. with him; zemahae-
taz nāha, my older s.; zehaaxcetaz nēhya, your younger
s.; mēha, a s., that which is s. ~~1002~~

song, nemeooxz, nemeotoz (pl.); enemeozeve or enemeoox-
zeve, it is a s., a tune; ovaxenōoxz, -nōotoz (pl.),
dream s., also magical, enchanted s. (which one has re-
ceived or learned in a dream); nāenōoxz, doctoring s.
(sung by the doctors); mātasoomanōoxz, spiritual s.;
vovēnōoxz, song of praise; voēšetano-nōoxz, s. of re-
joicing; haōnanōoxz, s. of prayer; momhōnanōoxz, s. of
supplication, pleading; vehootazistoz, the singing
praise (to one); no-ootazistoz, the singing about one;
honehenonistoz, wolf s., tune; maheonenonistoz, sacred
tune, s.; zesenonistoz, Ch. s., tune; vovōnešenonistoz,
s. of praise; aenenonistoz, eternal s.; the suff. -noni-
stoz = the singing, melody, tune; see sing. Enōosa, he
makes songs; eohaestoenōosa, he makes many songs. On
the whole the Ch. songs have very few words and these
repeated over and over. ~~etatonē~~ [sounding, it sounds.

sonorous, see sound; eoxcenistonevon, it is heard]
soon, inf. -nehe- = s., following, close after; inf. -ōnehe-
= very s., immediately; eneheoz, enehestoveoz, it
is s.; enehestaha, he is high tempered; inf. -nehestov-
is similar to -vestov- = fleeting, of short or swift
duration; nehenhessonehā, let it be s. (also said to
one when he sneezes); hotama, s. after. -tom, el. = tom, from night
soot, zemoxtavāta, that which blackens (from fire);
emoxtavāta, it is sooty. ~~nauehāosau~~ I make it s. delay, ready
soothe, ehaamooz, one becomes soothed; nahaomosemo, I s., to
calm him; see calm; navovoešemo, I s., comfort
one; see comfort; naaoeovaosemo, I s., calm one; see
appease: -haomore- = nothing; ehaomore- = s., he speaks. 1.

sop, see dip; nasehasen, I s. (as a piece of bread in
liquid food); sehaseo, s.; esehaseonove, it is a s.;
naponoena, I s. it, absorb it (also said in pumping or
carrying out water until there is none left).

soprano, see sing.
sorcerer, zeehōneheonevsz, the one who is s.; ehōnehe,
s.; eehōneheoneve, he is a s.; zehenisimōnamsz.
s., the one having a familiar spirit: see shaman. The
"zeehōneheonevsz" is the one who condemns, curses in a
magic way, inflicting bad luck, disease, misfortune, etc.
sorcery; ehōnestoz; ehōneheonevestoz, s., the being sor-
doid, see mean, stingy. [cerer.

sore, naōoen, I have s. eyes, am blind; navohen, I have a
s. eye (white spot in the eye); naōēāta, I have
a s. foot; naōheona, I have a s. hand; naōesta, I have a

see page 992 a
see Kaexovira
tom in a skin
while

sonship

istatom-
a mm a, ip-
medially, part
zetatom-
future

also inf. -xō
inf. -haomo-
s, change,
appears, change
sooth saying
see magic
in ob. ticks
also, anyone

in scene
of bitter & sad
feeling, hum-
part. -Vee- is
used meaning
ambitioned, not to be

(es oduemagau
et xamagau)

song. - *haxhehewōjōra*, s. of sun. dance; *maškawōz*, s. of the crazy-dance; *oraūōz*, magical s.; *monā'ta-nōōz*, s. of violence; *ma'tanōōz*, peyote s.; *tonxhe-tōke nōōz*, whatever kind of s.

"nāa, sixherchōmāchā, nauxooneso" (song of the
unfortunate woman who had given birth to a monster (muē)
and instituted the sun-dance for expiation.

a'ioz enōoxz - dance song, rejoicing, when one returns from war.
 iostanēt enōoxz, song of salvation; kovanē-uo oxtoz = nācuaoxtoz s.
 nācu enuēnuistoz, s. of derision, trifling, desecrating of death
 masha'e-nenonistoz, obscure s. nīcīcuaoxtoz, songs of mourning
 nīcī-nōtxenōoxtoz, songs of mourning for warriors.
 i'ioz enōoxz - heard singing - standing: ē kōke-nemēnē, - sitting

nise-notcnoortog songs of mourning for warriors.
 found: etōhe-nemeneō, i heard singing - standing; etōhe-nemeneō - sitting
 in something; etōhe-nemenei - lying; enistōhe ancha! he calls, whistle
 and hia; ~~oana~~ canis net etōhe, i heard passing; etape nwa
 etōhe, he trumpet is heard sounding, (enistōhe a-vegenō nava-
 te) the sound of wings is flying
 unite, napōhepēno, I s. one in rib, (kippeletōhe) napōēēno,
 on nose; napōheēēno, on breast, chest; napōetanāno, on breast;
 napōenmāno and naxacnomāno, on thigh; napōcutanēno,
 on loins; napōeao-nāno, shin; napōheonāno, on hand; na-
 pōeszekāno, on head

sound, noise: suff. -kōhassen, -kōhaz and -kōhamo, ref. to a slamming
d. noise, as when a door is slammed: e mon dta kōhaz hemito: he
slams (the door), as heard; ehegera -kōhaz, he slams it (from gate)
see under "emit" and noise.
-oanaxahce -soothingly, faintly, see hush.

smoke nanago-mazencōsta (?) venotaeic, s. blinds me, hurts my eyes
natāxtanōstato geruota, am. surrounded by smoke
enonohatorvao, coming (ant) mixed with s.: eanonatorvao
(mixed up). naxeaxe - exane? {venotaeic, my eyes smart from smoke.
geruota

(mixed up). nareoxce - exanet {^{and} ^{not} ⁱⁿ ^{the} ^{ground}
snow. (from p. 986) eatoēceoxz, drifted over, buried by drift s.; cheeēce-
nearxz, it drifts, stiffen; ēcenerxz, it drifts. wotanūno, it digs, is dug. a
around a house or tree the snow is dug away by wind. wotanewoax; and
etotonewoax, it drifts in heaps: coxeancowēno, forms bluffs, over-
arching, cresting. chaxarowēno; ewpejerawo, when it blinds
shuts out from sight; emōtōno, gritty; epēpetino, spit of s. (lightly
stream) eagōpetino, fluffy. corōnawōēnd — jōpōāno,
in patches, open plain (in spring); caxtarōtto, s. with bark; epōpo-
pōto, large flatter; cweētō, fine s.; kōpōpōto, melting in falling.
etomxgōto, falling vertically; etekonēno, hard s. surface: she-
cēno, soft. chonāno, deep s. etonetāno, how much s.?
chōphopa, s. slush: ewepanaeno, light (dry), also ebōno
ehohānāno, heavy (wet) s.

etnikovaave gevečemauche, what sort is it made of?
 " ————— naneconab " 8) material is it made of?
 getohetaerve inhaeiconce, the diff. sorts of material it is
 composed of see outfit
 -ezistaxto- in all sorts of (implying variability, confusion, random like)

BORROW **ENGLISH-CHEYENNE DICTIONARY** **SOUL**
 see under like: inf. -nhetax, that kind, sort: see also sup. p. 104 a
 s.ear; evovoaz, he has s. lips; naonšeataxena, I have s. ^{near bottom}
 feet, my feet hurt me; naanēškosē, I have a s. (prick- ^{chaka moo}
 ing) toe (as from a corn); nianēškosēmā, we have s. ^{gellor, feel}
 toes; anēškosēhestoz, the having a s. toe (corn); na- ^{sore, irritated}
 anēataoz, I have a s., pricked foot; namoešq eōopaon, ^{rough}
 the back of my finger is s.; naeestoona, I have a s.
 throat; nahemaneta, I have sores; nazhemanetatoz, my ^{recumma}
 sores; emāmaneta, he is full of sores; enehevaneoxz, it
 grows s.; voheneozistoz, s. eyes (having white spots);
 ehemaen, one has a s. face; ehavsevomoxta, he feels bad,
 s. (physically and otherwise); evenomoxta, he feels s., ^{coanees}
 aggravated, sorry; ehavsevetan, he feels s., bad, irri- ^{has had sore,}
 gated; venomoxta, the being s. or feeling aggravated; ^{chapa a p}
 havsevetanoxtoz, the feeling s., bad, irritated; ^{for had some}
 sorrow, see grieve, sad; eanovetan, he sorrows; eōometan, ^{try}
 I s., grieve; ōometanoxtoz, s., grieving, mourning; ^{coane-groax}
 ōomstahatoz, s. of heart; ōometanonavoomenhestoz, ^{ache has sore}
 condition of s.; ōometan and anovetan, the s. (itself); ^{help from trying}
 naōometanoho, I prompt s. to one, grieve him; also na-
 anovetanoho, I sadden him. seomstaomaheto, s. affliction (state
 sorrowful, eōometanona, he is s.; eanovetanona, he is s., ^{Credit}
 sad; eōometanooz, he becomes s.; ōomastoz, ano- ^{become}
 vastoz, sorrowfulness. eōomastoz, eōomastoz, ^{whetoz}
 sorrow-stricken, eanovetanonavoomen or eōometanonavoo-
 men, he is s.; ōometanonavoomenhestoz,
 the being s.; emasō-anovetanooz, he becomes s.
 sorry, evenomoxta, he is, feels s.; naanhootan and naano-
vetan, I am s., sad; see sore. Ehavsevoomen, he is
 in a s. plight, condition; heto zeheševetto nahesshav-
 sevomoxta, I feel s., bad to have done this; nathavs
 nahesshavsevomoxtaeta, I feel bad, s. about my evil, sin.
 sort, naōāehana, I s. it; see apart, asunder, separate; he-
 ovasz, all sorts, kinds of (in.): heovasz hešemenoz, ^{schäebavie}
 all sorts of berries; heovasz zehessevon, all sorts of ^{whäss, the}
 noises, sounds; heovasz heševostanestove, all kinds, ^{have sort}
 sorts of peoples, nations; eneēvaevē, what s. of man,
 person is he? See class, kind. eaeie-actaoz, he s., driving away ^{driving away}
 Sota, Sotaao; pr. name of a band of Indians whose lan- ^{cattle}
 guage differed but little from the Ch. They met ^{met}
 the Ch. in the "northern country, on the other side of ^{is left}
 the Missouri" and a battle would have ensued, had not ^{behind}
 the Ch. heard the Sotāo address each other in Ch. From
 that time on the Sotāo became a part of the Ch. tribe.
 While their language was only a dialect of the Ch. it
 brot many new terms which were gradually added to the
 Ch. vocabulary. Following names are also given to the
 Sotāo or their subdivisions: Maxeomcetaneo and Maxe-
 omēsoneo, Biglodge people; Neomātaneo and Neomāsoneo,
 Sandhill people; Noxzevaheo and Noxzevaheson, (?).
 soul, mātasooma, s., spirit; vostonemātasooma, person's
 s.; see spirit.

(see spirit)

ametaneeta, the soul, living one; ametanenotāz
 na ametanenham, my soul; zehepanetamenhametis, I having a soul

makoroevāno
vaha with feet
vahanora tost or
make tramp
vāonax 700
of their tramp
jungle

(as brown to blue)

ekohorahano
e emomeba
is bears gall

994

ekokouahanov steps are
ekokouahanov elevations
ekokouavanax
vala (with feet)
tost vovung
made trapping - birds
the surrounding
of their trap
jungle

sound, to take sounding; naonistōetamōn, -cha; I take a s.
onistōetamōn; onistōetamō, s. fine, instrument
onistōetamahano, find out the depth

Sound: zehēnōutō, it, tune (sound of a song or object) zehēchahetto, it, s. voice

SOUP

ENGLISH-CHEYENNE DICTIONARY

ROW

et, apuonēthēme, it s. (trumpet) emahātaevēme, he s. I am
make it s., clatter (by striking, throwing, dashing also
against); ehēvahame axxev, the bell is heard sound-anakā a-
ing, ringing; axxev orhōhevahamēsz, whenever the bell
is rung; axxev enistonevahame, the bell is made to
ring, s.; nanistonevahāz axxev, I make the bell ring, s.;
s.; the suff.-ahāz (in.), -ahamo (or.) implies throw-
ing, shaking, dashing motion; nanistonevanen, I make s.
(with hand); nanistonevana, I make it s.; nanistonevā-
ta, I make s., noise with the feet; nakokoevāta, I make
a knocking s. with the feet; ekokonoeš, it sounds
rattling; enistonevavooko, it is a s. of rain; ehōheta-
zistove, it is a s. of battle, it is heard battling;
enomoneva, he is made drowsy by s.; haestoanistoz, long
s. of words; kaonanistoz, short s. of words; zeeonanistoz,
whispered, evanescent s. of words; oakonistoz, syllable
s.; omotomoanistoz, aspired s.; vēsēszistoz, dental s.;
manxpohōnoanistoz, guttural s. The suff.-oanistoz ref.
to utterance, articulation; -ēszistoz ref. to speech;
vonestātoz, s., noise; ehoveātōe, it is heard weakly, not
clear; ehoveātōetto, it sounds weakly, not clear; ema-
haehahetto, it sounds (voices) loud; hotam ehōhevav-
seš, the dog is heard lapping (while drinking); emo-
morzecevon, it sounds like lapping; mēp emomorzecevon,
the water makes a lapping s.; nanista mēp ehoxopopōe-
ha amōheszistovā, I hear the water splash against the
boat (when water is rough); nanista mēp emomorzeceva
amōheszistovā, same as preceding only in smooth or
quiet water; hosz vostanco hooxcemesevoss eoxcemom-
zekazenaxen, some people make a smacking s. with their
lips in eating; hotxovesevanoxzistoz, s. of hurrying
(to and fro) steps; examapevomoxta, he is s. and well.
soup, hōp; ehōpeve, it is s.; moxtavhōp, black s., coffee;
hōpeva, in the s.; hōp emaomeva, the s. is frozen;
eaenomeōsta hōp, the s. is dark and fat.
sour, eveneeno, it is s. (of taste); evenahē, one is s.,
surly, crabbed; etaoven, he is s., displeased, frown-
ing; veoxchōpāehemenoz, s. grapes; evenazesta, he has a
s. disposition; navenemo, I make him s., surly, sore (in
talking); evenomoxta, one feels s., sore.
source, expressed by inf. -hesse- =because of, reason,
origin; hohame, s., spring, q.v. -vose -vono- etc.
sourness, venhastoz; venomoxtastoz, s. (in feeling).
souse, see plunge; nanhaōvano, I s., drench him.
south, sovon and sovota are ceremonial terms for s.;
nomhasto, s. (common name); hetaneoxzeaneeno(?);
tataenombasto, southward, straight s.; Maōm, S. Canadian
river, called Redwater by the Ch.
souvenir, hovae zevešetoovetanoxtove. [chief.
sovereign, zemaxenitāhesz, zemaxevehonevsz, great ruler,]
sovereignty, maxenitāstoz, maxevehonevestoz.
sow, naēnānoe, I s. or plant; naēnanooxta, I s., plant it;
natostōtāevavēnānoe, I will s. in proportion, measure.

see Reign: sovereign: emhōne-vehone-nitā-hetanor
he is the sovereign: emhōne-vehone-nitā-hetanor
or -rehone-nitā-hetanor: ref. to the state as such: then actual
reigning & such is implied: emhōne-vehone-nitā-hetanor: nouns
are derived from such forms and many others.

caazeevane, and to spare = left over, besides: nāazeevanomon, it is

monotonous
well worded, ready
SPANIARD

sparingly in sense of stingingly, selfishly, q.v.
caazeevane, and to spare = left over, besides: nāazeevanomon, it is
monotonous
well worded, ready
SPANIARD

cautious, prudent, economy
caution
SPEAK

ENGLISH-CHEYENNE DICTIONARY

at the bottom of my dress (fem.sp.); nioasevsozevano-
mā, we have spangles at the bottom of our dresses. husbanding
Spaniard, Español, adapted by older men, who were ac-
quainted with the Mexican language, otherwise
the term is unknown. *mixtaozenemhāo, s. room; poanomos aenchiāo*
spare, nahōpsan, I s., am lenient, relent; nahōpého, I s. it, re-
lent towards it; nahōpea, I am sparing, lenient; hōpsa-
nistoz, the sparing, leniency, relenting; namkītaemoz
hosz eheeozenz, I have money left, to s.; caazeosen, he (or) I
has to s., left besides or over; namesaatonšeēnānohe, I cannot s. him, let him go; nasaatonšeōanhozeohé, I have not time to s., cannot pause in my work; see lean.
spark, epēetov, it sparks, crackles (fire); choestazeta, it sparks (metal, rock, gun discharge); zeahsetto, the s.; hoesta eahaseoxz, fire emits sparks.
sparkle, see shine; *epoasetto, it sparkles.*
spasm, hes'saxestoz; hes'seozistoz, s., cramps, convulsions; ehes'sax, he has a s.
spatter, naheniskomāno, I s. him; see bespatter, sprinkle.
speak, naēsz, I s.; naēsz't'san, I s. (predicative); naēsz-
toyo, I s. to one; naēsz'tomevo, I s. for one, his benefit; naēsz'tomotā, I s. for one, interpret for him; naēsz(e)ta, I s. to it; naēszemo, I s. concerning one; nahotameēsztoyo, I s. behind him; navovoēszvevo, I s. before he speaks; naōxcozēmo, I always s. of, about him; nahēpeēsz, I s. beyond more than; nashoveēsz, I s. less and less; naneheēsz, I s. soon, quickly, excitedly; namomehememo, I s. gently, agreeably, flatteringly of him; namomehemesta, I s. flatteringly of it; namomehemevamo, I prevail upon him with agreeable words, persuade him by flattery; nasaapevemohe, I do not s. well of one; nahetomemo, I s. the truth concerning him; nahetomesta, I s. the truth concerning it; suff. -emo (or.) and -esta (in.) denotes "speaking of one", suff. -enesz ref. to one's speech, language; suff. -oan, ref. to one's speaking, utterance, articulation, pronouncing; ezesenesz, he speaks Ch.; ezeseneszetan or ezeseniszetan [the "e" usually changes to "i" sound or is entirely dropped, when more syllables follow], also ezesenszetan, he wants to s. Ch.; zesenszistoz, Ch. speaking, language; evēhoenesz, he speaks English; emahevēhoenz, he speaks German; ehetanevoenesz, he speaks Arapaho; eohoomoenesz, he speaks Sioux; emēsevēhoenez, he speaks Mexican; zezesenesz, the one speaking Ch.; zezesenszessō, the ones speaking Ch.; zesenszehe, Ch. speaker; enoxtovenesz, he is able to, can s. (as a child); esaanoxtovenszé, he cannot s., is dumb; zeheenszveoss, their speaking, language; eōtovenesz, he speaks brokenly; evovee-
venesz, he speaks cut up (like a little child); evha-
neoneevavensz, he speaks brokenly, with an accent, pe-
nāazeevane, and to spare = left over, besides: nāazeevanomon, it is
monotonous
well worded, ready
SPANIARD

bariua
dore
Q.V.

zeahasez
he speaks (in auto)
more with
Q.V.

spats
me yellow
habe

naēcho
up with the
about a white

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

naēcho
up with a diff.
accus

Vouhavoanistz = religion speech (of Indian) ^{Ukheenz' remtoan, he are the one, spoken unto by God.}
 vouhavoan - he s. religion ^{word remain unchangeable}
 etoomoan - his speech, word remain unchangeable ^{etotaezi, talk noan, he s. ramble in small manner, on all sorts}

ENGLISH-CHEYENNE DICTIONARY of things SPECKLE

nahetoe-totaxemo, I have a habit, fondness, to s. about one.
 so naemōsēsztovo, I s. in secret to him; nahetoemo, I s. ill of one; navesseēsoemo, I s., converse with him; see converse; epevoan, he speaks, utters well; ehavsevoan, he speaks bad, mean; emaheonoan, he speaks sacredly, mysteriously; emōmātavoan, he speaks sacred, ceremonial terms; ehotoanavoan, he speaks foreboding, inspiring dread; etosetkikomnoan, he will s. a few words; see language, sound. Natōszého, I repeat his speech (literal); nahessevoto, I s. bad to one; enxpoēshao, they s. thru the nose; chevitanovozehao, he speaks with heavy tongue; enonaoxtoan, he speaks cutting the syllables, plainly, articulating well. See speech.

spear, xomō, xomōnoz (pl.); exomōneheve, it is a s.; ehexomōn, one is provided with a s.; matanōexomō, bow s. (of the Hematanōhess band); matanōexomō niva votonsz ehoettons, four tail feathers are attached to the bow s.; maešeonon evešenō, it is tied with red cloth; eotatavox, it has a blue s. end; eotatavohe moroz, the s. point is made blue; voxkaexomō, crooked s., in the form of a bow bent inward in the middle; mātavōe, s. belonging to the Hematanōhess band; ehemoxensz xomōnoz, the spears are provided with a point; ehemoxensz mēhozz, the arrows are speared, provided with darts; heszevezeveva eexomovo, he speared, pierced him with his horns; naxomōnōno, I s. him (with a s.); exomōnohe, he is speared; naxomōnoha, I s. it. ^{etoxemoka-hoxoe-xomōneōs. Fox s. horn, going}

special, expressed by inf.-nanos-, also -soxpstov-; ena- ^{to s. him against} nosepeva, it is specially good; nanosetto, spe- ^{against} cially; zenanosetto, the s. one (in.); soxpstovetto, ^{the wall.} specially, only that, with a single purpose on that; nasoxpstomaovo, I am after him specially, single him out specially; nasoxpstohovovistomevo, I teach him specially (more than another, singly); inf. -osē- = s., above all, the only one; eosēpeva, he is specially good; eosēšivatamae, he is specially merciful, rich in mercy. See particular.

species, zešhessemanhaoss, his s., kind (v.); see class, kind; hemanhastoz, his s., kind; hestōemanhastoz, strange s., kind; emanhaonsz, they (in.) are or grow a s.; emanhaoe, they are made a s., kind by themselves. specify, nanezemo, I s., select him (in words); nanezeta, I s. it; nananotano, I s. one (or.); enōhov nananosemo, I s. him; natotamēstomevo emeheševsz, I s. to him what he is to do; enezeme, one is specified, elected; zenezemessō, the specified ones.

specimen, see example, sample. [blemish; see defile. speck, see speckle, spot; ehemeozistoz: tasehestoz, s.] speckle, rad.-hehem- ref. to s.; ehehemen, one is speckled, freckled (in the face); ehehemeneo, they have speckled faces; hehemeneostoz, speckled face;

manhestātōz, mba iēhestātōz and manosēhestātōz - sp. genus mba-nhestav, mba anhestavono evetōz: zemba anhestavono evetōz, of same sp. Genus, kind: Votane-manhestātōz or mha votanēzhestātōz, zemba votanēzhestav: hovae-manhestātōz, animal sp.

(speed, hurry, celerity, are expressed by suff. - ao, shoao, come with sp. swiftner

naotomashetov, I open to me quickly, in an instant, moment, etc.
navostomeshetov, I take from him quickly, in an instant, moment, etc.

SPECTACLE

ENGLISH-CHEYENNE DICTIONARY.

inf. - mista - sham -
from like, specter
SPIDER

naexaomeshetov, prepare for me quickly, in a hurry

naotomashetov, put me on my back quickly.
naexaomeshetov, run

emoxtavhehem, his face is speckled black; ehehemae, he is speckled; hehemhastoz, the being speckled; hehe-
meozistoz, speckles; namxistō emoxtavhehem, my paper is black speckled; see color (of animals), horse, spot, stain; zehchemoraz = the speckled "furied one" = leopard
spectacle, vehōseo, s. or spectator; navehōseoneve, I am a s. or spectator; emehamoonatamano zēvehōseoneve, it was a beautiful s.; vōstomanistoz, s., display show; maataevexansz, spectacles, lit. metal eyes.
specter, see ghost; mātass, seooz.

speech, see language; ēszistoz, s., word (implying a collective meaning); zeēszz, one's s., what he speaks; naēszzistoz, my s., word; Maheo heēszzistoz, God's Word; etoseēs, he makes a long s.; paveēszzistoz, a good s., word; eyehoneēs, he makes a chief's s.; vehoneēszzistoz, chief's s.; nipoēscastoz, nasal s.; hevitanozveastoz, heavy tongue s.; kaonistoz, short s., utterance; nonaoxtanistoz, articulate, plain s.; see speak [histovē, he is s., has nothing to say, reply, speechless, esaanoxtovenszē, he is s., dumb; esaheox-]

speed, nševhastoz, s., swiftness; enševaonsz, they (in, as bullets, arrows) have s.; nanševaovo, I s. him, make him go fast, swiftly; emaxenševaōes, it (or, celestial body) goes at a great s.; nševāhestovā, with s., swiftness; navovistomevāhetovo, I instruct him speedily; inf. - nševe- = with s., despatch, diligence; emaxenševetto ohe, the river has a great s., flows swiftly; maxevecess enševhāo, the eagle flies with] spell, same as count or read. [s., swiftness.

spend, namathoxtova namakātaemē, I s. all my money in buying; naēnanomoxtanaz namakātaemoz hoevoxkōz, I s. my money for meat; namasenemoto, I s. for him; rad. -mat- (also -mase-) denotes "spend, exhaust"; namatoan, I spent my words, said all I had to say; namatohamenoz, I spent all my arrows, ammunition; emaseozensz makātansz, the money is all spent; natōēšenexova, I am spent, it is all I can do, all that my strength, power will allow me; nanxhoe ešēva, I s. the day; haexoveva nanxhoe hen hoeva, I spent a long time in that country; ematoēsz, he spent it all; eononisematoēsz, he spent it all foolishly; ematoēsz, he is a s., does spendrift, esaatēosenanaz hemakātaemoz, he is a s., does not save his money; esaatēoszhovahe, he is a s., does not save, use judicially his property; eononisematpeszenoz hemakātaemoz, he is a s. (with his money, spends it foolishly).

spent, esxseveoz, he is s., exhausted; see under exhaust. sperm, mat' seno; hest' seno. one's s. [toz, s. it out! spew, naénotoxta, I s. it out; naénotomo (or.): nixōox-] spider, vēho (also name for white man); evēhoeve, it is a s.; maxevēho, large s., tarantula; vēhoeom, spi-

meik (s) mo - vēho, s. (when disting. from white man)
unspeakable: esaatonie - ēsz toerneban, it is unspeakable; emespaēsz toerneban, it is not to be a spoken one; esaatonie ēsz toerneban, it is unspeakable in speech expression; esaatonie - hotxove - hotxemēstomozanistovban, it is un. cannot be translated and explained

emätasoomaorze
maetavoomaorze
maetavoomaorze
I have a sp. body
also nameatasaoma
evistaoma
Maheomaorze
heitoraa
setomstora
sp. of truth.

Mahe-matasorma, sp. of good saying = wisdom

: natāoseanatomovo herzhetsueto, I sp. out in face.

makeone-matasorma-hetsetanoxz, he is spiritually minded
Exenitame-matasorma
under, filthy s.

SPIRITISM

matasormābouē, sp. characteristic see p. 246 top and
matasormāhouēne, sp. influence of
matasormāhetsetanoxz, sp. = influence of
matasormāhetsetanoxz, sp. = influence of

mahe-matasorma-hetsetanoxz, it has a sp. effect, working also
the having a demon; see demon. Mahekotanevosans, the
badger s. (deemed to be a very powerful s. invoked at
certain ceremonial occasions: when a badger was cut
open into halves, its coagulating blood was used as a
means of divination).

spiritism, nisimatoz; enisima, he is a spiritist, has a
spiritless, see dejected.

spiritual, expressed by inf. -matasooma-; demon.
tanehestoz, s. life; matasoomātan, s. man.

spiritualism, same as spiritism.

spiritualist, same as spiritist (see spiritism).
spit, ehōsean, he spits; nahōseanoto, I s. at one; nahōe-

spit, ehōsean, he spits; nahōseanoto, I s. at one; nahōe-
az, I s. spew out; nahōoxta, I s. spew it
out; hōseanoxz, s.; namomeaaz, I s. blood; namomeanoxz, I

s. bloody saliva; see cook, roast.
spite, nseztastoz, s., hatred; nansetama, he has s. against
me, hates me; pref. honš-, also hotone- and hotonš-

denote "in s. of"; honšhaomenetto, in s. of my being in
misfortune; hotonetaha, in s. of the wind; hotonšohāe-
tonetto, in s. of the cold; hotonetooko or honšooko, in
s. of the rain; inf. -ox- is used at times in the sense
of "in s. of"; naoxtoxcešztovo, in s. of my speaking to
him, altho I spoke to him; zeoxetooko, in s. of the
rain, tho it rained.

spiteful, is expressed by inf. -hezeva-; nahezavameto, I
give it to him spitefully, out of spite, because

I am angry with him; nahezavavoēta, I act spitefully
vengefully; nahezavavoēho, I treat him spitefully.

spittle, hōseanoxz.
splash, ehēneomeha, it splashes; ehēnehavōma and ehēne-

vōma, it splashes up; eohāeš-chetōma, it splashes
far; nahaniskomātavōva, I s. water on my feet; namaxe-

niskōmaoha, I make it s. (a great s.), by striking the
water or liquid with something; naponōmoha, I make it

s. (by striking); nanista map emomoxzeceva amōheszis-
tovā, I hear the water splashing (lapping) against the

boat (when water is smooth, quiet); nanista map ehoro-
popōeha amōheszistovā, I hear the water splashing

against the boat (when water is rough).
spleen, hestxoanoz, his s.; matxoanoz, s.

splendid, epevatamano, it is s.; see beautiful, glory;
evohōoevatamano, it is s., glorious; eohāmoona-

tamano, it is s., magnificent.
splendor, pevatomanohestoz, vohōoevatamanohestoz, s.,
glory; moonatamanohestoz, s., magnificence; pe-

vatomahestoz, vohōohavatamahestoz and moonatamahestoz
ref. to a state of s., beauty, glory, magnificence.

splice, nahonaovetōneoha, I s. it by nailing; chonaovetō-
neoha, it is spliced (by nailing); nahonaovetōne-

ana, I s. a rope, thread; nahonaovetōena, I s. it (by
braiding, interweaving); nihonaovetōenanon, we s. it;

spiritual, makeone-matasormāstz, spiritualness.
makeone-matasorma-omōhestz, sp. progress

chemātasorma-hetsetanoxz, it has a sp. meaning, purpose
matasormaeva-nečetanoxz, s. Mat

che-matasormā, hetsetanoxz, it has a sp. mind
Mahe-matasorma-hetsetanoxz, the mind of the H. Spirit

altitude

spongy; inf. - vëpäre - hollow - elastic, porous 1002 eazëpo nest. The sun is soft.
 evëpäre vëmalik is sp. hollow like a soft ball
 vëpäre 1202000 - cake hollow and compressible; eazëpäre the comfort is fluffy
 azëp - = fluffy ins - azëpäre - see fluffy

Xamaetto
suddenly
sporadic
indigenous
native
Xama

natatone
 tahai?
 aily hwa?
 natatone
 sp. with feet
 etatonine
 ?

spot, in sense of mark, smirch, bluish; enoneko (nor) - enoneka, (or) it has ble.
 (spots, tracks etc.) rather spread - ehen gstañao, it (has) sp. its branches, towards
 refers to "mar, defec" *ehone monstano*, "upward" *7842*
 ENGLISH-CHEYENNE DICTIONARY *7686 and p. 7842*
 ameškoneva, with a s.; ameskonea ehess, it is s. shaped, *sp. its root*
 like a s.; maxeameškon, large s., table s.; zceameškon, *base*
 small s., tea s.; eamskonazena, he makes a spoony *(see ...)*
 mouth, pouts. When writer came to the Ch. many were
 still using wooden and horn spoons made by certain
 sport, see play. *ehotkoverseñ, he is bowed* [old men.
 spot, heheozistoz, s., stain; eheheozistove, it is a s.; *from one*
 zeheoxtavestoz, s. (mostly in ref. to colors); eze- *order to*
 oxtav, it is a s., a dot, speck; ehoxtaeve, it is a s. (in *the other*
 colors), also ref. to birthmarks; epavevotav, it (or.) *is better*
 is beautifully colored in spots (of animals, insects, *ehotkove*
 calico prints); ehōetto, it is a s. (on clothing); *počena*
 esaahoxtavhan, it is without s., spotless; énotoxkōma,
 spotted robe; evovoas, he is white spotted (of a horse *evovoas (ag)*
 or other animal); see colors of animals, horses; epa- *evovoas (pl.)*
 panooxtav, it has large spots (colors); ehehemo, it is *naovoase -*
 spotted, speckled (see speckle); esaavotēnovhan, it is *1000, 1 out*
 without s., dazzling, not able to be looked at; inf. *it can follow*
 -tom- = on the s.; nitatomenahaz, I am going to kill *sp. it with*
 thee on the s.! See mark: *stain* [s., undefiled. *white in red*
 spotless, esaahoxtavhan, it is s.; esaatasehettan, it is] *also us -*
 spotted, see color of animals (especially horses). *voovoase not on*
 spousal, same as marriage. - *monat*
 spout, see nozle; ezhessonehao, it spouts, spurts.
 sprain, nanimaechan nazeq, I s. my leg or foot; nanimaeco-
 sprawl, ehatoeš, he lies sprawled. [han naaz, I s. my hand.
 spray, naneniškomōvotō, hozretto, I s. the trees; see
 he sheet sprinkle. *naneniškomōvotō, hozretto, I s. the trees; see*
 spread, nasēpano hōma, I s. a robe, blanket; nasēpovoese- *rep. 1000, 1 out*
 monotto, I s. a blanket over one; nasēpšēno, I s., *1019*
 stretch it (or., blanket); nasēpemaena, I s. it (some- *1000, 1 out*
 thing folded or rolled); nasēpacho, I s. it (or.); nat- *1000, 1 out*
 seono hōma honooneva, I s. a blanket, robe on the ground *1000, 1 out*
 or floor; eorxetarsēpezenōna, he spreads his wings *1000, 1 out*
 over; ezeezenōnao, he spreads his wings; napapanoha, I *1000, 1 out*
 s. it (with instr. on a surface, like butter on bread)
 napapanoena, I s. it (with hand); nazhešēazenoz peoxko- *1000, 1 out*
 noz, I s., scatter the (fallen) branches; enisōnaoz, it *1000, 1 out*
 spreads (of branches on the tree); eōxtaeoz, it *1000, 1 out*
 spreads apart (as of two branches, limbs); evohoveoz *1000, 1 out*
 it spreads apart, see apart; eōmomano, the clouds s.; *1000, 1 out*
 natahēnen hoxtahanistoz, I s. the news, story; nahēney- *1000, 1 out*
 hōsta, I s. the tidings; namōnhōsta, I s. the news *1000, 1 out*
 abroad; ehēnevatovā, the light (from fire, lamp) *1000, 1 out*
 spreads, radiates; ehēnevoehansz, they (in.) s., scatter *1000, 1 out*
 (as plants, like peanut plants); ehēnevacha, it spreads, *1000, 1 out*
 scatters in different directions; ehēnevōvatto, it *1000, 1 out*
 (water) spreads out; mazhem emōnhonešēn, the blood *1000, 1 out*
 spreads all over (in the body); emōnhoneha vostonē- *1000, 1 out*
 toz, the people s.; inf. -hēne- ref. to spreading, scat- *1000, 1 out*
 tering, disseminate; ehēnevhistanoveo, they s. from each *1000, 1 out*
 1003 *ehēnevhistanoveo, they s. from each*
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 1083 *ehēnevhistanoveo, they s. from each*
 1084 *ehēnevhistanoveo, they s. from each*
 1085

[illegible]

to rejoice; naametaneoho, I s. him to life, live; ōxaheō, -eōnoz (pl., in.), s. of rooster, bird; heōxaheō, his s.; heōxaheōnevoz, their spurs.

spurious, see false, illegitimate.

spurn, natotazetan, I s.; natotazetanotovo, I s., disdain him; see contempt, disdain; totazetanoxtoz, the

spurning (in that); natotazetanoho, I spur him on to s. spurt, ezhessonehao, it spurts out: nazeskoneaz, I s. it, see spue. sputter, nahēaz, I s. it out; see spit, spue, sputum, see spittle. *jet.*

spy, nanoone, I s., scout; also nanōn; ninōnhemā, we s.; nanōneta, I s. it; nanōnetovo, I s. him; ninōnetovoneo, we s. them (or.); nōne, nōneo (pl.), the s.; Hoenō-neohe, Arrival of the Spies river.

squander, see waste.

square, nasētostovevākax, I cut it s.; nasētōystovevākaso

hohona, I cut the stone s.; nasētostovevākoneaso, I cut it (or., as dry goods) s.; esētostovevākonehe, it (or.) is s. (a piece of dry goods); esētostovo, it is s.; esētostovavreo, it is written, drawn s.; esētostovavxeonsz, they (in.) are written, drawn s. See

squash, same as melon. *napēvokōno, I s. crush one out [just.]*

squat, naakonō, I s.; zeakonōsz, the squatting one; akonōestoz, the squatting; āneakonō, Squatting-Hawk,

pr. name: also "puck" (from *akahōno* (etaho-kouse

squeak, ececevon, it squeaks; ececevonensz, they (in.) s.; esaaceceveonehan, it does not s.; zeorcecece-

von, the squeaking.

squeeze, nahehevāsena (also nahehevāsena), I s. it; nahe-

hevāsena eszehe, I s. the coat (or.); nihehevās-

enon, we s. it (or.); nazevāsena (also nazevāsena), I s.

it out; naēshevāsena, I s. it into; also naēsezevāsena;

the rad.-ze- implies pressure, force; hehevāsena zis-

toz, the squeezing; zehehevāsena, that which is squeez-

ed; see wring.

squint, eonimeexan, he squints; Tozcemazene, S.-eyes, pr.]

squirm, see writhe. [name.]

squirrel, noē, noēo (pl.); noēeson, young squirrels;]

squirt, same as spurt. *see 17 p. 142 [enōceve, it is a s.]*

stab, naokaneōno, I s. him; *naokaneōstōnō, I s. (with one*

stroke); eoaneōešēš, he is stabbed; eoaneova, he

stabs (collective meaning).

stable, načstano mohēnohamembāon, I s. him, put him in the

s.; mohēnohamembāon, s., lit. horse house; emohē-

nohamembāoneve, it is a s. *etaevokoak; not stable, unsteady, etc. flighty*

stable, adj. etoomahe, he is s., steady, does not change; *light - come*

stability, see steadiness; toomhastoz. [see steady.]

stablish, natoomhekōnemanisz, I s. it, make it stable;

etoomhekōnemanene, it is stablished, made

stable.

stack, mōesz nazezozenoz, I s. hay; zeakotaesz mōesz, hay

mapēva, or amševa n. m. ēse-ēse-

zešē-muxova, I s. into with water etc.

nazeskoneaz, I s. it. nazeskoneazha-

ese-zešē-muxovātōz, oil can

grease gun, or something like a syringe

when water or grease is squirted.

STAKE

supp Vena denotes vitality, lit. "marrowish". ep are-vena, has 2 vitality.
 Mahoo nievha-pave-venashaan, God gives us st. vit., marrow; etc.
 he has no st. vitality, marrow, "it est chitig" frail, glomerata, he has
 it. it. eveie-nashagislove, it is a cause of vitality: ev-enatto, it has st. vigor
 of trees, plants. -inf. -sadiata-dunah- without st. support, without staying
 power.

STALK
 ENGLISH-CHEYENNE DICTIONARY
 Where we used "stalking" in the fig. sense as *stalking* horse, *stalking* or *hoestova*
 nametkâetova, he stakes, hazards me, *he they say t and stand*
 hazard, risk. See pin, stick down. *met, kâestoz, following what precedes. The*
 stalk, naêveoxzenotto, I s., lurk for him *riding, as in horse riding* (in order to
 kill), lie in wait for game; zêvêsevoeve, the s. (of
 plants); zesozeve, the s. (stubbles of grass, wheat, *also etahoe*
 etc.); hooxzemenôe, hooxzemenôsz (pl.), corn s. *see cloak.*

stallion, mozênoham. *see intricate* [see stick.
 stall, *et*otoonohoe, he is stalled, stuck (in mire, etc.);]
 stammer, êotovenesz and enitaneva, he stammers; nitane-
 vâtoz and ôtovenszistoz, the stammering; zenita-
 nevaz, zêotoveniszz, the stammerer; see stutter.

stamp, napâanen, I s., seal; napâana, I s., seal it; *exhausted here, is*
 pâaneo, it is stamped, sealed (when applied with *of that s. kind*
 force); epâane, it is stamped, pasted against; pâaneo, *of form, being*
 s., seal; pâaneonoz, stamps (postage). Nakokoevâta, I s.
 with the foot; emomâtaahâz, he stamps *with the feet*
 (in anger, impatience). *reverse-neeva-tune, then with it s., sealed.*
 stampede, eamxestove, it is a s.; eamxoe vêhoehotoâ, the

cattle stampedes; amxestoz, s.; eamax, one stamp-
 pedes, runs away; eamxestanov, they s. from it; eamxe-
 movo, they s. from him. *see undone, panicky.*
 stanch, see check, close; naponômaena mâe, I s. the blood;
 etoomahe, he is s., constant; see steady. *check, ache*

stand, nanhê, I s. (at a place); eênhêsz, remain stand-
 ing! Nhêtohamestoz, where the stock stands, pas-
 tures (has pasture room); nanhêetovo, I s. before him;
 nanhêeta, I s. before, or for it; enhêestove, they (inde-
 finite) s., there is a standing; nivâ zenhêsz, who is
 standing? Totxkôm enhê, he stands a little ways from
 (in the water, near shore); nahanhê, I s. from: nahanhê-
 etovo, I s. from him; hanhêsz, s. from! Nanhêetomotâ, I s.
 for him; nhêestoz, the standing (at); setovôm enhê, he
 stands in the middle of the water (river, lake or
 pond); naohâ, I s. up, rise; zeohâsz, the one standing
 up, risen; see rise. Naneoveô, I s. up (and remain sta-
 tionary); neoveôsz, s. up! Nahosêevâ (I) I s. my ground;
 suff.-eô ref. to "s." in the sense of "stationary, *etahoe*
 still"; *etahoe*, he rides; etahoeô, he stands (still)

riding (on horseback or on a vehicle, but stationary,
 not moving); eêatêeô, he stands looking up; emomoseô, he
 stands moving; nazeenaeô, I s. with outstretched arms;
 naeoveô, I s. looking all around; natâtaotêeô, I s. scan-
 ning the horizon; naneêeô, I remain standing, I s. so;
 ezheêeô, he stands thus, in this manner; nazheêeôetêen,
 he stands thus before us; nahezeoneô, I s. pointing;
 etomseô, he stands bolt upright; eoxoxzeveêeo, they
 (or, as trees) s. green: zeto hoxzetto epevatamaeêeo,
 these trees s. beautiful; emomenêeêeo, they (or.) s. *with*
 looking beautiful; eoxoxzeveêensz, they (in.) s. green;
 epevatamaeêensz zepevszeavôsz, the flowers (in.) s. *together*
 beautiful, have a fine s., s. in all beauty; naheenseô, I

cannot stand where *cold*
 "hotatou, hotatou zeexov" *cannot stand where cold*
 "keto matam nanaapevechao, I cannot st. This food, do, not agree with
 esaanaxtoxae to he, he cannot st. it is not able for it, equal to etc.
 lacking faculty as a baby, unable to stand this to that.
 evotâpax, cannot stand the cold; etâpax, cannot stand the
 wind. esaanotoxae, cannot st. the heat

1007

STALK

STALK

STAFF

star, hotoxc, hotoxceo (pl., or.); ehotoxceve, it is a s.;
evōmo hotoxc, he sees a s.; navōmo hotoxc, I see a
s.; these examples show the change in "hotoxc" when
it becomes obj. to a third pers. subj. Hotoxceva, in,
with a s.; manohotoxceo, the bunch of stars, Pleiades
(also title of a Ch. tale); hotoxc eamōes, the s. moves
on; hotoxc easetōes, the s. starts a moving; hotoxc

Then that appear 1008 again in Febr. The Indians
say ni me the ena ni, meaning that sun will
in returning, we are safe, provided for.

(over bottom of
next page

Spirit. zehoxē atamāz Maheoneomotometa, the Holy Spirit
 Hoxeatamaneta Omotomerhān " "
 Maheoneomotomerhān, " "
 Zenochā-nethoneousz Maheoneomotometaiz
 he who alone is vested with spiritual personality
 ab. Zenochā-nethoneousz omotome-mhaetāiz
 Geistesgestalt
 or maheoneomotome-phetāiz
 divine spiritual being, etc.
 " " "ehōtē-maheonezhetāiz
 who is the highest divine being
 zehoxēthoneousz Nochāehōtēone-omotometaiz
 who perfectly has the Highest Spirit being
 zermotomezhetā-manhāssanz, who creates
 spirit stand, being.
 " rostanēzhetā-manhāssanz... sp. being
 zehermotomevassanz, who endows one with s.
 inf. maheone- is better invested after zehē-
 zehemaheoneomotomēv, he who has the H. S.
 emakeoneomotomēv aoro rostanē, he endows
 a person with the H. Sp.

→ in akoneomotom...
 ehe in akoneomotomēone...
 maheomotome shassanistz sp. inspiration (active)
 maheonheistatāthānizistz " "
 see on top of p. 900

tanox, a sp. world or he is a sp. being: make one common m. That
 toz sp. nation, in a - meoistome ohetanaxy sp. he
 concostome ohetanaxy sp. he
 program in sp. in the duct

ENGLISH-CHEYENNE DICTIONARY

STAYE

starch

etto,zenxhesseaseoz, where it starts from:

1900

1009

1900

STEM

voheneozemaxsz, s. of cattail; natamonoòno hoxzz, I s. the tree (cutting all except the trunk, leaving only the stock); the rad.-tam- is found in many terms and implies that the end has been cut off; natamosòn, I truncate, leave only the s.; natamosoha, I leave only the s. of it (by cutting, chopping); Tameès, Stem- or Stubnose (whose end has been cut off), pr. name; etame-notova, it is headless (as a doll), has only the s.; menoz zevešchoettòsz, the the stems of berries; also heszevax, its tail (of berries, skillet handles, etc.).

stench, oxemeeozistoz; oxemeeozistove, it is a s.; see

smell. *oxemeeoxistove, emits a stench.*

step, rad.-(h)one ref. to s. (implies lifting of foot;

naasethone, I start to s.; naoháone, I s. aside, make

a misstep; naevhashovhone, I s. back, withdraw my steps;

nahossovhone, I s. backwards; naèsthone, I s. in; nakaho-

ne, I s. over (as over a log); nakahoneeta, I s. over it; naaa-

nahoné, I s. up (as on ladder); eamhooneve, it is a

raised path, a stepping place; eoxceamhoonaoc, a raised

path is made; zeamhooneve, where a s. way is; eoxcemxa-

hooneve, it can be stepped on; esaamrahoonevhan, it

cannot be stepped on; naheensthone (?); natothooneo-

to, I tread in his steps; naametothooneoto, I continue

in his footsteps; nahonešeòstoman, I make a station-

ary s. way (raised like a stepladder); tahonešeòstoz,

s. ladder; natahonesheòstoman, I make a s. ladder; hones-

toz, honestotoz (pl.), s. (as stepping stones, staircase

steps, ladder rungs, etc.); ehonistove, it is a s. (also

a series of steps, stepping stones); epevhonistove,

there is a good stepping place (as where there are

stepping stones in a brook, etc.); honehe, the stepper,

graywolf; naèstax, I s. into; nahòax, I s. out; naseèn, I

s. down into (usually ref. to water, river); esééoz, he

has stepped into the water; emeèstax, he appears step-

ping in; enmeèstax, he appears stepping in (said by

one inside); emehòax, he appears stepping out; enmehò-

ax, he appears stepping out (to one outside); nathoo-

neoto, I follow in his foot steps; thooneox, follow ye

in my foot steps! Thooneorx, follow thou in my foot

steps! See track. Noka honistová, one s. (measure, ref.

to the lift of the foot); noka tãehosseoneva, one s.

measure (ref. to the length of the s.); natoea, I s. on

it; natoeovo, I s. on him; see tread.

stepping-stone, hohona zeamhoonevsz.

stern, evovoxponahe, he is s., severe, harsh; vovoxponhas-

toz, sternness; inf.-vovoxpon = s., exact-

ing, strict, rigid. *hextaxmeon, a s. of a ship.*

sternum, mázheešeeò.

stew, nahooeto, I s. it (or., ref. to animal); nahooesz, I

s., boil it; see boil; tooxsevetoxq, homsevetoxq

and aksevetò, s. pan.

" of killing = égorger
see p. 142 top.

STEWART

ENGLISH-CHEYENNE DICTIONARY

steward, same as servant; zehonaovenitáesz, s., the next

second master

stick, nasénôhasen, I s. into (horizontally or nearly
so); nasénôhaz, I s. it into; nasénoešemo, I s. it
(or.) into (as into brush or standing grass); esénoe-
šeme, it (or he) is stuck into; sénôhaseo, s. pin, skewer
(also name given to the string from which the breech-
es hang); esénôhaseoneve, it is a s. pin, skewer; see
pin, splinter. Naséonehaz, I s. it into (as into a pile
of something, hay, etc.); naséonešemo, or. of preceding;
natoxpozeš, I am stuck (with something entering eye,
wound, etc., as thorns, sticks sticking straight in the
body); natoxpoeseš, it is stuck under my finger nail;
natoxpoesešena, it sticks under my finger nail; natox-
peēstax, I s. it into my ear; natoxpeexaneš, I s. it into
my eye, lit. I have my eye stuck into; natoxpāzenax, I
s. into my mouth; natoxpēseš, I s. it into my nose; na-
toxpozeōstōno, I s. it into one; such forms with rad.
-toxp- only imply the "it", the literal meaning would
be: I stick my eye, nose, mouth, etc. Rad.-toxp- denotes
that the "s., instrument, splinter, etc." enters
straight into the body, mostly into apertures like
eyes, mouth, ears, nose, wounds, etc.; natoxpotosz, I s. my-
self into; etoxpotaōz, it becomes stuck into; natoxpō-
taōho, I s. (sc. something) into him (as an instr. into a
wound, etc.); naséhoena, I s., stake it into the ground;
see pin down, stake; māpeva naséeoetovo, I s. one into
water; see plunge.- Kamax, kamaxsz, s. of wood (for
fuel); peoxkonoz, small, broken sticks of branches,
twigs; nakamxeam, my wood s.; hozeon, also aceohesto-
toz, sticks used in counting (see page 832, #9); nanō-
sohevox enisoxkonatto, my s. is forked; nēsohevox, game
s. used in the "oxzevonistoz", see page 827, #2; nanō-
sohevox ox eēškos na ox enisoxkonatto, my s. is sharp
at one end and forked at the other; hooseo, hooseonoz
(pl.) s. used to support something, as the forked bed
stakes, also the axkōo sticks (see page 827, #1); oox-
nevōx, ooxnevōxzz (pl.), shinny s., see page 823, #3. Axc
eoxcepāoz, gum sticks; eoxcepāoz and epaōoz, it sticks,
adheres to; napanoetōe, it sticks to me; enomākozeone-
ve, it is sticky; naaxceovo, I s. to one; enomākozeheo-
na, he has sticky hands; voozena ehekonōeta, ehekonēpā-
eoz, or ehekonētōneoeta mhāon, the plaster sticks firm-
ly to the wall (lit. house); see prick. Eheceō, it is
stuck (in the ground); ehecea, it sticks in (as an)
stickler, see particular. [ax in the wood].

stiff, ehenehæ, he is s., stark; eheneho, it is s.; nahe-
nehana, I make it s.; nahohoena, I feel s. all over;

1013
Epipactis atrorubens, the common spotted orchid, in joints of legs (also of horse).

1013

Stewardship: Mozenhorato } or V...
also p. 400a Vovonethorechitz } either with or without prefix Nethe-mau
or dispenser in Vovonhet atsanitz } then followed by { 2en03tounette or
2en03tounetts, or
2en01-nestounetts
Nim in charge

STIFFEN

ENGLISH-CHEYENNE DICTIONARY

nahenešeos, I have a s. finger; henehahestoz, stiffness.

stiffen, nahenehana, I s. it; ehenehane, it is stiffened;

stifle, see choke ^{mother} [henehanestoz, the stiffening.

still, see appease, calm, quiet; rad. -hekoto-, -hekoze-

denotes s., peaceful, calm; nahekotaeo and natoo-

maeo, I hold my head s.; hekotaeoxz, toomaeoxz, hold

your head s.! nahechekozeo, I stand s., stationary; na-

hekozeamen, I walk s., quietly; nahekozeoeoz, I become

s.; nahekozetan, I am s., satisfied in mind; ehokoto-

mae, he is s., quiet, tranquil; ehekozevostaneheve, he

lives a s., quiet life; ehokotomatto, it stills; ehoko-

tomatamano, it is s. (in general), in a state, condition,

aspect of quietness; ehokotomoeha, it is s. (of a body

of water); hekotoosz and oanosz, be s.! Rad. -hece- = s. ^{motional}

quiet, subdued, softly; heceamenz, walk quietly, softly! ^{he stand s}

Heva hectoomoeta emeáeta, if hung without moving it ^{hective}

would scorch (in roasting); etomseo, he stands erect ^{he stand s}

and s.; suff. -eo ref. to stationary; see stand; eme-

toxneš, one stands s. (at a dance). Inf. -só- denotes s. ^{son, they}

in the sense of "yet, as previously"; esóeametanen, heat ^{heat and s.}

is s. alive; esóhámoxtae, he is s. sick; esóhóxaeta, it ^{is motional}

is s. green (or., of trees); esónhesso, it is s. so; ^(a, fishes, idarator)

voxponetto = "s." in the sense of "after or in spite

something, notwithstanding"; inf. -hoshoham- = s. ^{more}

ehoshohamhavseva, it is s. worse, lit. more bad. -oxto-

stillness, hekotastoz; hekotomatamanohestoz, state of ^{oxto-}

s., tranquillity; emahhekotomatamano, it is a ^{oxto-}

great s., silence. ^{oxto-}

stimulate, expressed by verbal suff. -vamo (or.), -vata

(in.); namanevamo, I s. him (can also be said

of plants, trees which are made to grow by special

care); see persuade, urge, spur; naaneceaovo, I s.,

prick, goad him (by pricking); only the connection of

this term in the sentence will make it understood in

the sense of "s."; navonhosemo, I s., encourage one by

words; naséaho, I rouse one. ^{ikahá, he is st. by me}

sting, eaneova, it (or.) stings; anevatóz, s.; [anetoe-

soz, fangs of snakes]; hanom niahana, the bee has

stung, bitten thee. ^{zeveoxcevas, those who s. with tails (venomous)}

stingy, evenaheskos, he is s.; venaheskosestoz, stingi-

ness; see selfish; ehekonae, he is hard, s. ^{ničekas-uzomahome}

stink, eoxemeeoz, it stinks, also eoxeo; zeoxemeeoz, the

one who stinks. ^{namomoxtochán, I s. (in cooking)}

stir, namoxtocha, I s. it (as soup, paint); nanxsovéha, I

s. it (liquid), also used in the fig.; nahôaz, I s. up

the fire (adding fuel); naamhôaz, I s. the fire, keep it

burning; namomóstaa and nahéstaa, I s., poke the fire; ^{emomooz, he stirs, moves; esaamomoozé, he does not s.;}

see move; emomoxtoémez, the water is stirred, agitated;

ševaozz, bestir thy self! ševetanooz, bestir thyself, be

diligent! Naséaho, I s., rouse him; heva momoozéto

naivima tabasemo, I st. up m's heart, feeling

naixsovéha, I s. it up with feet ¹⁰¹⁴

naixsovéma ^{by shaking}

naixsovéma ^{by shaking}

naixsovéma ^{by shaking}

naixsovéma ^{by shaking}

stocks; natohereatactoho, I put his feet in stocks; to her eyes take,
to; natohereatactoho, I put his feet in stocks; to her eyes take,
jeuie-ereatact, he one with both feet in s. see foot.
a jeuiie-na-ere-naevae, "arms".
natohere-ve-naevactoho I put his hands, arms, in stocks

STITCH

ENGLISH-CHEYENNE DICTIONARY

nszeanao, if thou stirrest thou wilt fall; etmaxehomô-tempt
ozistove, there is a great s., agitation, bustle, dis-
turbance; see disturb. *namonoxceian, I st. in cooking*

stitch, naheskôno, I s. into (blind s.); eheskôo, they
(or, sp. of garments) are stitched (blind s.);

nahâpenoe, I sew, s.; nahâpenoxta, I s. it (as leather).

stock, expressed by suff.-ham which formerly belonged

mostly to horses; natohamestoz, my s.; nanêtoham,

I have s. standing (sc. in the pasture); namanoam,

water the s.; namesesohan, I feed the s.; nanxpaovoham,

I herd the s.; nazetaovoham, I drive the s.; zesozeva,

the s., thicker end (bottom) of a plant, tree; hesoze-

va, its s., thicker end, butt; voston hesozeva, buttocks;

hesozevâo hooe, the s., thicker ends of tipi poles.

stockade, menao; emenaoeve, it is a s.; menaoeva, in the

s.; see fort, pen. *koxxkousou, little st. looks like a pen*

stocking, hoxeon (or.); navxeon, my stockings; nivxeona-

neo, our stockings; ehvxeona, he has stockings

stomach, matonš, ref. to s. and abdomen; venooxz or veno-

stone, hohona, hohonaao (pl., or.); ehohonaave, it is a

s.; hohonaeva, with a s.; hohonaxe, hohonaxeo

(pl.), small s.; hohonaes, hohonaeson (pl.), young s.,

pebble; šenohohona, sand s.; mahohona, red s., also a

brick; moxtavhohona, black s. (also pr. name); voxpho-

naeo, white stones; vôtâhona, white, sacred s.; poho-

naeo, gray stones; zemaoetassô hohonaao, purple

stones; hohona zemxeoe, the written, inscribed s. (in

Montana); hohona is also used for rock; hohonâ zeamô-

es, a range of mountains (Rocky mountains); maxhohona,

a great s., rock, mountain; hetanohona, stone layer,

stratum of rock; ôvaevhohona, crystal, transparent s.;

ehophonavomao, stony ground; zemâhoaêta, Projecting-red-

s., name for the Red Hills, south east from Watonga,

Oklahoma; hohona zenitâchoaesz, the chief, corner s.;

nathohonaeme, my s.; nahesthohonaemenoz, he is my rock;

momahaaseton, -tonoz (pl.), also momaxeasetonoz, large

hail stones; haoscetono and haosetono, small hail

stones; ehohonaevstoon, it is made of s.; moesoxq, moe-

soxkonoz (pl.), s., flint dart; see arrow, spear; emoe-

soxkoneve, it is a flint s.; the Ch. believe that stones

are animate and can move. Kâseo, kâseon (pl., or.),

lodestone; Kâe, Lodestone, pr. name of a woman; kâseon

eoxxhesseanonâzeo, the lodestones have a magnetic

power; naestâhemenanoz or našestâhemenanoz, I pit,

"s." berries (stone-fruit); hohonaemenao, s. fort, en-

closure; see fort; ehohonaemenaoeve, it is a s. en-

stony, ehohonaevomao, it is s. ground. [closure.

stool, etahemokôz, he has bloody flux, s.; natahôn, I go

out (in euphony for evacuation of the bowels); ehôene

hônénistoz, n. of the preceding; enxpetan, he retains

see p. 65 d mica stone

ehohonaevomao

sting: ehecevasene-heanosen, sting with its hair

stock: nahenaošeoneton, I am a laughing stock

nabatatatôseoneton, "it is a contempt; also na hetatage-sua-

Rôseonave; ehetatatatôseonadhe, is made a s. of contempt

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and fix. to use as a vehicle cōtāhestovā ēvēhetahacitove, use
Christianity, a. a str. horse, a rider.
straddle, see spread apart, open

exanaomohetan, he want to s. out
matters

STOVE

ENGLISH-CHEYENNE DICTIONARY

STRAIT

(one depression); nasoonaohe maestō, I s. in the pil-
low, make a depression in the pillow; nasoonaoz he-
toxq, I s., make a depression, a dent in the cup; nasoo-
naovoha, I s., dent it. *nasoonaozheasto, I st. in bed*
stove, n., homosestoz, cooking s.; ehomosestove, it is a
s.; hovoestoz, heating s.; maatachoesta, s., iron
fire (common name); emaatachoestave, it is a s.; ams-
ce-maatachoesta, oil s. (kerosene or gasoline); heneha-
heo, s. lid lifter; zešhestāo, s. poker. [times added].
stovepipe, zevēpōsz (zevešasetovāozistove is some-)
straggle, enotovaexoz, he straggles, wanders apart from;
enohēoxz, he straggles, goes astray; nonohono
eooxseoxz, he gradually straggles, goes astray.
straggler, zenotovaexozz, the s., vagabond, tramp.

straight, rad. -xan- implies s., not deviating, right;
rad. -ono- = level, correct, even; exaneta, also

etataexaneta, etahoxaneta and etatahoxaneta, it stands
s., in line; exaneeō, he stands s., in line with, facing
s. ahead; maxaneš, I lie s.; exanovae, he is s., right-
eous; exanovxeo, it is written s.; exanovevostaneheve,
he lives a s. life; taešxanovetto, in s. line; zexano-
vasz, the s., righteous one; naxanovemanisz, I make it
s., in s. line; xanovhetan, onohetan, a s. man (morally);
inf. -xa- = s., free from anything else, s. out, entirely
so, thoru, thruout, genuine, indigenous; exahavseva, it is
entirely bad; ešexaneta, it stands not s. (sideways, not
in line); meo zeonoeoz, an even, correct, s. road; eono-
ae, he is s.; correct; naonoozēsz, I make it even, s.,
correct. Tataheamā nhasto, further up in s., direct
line; tatamaeto, s. on, forward, directly in line; tahea-
mā, s., directly above; tataenotam, tataenotametto, s.,
direct north, in a s. northern direction; see stretch.
Inf. -sōkom- = s., in a streak, without stopping; nasō-
komhooxz, I go s. home; etomozēn, one walks s., erect;
etomoxtoe, he sits up s. - *naono-oxta- I s. it will teeth or mouth*
straighten, naxanovanen, I s.; naxanovana, I s. it; naono-

ana, I s., correct it; naxaneo, I s., stretch my
legs; nixaneomā, we s., stretch our legs; see justify,
righten.
straightforward, etāxtanōva, he is s.; see frank, honest,
tāxta, s., openly; tāxta naēsztovo, I spoke to him in a s. manner.
strain, nahekonemeohe, I s., make strong efforts, exert
myself; naenonemeohe, I s. to make dark (by shut-
ting the eyes); naomomenemeohe, I s. to cry, work my
face into crying; nakanemeohe, I am tired of the s., or
I s. until I am tired; nanhessemeohe, I s., make effort;
našenōvanen, I s., filter; našenōvana matan, I s. the
milk; šenōvaneneo, strainer. *našenōeno, I s. it (as flies, etc.) out*
strait, expressed by rad. -māscem-; see narrow; namāse-
metano, I am in straits, hard pressed, perplexed;

nuff. -meohe denot strain: anōseme-meshetoz, the
straining in fleeing, vicissitude; māseme-meshetoz,
the st. in difficulties, perplexities; māseme-meshetoz similar
naonxamoheto, I st. towards it

straddle
stahoc - he
then it
new outstretched
1846

-hine-
denot st. still
hahēnēcāta
I hold my leg
s. still

hahēnēcāna
waaxz, I hold
my arm s.

-ono- denot
level, even
correct, perfect

naono- denot
hasto, that
thril s. per-
fect, correct

naono- denot
st. my
mouth

naēōvāhā, I
refine my
milk
see refine

soia =
str. thru
small
horizontal
underneath
vertical
straight
the
apex of the
auxiliary
it proceed
a. then

arrow
etc. also
fig. implying
correction
na-onxotomaz
exp. to

na-onxotomaz
made tan
st. leads out
it is in the

[illegible]

maeto naetahagi, 9 - "forward to strike"

with a line, it is short, of a s.; nator as my belt-string, worn formerly in
 naked body so uphold the body, as the s.; nator as a s.; nator as a s.;
 nator as a s.; nator as a s.; nator as a s.; nator as a s.; nator as a s.;
 nator as a s.; nator as a s.; nator as a s.; nator as a s.; nator as a s.;

stringy = ezezetotto (of meat, rope) are fringe
 ehotanoneves mousces, beans are stringy.

STRINGED

ENGLISH-CHEYENNE DICTIONARY

STRIVE

naa' uoneama, I string it out, as a string, also for taffy, gum, when pulled
 bow s.) is strung; eshovotane, it is unstrung; eotovo-
 tane, it is strung loosely (bow s.); the two last
 terms are also used for any s. or rope; nahestoena, I
 pull the bow s.; see bow; matanonenemenestoz, s. music
 (also s. instrument); nazetana matanonenemenestoz and
 namatanonenemen, I play a s. instr.; see thread.
 stringed, ematanoeva, it is s. (of a bow or string in-)
 stringency, vovoxponhastoz; see strict. [strument).
 stringent, expressed by inf.-vovoxpon-; evovoxponahe, he

is s., strict, severe; evovoxponhoemanistove,
 it is a s. law. nasotoha jeanucpha, striped in 6 strips
 strip, navovokano, I s. him; evovokane, he is striped, made
 naked; exaeovokae, he is entirely stripped, naked;
 rad.-sokom- denotes "narrow, long s., streak"; nasoko-
 moxa, I cut it in strips; nasokomoeso, I cut it (or.
 as drygoods) in narrow strips; esokomoese, it is cut
 in narrow strips; zesokomoeseesz, that which (or.) is
 cut in narrow strips, or strips (in.) cut long and
 narrow; esokomeponomeoz, a narrow s. of water dried up;
 esokomeamomeoha, it is a long narrow s. of water; esox-
 peamomeoha, it is a s., strait of water; inf. -soxp- =
 thru; meo esokomeoz, the road is narrow, s. like; Sanax-
 ce-hoe, Cherokee s., lit. Cherokee land. see rid

stripe, rad.-nsko- denotes "s."; nanskomaeno, I paint
 him in stripes (as when an Ind. paints the body
 of another); namaenskomaeno, I paint, make red stripes
 on him; naheovenskomaeno, I paint him with yellow
 stripes; emoxtavenskomaene, he is painted with black
 stripes; emoxtavenskottoz' hevxtō, his leggings are
 striped black; heszevevo eoxcenskomaē, he has his legs
 (calves) painted in stripes, streaks; etotaxomae, he
 has stripes of different colors; totaxomaestoz, n. of
 preceding; enskotäva (or.), enskotav (in.), it is col-
 ored in stripes; eheseaonatto, it has round stripes,
 is ribbed (like corduroy), wrinkled in string like
 fashion; ezekst'täva (or.), ezekst'tav (in.), it is
 striped up and down; ehaest'täva (or.), ehaest'tav, it
 has many stripes; ehotxavevxtav, it is striped cross-
 wise; esosoxkovxtäva (or.), esosoxkovxtav (in.), it is
 striped, streaked up and down; ešéxanevxtäva (or.),
 ešéxanevxtav (in.), it is striped sideways, not in
 line, with crosswise, diagonal lines between the up-
 right or straight ones; etotomxtäva, it (or.) has ver-
 tical stripes; emomaxeomstäva, it (or.) has wide
 stripes (as a plaid shawl); esokovotav, it is striped,
 streaked, has narrow stripes; zesokovotavas, the
 striped one; nskovaheo, the striped one, zebra.

strive, expressed by inf.-ótse- = to endeavor, persist,
 struggle, persevere; eótsetan, he strives, is mind-
 ed to s.; eótsevhôna, he strives in praying; eótsepa-
 vevostaneheve, he strives to lead a good life; naótse-
 inf. -nixae- = strive, endeavor, struggle, exert
 act with energy: effort, attempt, exertion.
 inf. -naxce- see under energy.

Stringy
 exchedesone
 in the hand
 stringy

No-
 d
 d

have stripes
 see last
 met

sexhe'se-
 rovas
 his stripes
 there he is
 dressed, woman
 he has

nažhe'se-
 vatoz
 his stripes
 he is
 dressed, woman
 he has

exceeding, it has
 stripped, it has
 become entirely
 stripped.

exavovoca-
 themeoz, he
 is s. of all
 bereft. =
 emstatoez
 see disarrange

emageena
 striped, rid of
 with and
 enscavas,
 his tail or
 striped
 (moult)

enaktä, he
 s. i. e. e. e.
 enaktä, he
 s. i. e. e. e.

edtoemeshke
 he strive, exert
 himself for me

-tohekou - denotes fast, steady fast, faithful
etóhekouhoxataniáze, they are s. fast friends.

STROKE

ENGLISH-CHEYENNE DICTIONARY

STUBBLE

etsetanoma - meohe, he s. with zeal, see strain, effort.

nosenaha, I s. to reach the goal; naótsetanoho, I spur, prompt him to s.; eótseheoneve, he is one who strives, endeavors; inf. -onisi- = try, s.; naonisineševe, I s., try to do it; naonisipevoétaetan, I try, s. to do good; suff. -tan also expresses "striving" in the sense of "wanting, desiring, being in the need of"; infixes -ótse- and -onisi- are also combined; naótseonishoxtamista, I s. trying to reach it, catch up with it; ótsehes-toz, the striving, persistence, perseverance; ótsetanax-toz, the striving, zeal, endeavor; -meohe suff. = strain, strive.

stroke, nanhovano mohèno, I s. the horse; nanhovano, I s. him (with an instr., as curry comb); suff. -óstaso, -óstano, -óstano imply an action done with one s., hit, blow, knock; see Instrumental form in Ch. let. stroll, naëveamèn, I s., walk about. *nahekouatamo, deem [gr.]*

strong, expressed by inf. -hekon- = s., hard, firm, settled; ehekonò, it is s.; ehekonéoz, he is s.; zehekoneo-

zessò, the s. ones (or.); nahekonemanisz, I make it s.; nahekonana, I make it stronger, strengthen it; nahekon-

stahaova, he makes me s. hearted; nahéoz, I am s. again (after having been weak, sick); ehæ, he is s., brave,

valiant, intense; ehohátamahe, he is s., powerful; ehao-

seoneve, he is a s., brave, valiant, intense one; Hæoseo, S., pr. name: Honeoxhæsz, S. wolf, pr. name; eohæmeeoz, it

smells s., intensely; inf. -moox- = s., hardy, sturdy, flinty, immune; emooxoneta, he is s., sturdy, hardy; moo-

xoevostanehevestoz, s., hardy life, living; mooxoneta-

toz, the being s., hardy (or.); see durable, hard; nahe-

konooto, I declare one s.; nihéotaz, I declare thee s.,

powerful; hekoneozistoz, the being s.; ehésò, it is s., rigid, sinewy; ehésèsa, ehésèsa (pl.), one is s.,

stronghold, hekonemanao; see fort. [sinewy.

structure, expressed by suff. -ešston, -ston = erected,

made, built up; see make. — see -niyuc - hōttm

struggle, expressed by suff. -meohe = with effort, strain,

exertion; nakaneméohe, I am tired from struggl-

ing; nahekoneméohe, I s. hard; see strain; inf. -ótse- =

strive, s.; naoháótseneoxz, I s., endeavor to go; inf. -ótse- =

-onisiótse- = trying with persistency. See battle, [combat.

strut, emenoxceamèn, he walks with pride. [combat.

stub, expressed by inf. -tam-; natamosôn, I s., render

truncated (with instr.); natamosoha, I s. it; eta-

meevseš or ekaevseš, he has a s. horn; Tameš, S. nose;

natamenaevaso, I s. his arm (with knife); etamenaevae,

he has a s. arm; tamonhōxzz, s. tree, tree stump; etame-

oxta, he has a s. leg; etamooxtax, he has s. hair; see

cut; Tamene, S. face, pr. name; etamszeha, he has a s. head.

stubble, hešsozevósz, stubbles (left standing, of grass,

wheat), lit. their feet; éošeoneoz, stubbles cut;

naéošeoneevazesta, I deem it s.; éošeoneevensz, they

(in.) are stubbles, éošeonea ehesso or ehéševetovat-

oxháhe - he is it.
 oxháhesty, stubbornness
 oxhá'ovo, it. contrary to
 oxhá'voéta, act.
 see contrary
 VENNE DICTIONARY. STYLE
 nea ehestão, ehesetovão, they conducing to.
 [stipitate, hot to sea]

ENGLISH-CHEYENNE DICTIONARY

see deaden

stubborn, see obstinate; esaa-amàtaheoneve, he is s. ob-
 stuck, ~~enōtōnōvōe~~, he is s., stalled; ~~enōtōnōdestoz mas~~
 hanēhestovā, the being s., stalled in evil, in
 foolishness; ~~checeā~~, it is s. in (as an ax in the
 wood); ~~ehēceō~~, it is s. in the ground.
 student, miistone; zehōstonsz, the one who studies.
 study, ehōston, he studies (ref. to book s.); eēvēōhae-
 tan, he studies, turns in his mind; naōhatamo, I
 s., examine him; naōhazesta, I s., examine, judge it; na-
 heneenatan, I s., want to know; naheneenatanota, I s. it
 want to know it; naheneenovanatoto, I want to know
 him; hōestonestoz, the studying, s. (with books); hoyae
 zeoxceōhatame, something under s., examination.
 stuff, see fill; ~~caflato~~.
 stumble, eahaneš, he stumbles; ahanšestoz, ahanšenātoz,
 the stumbling (also fig.); ahanšeshestoz, the
 cause of stumbling; naononeha hoe, I s. to the ground;
 naatoeoz, I s., transgress; atoeozistoz, stumbling-
 block; eahanšenao, he stumbles and falls; eahanseš, he
 stumbles (when drunk); eahaneoxseš, I s., dash against;
 nahohotšena, I am stumbling, staggering; nahohozeš, I
 s., stagger, q.v.; nahotxtaa, I s. at it; nahotxtaovo, I
 make him s. (with the foot); nahotxtano, I "s." him;
 nahohotšenātoz, the stumbling, staggering; hotxtaovazis-
 toz, the making one s.; ~~naunxaxoro~~, I make me s. trip
 stump, expressed by inf. -tam-; see stub; tamonhōxzz,
 tree s.; tamonhoxzetto, tree stumps; etamonhōxze,
 zeve, it is a tree s. ~~ešeo, ešeong, stump, saw part of log, tree~~
 stun, natoomenaōstōno, I s. him (with a violent blow);
 niahānōno, thou stunnest him; hohonaeva evešeaha-
 nō, they have been stunned with stones; eahaneoešeš,
 he has been stunned (with one violent blow, stroke).
 Ahanoeszistoz, a stunning blow. ~~exatoomez~~, ~~he is s. stumped~~
 stunt, ehōsozē, he is stunted; ehōsozēeo, they are stunt-
 ed; ehōsozētto, ehōsozēttons (pl.), it is stunted,
 stays low; enovē, enovēeo (pl.), enovētto (in.), one is
 stunted (naturally); zehōsozēs, the stunted one (or.).
 stupendous, emahaatamano, it is s., of great magnitude
 (in aspect, in general). ~~conenxpaua~~, s. dull
 stupid, exa-nxāpetā, he is s., dull; xa-nxāpetātoz, the
 being s., dull; emashanē, he is foolish, insane, s.,
 unreasonable. [ness, insanity, unreasonableness.
 stupidity, xa-nxāpetātoz; mashañhestoz, s., foolish-]
 stupor, nomonomoxstastoz, s., drowsy feeling; nāozistoz,
 s., swoon; enāoz, he dies, is in a s.
 sturdy, emooxoneta, he is s., hardy; see strong; mooxone-
 tātoz, sturdiness. [nevātoz, the stuttering
 stutter, enāetanava, one stutters; see stammer; nāeta-]
 style, see manner; pref. zehēše- = s.; zehēšešsz, his s. of
 reccha, i, h. s. in; nakechāz, I have it s. in; nakešemo (or.)
 no etaonvhecea, the ship is s.

nauseosus, subdu, subjugate, brook, crow one.

[illegible]

maxillostoma and maxillostoma
round (Am. Coustacta, it is round; eustacta it is
don't oval); eopoevact, it is rugged; eopoevacta (it is rugged)

agglutination (part solid): *Epiphanes* sp.
 and *Coenostoea* (flat and round (disk): *Halobrochonia* and
Stenostoea, *Brochonia* ~~flat & coenostoea~~

2. 11. 1. Okla. hei Koxem, sand et. gently, hei Koxem et.

name, is made, polished with s. stone, used to sand paper, corner. Red hills on Fla.: West Kasten, much used. *S. monostachya*, a species of sand paper, corner. Red hills on Fla.: West Kasten, much used.

More, stir: *namoonooxä*,
namoonoxocä, I mix it up, I stir.

schotse-koer herten en herten

sensitive, susceptible
submissiv, et passiv

1. 4th. easily yielding, affected by sunburn, tender, & liable to an easy yielding, being easily overcome by

> inf. - tap- (infusible, uncapable)
succumbere, subject to, susceptible: etapstaha (of heart)

etaphaen, vries easily; *etaphor*, is sensitive, susceptible
etaphor, has delicate feet, hurting easily) *etaphor*.

to Cold. etapa tax, ha den, care fac (state) etapa, i
 1. etau (5 mental makeup): et a pae, (state) etapa, i

sensitive to heat. et a: d'ax 10 heures na dorecama-
 10 heures en quit d'etre conseruato. I am

toro, I okey one in order; namet aetneonevoro; nae a'toro
s. to one: na ha xee nita etneonevoro; nae a'toro

2 f. respect one; obey with awe; uacatocuitactheonow,
it is better than I hold in subjection; nancid'etavān.

erit detor ät she, is held subject. (inf. - pass - - - kore)

no. 10. Take one vector, s. to me. C. 1. 1.

(chest)
some - ~~unusual~~ followed.

Subordinate forms (see Grammar) zeme-, em- emsa- emsa- and with

attrib. suff means "that (he) would — had (he) not

Subconsciousness: *homatan* *rostan* *emoxat* 13
" *rostan* (soul, psyche)

homatan narostan, my soul,

" navastanovomoxa, I am subc.
() ... having stones especially those mentioned

Stone (referring to gems, precious stones, especially
in Rev. ch. 4 and 19:20.21. - See under gems)

succeed, also rendered by inf. - heie - , - heiey - , - heiez - mean
accomplish, carry out, prevail, succeed. nasaa heiegeti, I cannot
succeed, bring it about, naheie. acoetorone, we succ. in attacking
them; heiegeti, success, accomplishing. naheiezeromoto, I
accomplish, wrought for him. heiegetoto, he doing, carrying out
successfully: heiegetomheito, he carrying out of a purpose

epaveexoez, he has good s. speed; also epave heiezo^{inf.} - 114
or - ho - a hail to succeed in something see fail

in rule of best out ^{end of} one with = natioto
supply in case of want, provide, equip with (in arrows). nahoova, I am
s. with: nahaova, I am rich, s.; nahoovoto, make out s. with
nahoovoto, nahoovota, I s. one, it; mahe gretashooovone, the
arrow which is to be killed, supplied with (s. river, feather): rexhoovato
ref. to the supp. naexhoovoto, I have finished, compl. have supplied
with something, put all together: naexhoovoto and nahoovoto
s. the arrow, with feather; Maheo ^{naexhoovoto} naexhoovotoa, God. s. done,
(not to confound with naohora and nahoovota - I s. to)

rexhoovato, the one who s. furnish with (also applied to the one who
furnishes the woman with all its part.) eno. libovo, he also s. furnish

supp - a to verbal form or in verbalized forms denote, "supplied
equipped, provided with: eparkemakactama, he has i.
with money; epaveizekena, supp. with a good shirt
enise-eszekena, i. s. with two coats: enisova-roama,
i. s. with 2 pair of shoes. Then he "going thus supplied"
is implied supp. - oxz is added to above form
enise-eszekena oxz, enisovaroama oxz goes with
2 coats, 2 pair of shoes. Supply of: naparkemakactamesho,
s. from well with money; napepitionamesho, s. with wheat etc.

suffixes for lie, hang etc. see p. 752 a (numbers)

stretch: napeueciioctoro, I stand on tip toe stretch towards
napeueciiepaaz, " " " to reach height, lie
epoosataz, he horse s. then pulling hard (or at least
(epoociata, strain, strives hard). lanorta-hestana, I st. to strain
napeuor/a-meshota, I st. strain towards

take out: nanitxtano, t. out. draw a bird: nanitoseo, I t.
out (fr. his entrails) eriscorate: ešenitoseo, is already....
naostar, I t. out, by cutting: naostana, I t. out (it)
Makeo naostornenou hars: inf. - nam - ref. to take
back, withdraw (in action) ^{reverse} an act. in doing, as in giving
something (reaching to r. then withdrawing. nanamano,
nana mesioz (causative) nanamino (in striking) nana-
mero. Also inf. - ehanam - : inf. - ono - denotes take
out from an open enclosure, as from water of open: eonoox3, goes out
of a place: naonoino, I fish one out (liquid): naoniena, out of snow,

substitute: nameto kânož = I give ^{one in place} ~~any~~ for him, in his stead.
nametokâctova, he "set" me ^{see p. 832a}
nametokâctôc, he is substituted by me, This - meto-
implies he is not going. Pres. This is not mean "it

SUBSTANTIVE

ENGLISH-CHEYENNE DICTIONARY

makeup; zehesetovaes, his s., nature, makeup; zeheseto-
vatto, its s., nature; zeaeno or heaeneo, one's s., ma-
substantive, see noun in Ch.gr. [terial possessions.
substitute, nametogero, I.]

substitute, nametoēnen, I s., give in place of ex-
change; heto nametoēna, I s. this; zeto mohē-
noham nametoēno, I s. this horse; nametomevo, I s. it for
him, give him room, place; nitao zeoxmetomonetto, tho
all be given me in place, substituted for; metoe cho-
zeohe, he works as s., in turn; nahozeohevomotā, I s. him
in working, work in his place, for him; nahaōnavomotā,
he substitutes me in prayer, prays in my place, for me.
See Substitutive m. in Ch. gr. *nametokāe*, I shake, put in take on
subtile, eohāoxzezeve, he is s., subtle, crafty, cunning, place for
subtle, same as subtile. *hetoēnam* = make less, than [q. v.]
subtract, hosz naasetana, I take some away, not in full etc.
subway, ātonomeo.

succeed, naeshokomeovo, I s.in finding him; naeshokoméa,
 I s.in finding it; námeova, I s.in ^{am} success-
 ful; naevhózexanen, I cannot s.; násaevhózexanô, I s.
 in it, do not fail; etonetaomne, how does he s.? Epe-
 vaomoe, he succeeds well; ehavsevaomoe, he succeeds
 poorly, badly; zehetaom̄s, the way, how one succeeds;
 navostanevaomoe, I s.in living, lead a successful life;
 see prosper, follow. Hossešēva, the succeeding day; al-
 so expressed by inf. -nóov- which denotes "in line
 with"; nóovetto vostonhevestoz, succeeding genera-
 tion; naexoēta, I s., prevail; nahoxtamista, I s.in
 reaching it, attain it; nahoxtamo, I reach, come up with
 him; ^{see above} namoméovatamo, I deem one especially successful
 success. ^{see above}

success, see advantage; zehešetāomōs, what s. he has; epe-
vaomoe, he has good s.; is successful; see suc-]
successful, expressed by suff. -aomoe; see succeed. [ceed.
succession, inf. -nóov-, nóovetto (detached) denotes "in
succ. form" s., line, one after another"; nóovenñistoz,
the being in line, s.; rad. -o- expresses "often, s., re-
petition, reduplication of the act"; oešēva, every day
in s.; totāeva every night in s.; epepevoēta, he does]
succor, see help, save, aid. [ceed s.]

ch, ezheſso, it is s.; zezheſso, zezheſsoſz (pl.), s. kind (in.); zenheſso, zenheſsoſz (pl.) of s. kind; zezheſtaſz, zezheſtaſſo (pl.), s. kind (or.); zenheſtaſz, zenheſtaſſo, of s. kind (or.); zezetotave, zezetotaveſz, s. kind (in., color); enhetotav, enhetotavensz, it or they (in.) are of s. color; zezetosſo, zezetosſosz, s. length (in.); zezēstonēsz, zezēstonēſſo, s. length (or., thread, rope, long body [as snakes, etc.]); zenetosſo, zenetosſosz, of s. length (in.); zenēstonēsz, zenēstonēſſo, of s. length (or.); zezetonoto, zezetonotoſz, s. thickness; zezheſevostaneheveſtoz, s. life, way of living; zenheſevostaneheveſtoz, of s. life; ċmānheſtar, all s. like; zezheſēszistoz, s. words; zeze-zetanenistoz, s.

see subdue 1025
inf. - abate - implies
This idea of "falling under
from"

(-to-tooness- in
succ. - successively
-batic-) in successive
one after another

ENGLISH-CHEYENNE DICTIONARY

NE DICTIONARY
suffer
suffer

suckling, menháson, s.colt; enistovhoto, she suckles it; *see*
zenistovhoesz, the suckled one; zeneheōettoz,] *mother*
suction, hehevsanistoz. [s.infant; mōnazezhes, s.wolf.
sudden, séhovetto, of a s., suddenly; inf. -séhov- =sud-
denly, with suddenness, by surprise; eséhovhoe-
oxz, he arrived of a s.; sééha, instantly, suddenly, *X. in*
right away; eheto, s., it is s. (?); exaheoz, it happens *sudden*
suddenly; rad.-h- =immediate, close to; inf.-masó- =in
a burst, suddenly; suddenness is expressed with instr. *abn.*
suff.-ōstōno, -ōstoha, -ōstaso, etc. (see Ch.gr. Instr.] *no. 2*
suet, hekoneam, voomeam; ehekoneamevo, it is s. [Form]. *oeth*
suffer, naoomen, natoomen, I s.; nahaomen, I undergo suf-

suffer, naoomen, natoomen, I s.; nahaomen, I undergo suffering, misfortune; nahestoomen, I s. on account; nahestoomenetovo, I s. on account of him, for him; nahestoomen and nahestoomeneta, I s. on its account; che-
stoomeenenov havevoëtastoz, they (or.) s. for wrong doing; chestoomeenenov havevoëtastoz zexhoozechevoss
havevoëtastoz, they s. wrong doing as wages for their (own) wrong doing; navistoomenemo, I s. with him; navistoomenehe, I am one suffering with; naehovoomen, I hold on in suffering; nanšenavoomen, I am suffering; nahèpoomen, I s. more than; nahèpoomenevo, I s. more than he does; naàmoomen, I continue to s.; nazetoomen, I s. thus; nanetoomen, I s. so (in the manner mentioned); zehetoomenēs nanetoomen, I s. as he does; natónetoomen, I s. that (the very thing mentioned before); namomez-tovoomen, I s. torment; enšena-nonizeomevooomen, he keeps on suffering with gentleness, meekness; heovasz heše-toomeo, all sorts of sufferings; suff.-oomen denotes "endure, s., undergo". Veoomenestoz, excessive suffering, misfortune. The nouns for above terms are made by suffixing -hestoz or -estoz to the verb; toomenhes-toz, the suffering (Ger. das Leiden); toomeo, suffering, (Ger. Leid), also sufferer; natoomeocho, I ^{initial} make him suffering, make him s.; natoomeņēš, I lie suffering; ^{for such forms see aff.}

(with training etc.)
ov oomnestoz
to: sehestoz
(tormenting)
na mezto: sehestoz
I suff. tormenting death
aahavoezevomethā
na mo mezto: sehestoz
teev-act to omeochay
nahesee moniz
in support

1026 in him
With prel. naze-
never tormented
on his side - cost us
see words
to voromnestoz

-omees
-omeeč
-omeran

suffer. navisto on enemaovo, I make me to s. with (one)
navisto on enemaovo, I bec. s. with (one) navisto on enemaovo, I
3etovo one inflect with me

inf. -xōxe -denote intense, jolting, throbbing pain: naxōxe onoma, -merry
-naze-xōxe -suffering to, many told suffering. Exōxe onoma, -he suffers intense
Suffice Suffering upon
ENGLISH-CHEYENNE DICTIONARY

haestx nova -voome n heist, many told suffering. Suffering upon
etoomenenōhe, he looks suffering; suff.-oam denotes
s., agony, pain, groaning; eēvoam, he is suffering, groan-
ing, in agony; navistoamemo, I s., groan, am in agony
with (association) him; zeamstoeno zevešeamoams
Jesus, The Passion of Jesus, lit. the week in which
Jesus was in agony; eastoam, he begins to s.; eamoam,
he keeps on suffering, being in agony; heva nasz mato-
nitoamsz nistxevoss evistoamemāzeo, if one suffers in
any way, they all s. mutually; matonitoametto, if it
suffers in any way. The difference between suff. -oo-
men and -oam is this: -oomen denotes a condition of
undergoing misfortune, reverse and the like; suff.-oam
denotes actual physical suffering, pain, agony, usually
acute. Naōēnovoō, I s. patiently (whatever befalls me);
natonitoō, I s. anything, in any way; honetonitoōsz, if
he s. in any way; nahestoō, I s. for, on account of; na-
hestoōtova, he suffers on my account; hestoōstoz, the
suffering for, on account of, for the sake of; ehaēšōē-
novoō, he suffers long; haēšōēnovoōstoz, long suffer-
ing; naōēnovaetzovo, I am long suffering towards him.
Nanšenizeovo, I s. him, allow him to: nšemesehā, s., let
him (to) eat! Nšenhāxzevaehā, s., let him (to) come to
me! Also expressed with the prohibitive inf. -vē- fol-
lowed by -hestom- (=to prevent): nivēhestomano, do not
prevent him, let him; inf. -nšenizeom- =s., allow (with
kindness, gentleness); nšenizeomešzeha, kindly s., let,
allow him (to) speak! Eoxcemāsemetanoxtove, there is
suffering, agony (with intense desire to be relieved).
suffice, see sufficient.

sufficient, nheš nhešonehā, it is s., now let it be so!
Eneštāēoz, it is s. so; našivaztastoz ninetā-
oōē, my mercy is s. unto thee; eēštāpeva, it is s.
well enough; rad. -eštā- =has reached to; ēštāēoz, it
is s. enough; nitāōētahe, let be s. (ref. to doing,
acting), let it go at that (which you have done); rad.
-nitā- ref. to something completed, done to the limit,
reached; nanitāōēta, I have done sufficiently, have
acted that much; ninitāemaz, this is all I say to
thee; epovorta, it suffices (?). enxactovez, has become fully suff.

suffocate, nanxpotomeoz, I s., stifle, choke (ref. to pass-
age of air); nxpotomeozistoz, the suffocating;
ēvešenxpotomeoz zehestoneoz' zeoxceohāōsz, he was suf-
focated, stifled, choked by rising fumes; nanxpotomeōs-
tāe, I s. from intense heat; enxpotomeōstānovo, they
(or.) suffocated him with intense heat; nxpotomeōstā-
estoz, the suffocating by a sudden outburst of heat.

suffocation, see suffocate.
sugar, vecemāp and veemāp, s., lit. sweet water; evecemāp-
eve, it is s.; vecemāpsz, s. cubes, or candies;
mescemacvemāp, maple s.; navecemāpevana, I s. it, make
it sugared; vecemāpemenōe, vecemāpemenōsz (pl.), s.

embatāōztoman, he makes all sufficient, to reach all over
full sufficiency, much, plenty is expressed by -vhape-
naxhāpetovo, full suff. for him; vāpēstz, full suff. enough, plenty.
naxhāpēstz, have become full, enough. emhā- have -m and -mxt ages
they all can well drink sufficiently
esaa-messe-mxtanvhan
it is not
not so

he sums up all together

1028

The common term to express the advent of a true dance was to say: *chas-hestoxz* = being going to torture by dragging the nature of the ceremony was considered "sine qua non" at all times in the past and to my knowledge no S. d. in Alta. acc. free of in was gone thru 2 or more miles away from the lodge, not be

SUN DANCE

ENGLISH-CHEYENNE DICTIONARY

SUN DANCE

nothing to do with "hooxe = poles"; pref. ox- (sometimes hox-) is used in many pr. names; inf. -hehe- implies "father, generator" and the end syllable "-om" ref. to lodge, dome. Thus "Father-lodge" (Ger. Erzeuger's Tempel) as translation of "Oxheheom" is corroborated by the very meaning of the S. ceremony. What writer has seen and heard of the S. in the last 24 years leaves no doubt in his mind but that the whole ceremony belongs to phallic worship or veneration of the generative power. The life giving power of the sun in the form of heat and rain is represented by the bull, whose head is the "sine qua non" of both Maxevonäom ("great ceremonial sweat-bath lodge" or Sun-lodge) and Vonäom (ceremonial sweat-bath lodge). The center pole is the same symbol as the path made between the heap of stones and the ceremonial sweat-bath lodge, and to make the whole meaning as plain as daylight, a human effigy with very prominent phallus was suspended from the center pole. For some years the priests have left out this effigy, because it not only would elicit remarks from white spectators but also lead to questions which the initiated do not care to answer. The name Maxevonäom is less in use than Oxheheom and has a different meaning. Vonäom is the name for the ceremonial sweat-bath lodge; vonä means "to wipe out, destroy, lose by heat" [navonana, I wipe it (with hands); navonāno, I destroy, wipe out (by heat)]; evonhāe or evonā, he is destroyed by fire; Vonhāe, priestess; Vonhātan, priest] and -om = lodge, temple, dome; thus Vonäom = "Lodge of purification by heat"; Maxevonäom = "Great lodge of purification by heat". The "heat" in the S. is that of the sun together with the "heat" (suffering) of self torture. The one who vowed a S. ceremony wanted "life" or "life power" and removal of whatever was between him and that "life". What he vowed was also wished by his next friends, his band and the whole tribe, so the ceremony was to bring the life giving power, to make the sick well and promote reproduction not only among the Ch. themselves but among the animals and plants upon which they mostly depended. In order to obtain that life, a suffering or sacrifice was required and this began usually a few months before the ceremony took place, when all sorts of restrictions (including strict continence) were imposed upon the one who made the vow. - Oxhehetan, S. man, participant in the ceremony; e(h)oxheheševa, he vows a S.; ze(h)oxheheševaz, the one who vows a S.; eoxhehetaneve, he participates in the S.; oxhehemax, S. wood, foliage (for the lodge in general); oxhehevoxe, S. lodge poles (rafters, etc.); oxhehevomotōnoz, S. meat offerings; mozenaeo, sacred pipe used at the S. ceremonies (bowl in straight line with the stem), this pipe is also symbolical; onchestovatoz,

chestoxz refers to torture
hox = making
hox = dragging

Kazemore-hozenz makatanz, *superior, extra possession (in store, laid up)*

the fire spoon, about 6' in length with a bowl about 10" long with which live coals are carried during the ceremony. Nononōsz, rain bow sticks (in the S. altar); nozeo is the name of the sticks planted close to the rain bow sticks and painted white with white downy feathers stuck on; they represent the outside Indians (from other tribes); Zezestass is the name of the sticks painted red and black with black downy feathers stuck on; they represent the Ch. tribe. Hozzz is the name of the altar foliage which represents "vostanehevestoz" = life, the living. See under torture. As to description of S. see "The Ch." by G. A. Dorsey in Publication 103 of Field Columbian Museum. Also article on S. in "Handbook of American Indians".
Sunday, Maheoneš, Maheonešiensz (pl.), also Maxemaheoneš, God's day; emaheonešēve, it is S.; Maheonešēva, on S.; nhasto Maheonešēva, the other S., last S.; zexhos-semaheonešēve, the following, succeeding S. (past); mx-hossemaheonešēve, next S.; matamaheonešēve, when it shall be S.; zēmaheonešēve, when it was S.; nistoha Maheonešēva, every S.; see week.

sunder, see break, separate.

sunflower, soxoenos. *see Concave* [it is s., stove in. sunken, evovēpotōen, he has s. eyes; see hollow; eson,]

sunny, hiz ešēva epevatamano, it is a s., fine day.

sunrise, ešēhe homeēnsz, at s. *zuxheremans*

sunset, ešēhe hotāēnsz, at s.

sunshade, hoveoem, s., arbor. *super - mho - lateral - superposed*

sunshine, ešēhe hevohōovātoz, sun's radiance, shine.

superabundance, heomhāenōhestoz. [natamahe, one is s.

superb, eohāmooonatamano, it is s. (in general); eohāmoo-]

superfluous, ekanoma, it is s. left over and not needed,

extra; inf.-kanom = s., extra, redundant;

zekanoxzeassō, the s. ones (or.), available, not needed

otherwise; ekanomoēta, he acts superfluously, independ-

ently of another action, extra, not in connection with

something else.

superintend, nanitāetsen, I s.; nitāetsenehe, the super-

intendent, master; zenitāetsenessō, the ones

who s.; see rule; naneevavōxta, I s., oversee, watch it:

see watch; nanitāeta heto hozechestoz, I s. this work;

nanitāetovo, I s. him. [cative).

superintendence, nitāetsenistoz, nitāetsanistoz (predi-]

superintendent, honaovenitāe, s. (implies that he is sec-

ond to some one else); nitāetsenehe, s.;

zenitāetsansz and zenitāetsensz, the s., one who super-

intends; enitāetseneheve, he is a s. *zehipta, that a Turk is sup.*

superior, expressed by inf.-(h)oham-; eohamepeva, it is

s. in quality; eamhoomosan, he is s., greater;

inf.-amehos- = s.; eamhosheneenovahe, he has s. know-

ledge; eohamatame, he is deemed s., is preferred; eoha-

manahē, *ehiptatahē, eamhoxatahē, he is sp.*

ehiptata, - pol. arm. sup. ehoamevanatō, it is s. far s.

na mahāam, my sup. leader, q. s. - mho - superior

abreast, abroad, all over

sup. - superior

sup. - superior

sup. - superior

sup. - superior

sup. - superior

sup. - superior

supply: nahozetovo, I come to see to have me ...

me, friend

ac.

) to

obscure

note

if. may

to

ing.

co-

ice-

ing

hang,

from

under

co-

to

today

my

each.

co-

use-

with

by

the

ood.

ac-

to

co-

to

to

to

to

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to

to

to

1030 a

Supper - Lord's Supper. — For supper, evening meal
 The term, "hetowa menseiz" = evening eating.
 For the Lord's Supper the term "Hetomōsane-menseiz"
 has been used until now (1938) and of course
 is proper. Maketomōsane = I symbolize (see in
 this word). — Hetomōsane-mātan, s. food
 " — Kōkōhō, s. bread
 " — manistōz s. drink
 " — trōpachemenemāp, s. wine
 " — manevetōz s. cup.

Maheon-hoxomoxtomocanistōz, sacred feeding.
 { ehoxomoxtomocanistōz, he feeds unto himself
 { maxeoshāzistōz condemnation.
 ehoxomoxtomocanistōz, he is the fed one

ni-nitōre-vistoenaemāghemā Hetomōsane-
 we-united-are converse together in the s.
 mensestōvā or Maheonhoxomestōvā
 eating God's — feeding.

Maheon-hetomōsane-mensestōz should be the
 term used for Lord's ^{Holy} Supper = Sainte Cène.

Narese-hetomōsaneana, I partake of the s.

Narese-maheon-hetomōsane-anamo
 I with him partake of the holy supper

supply: nahoozetovo, I come to me to have my need supplied
 nahoozetovo mahataeva, he supplies me with money in time of need
 nihoozetovaz than supplies me in time of need
 30ohemaaz eaz hoozetovan, then in need he comes (goes) to
 be supplied, given; to supply one's need also expr. by inf. -voozuet-

SUPERIORITY

ENGLISH-CHEYENNE DICTIONARY

SUPPOSE

mepevhōeme, it is s. in value
 superiority, ohamepevhastoz, s., excellency; ohamepevhōe-
 mestoz, s. in worth, value; ohamhohātamahes-
 toz, s. in power. [only one], -nanos- (above all).
 superlative, expressed by inf. -hosoham-, -noce- (the)
 supernumary, see superfluous.

superpose, etotahota, it is superposed; etotahotansz,
 they (in.) are superposed; etotaxeévhoneo-
 ve, ladders are superposed; etotooveha, etotoovehansz
 (pl.), it lies superposed; etotooveš, etotoovešen (pl.),
 it (or., as drygoods) lies superposed; see fold, layer.
 superstition, there is no special word for "s." in Ch.

Maheonozeoxz is pr. name for "the one fear-
 ing in mysterious matter" and was coined for the
 "Pilgrim's Progress"; a term that may be used for s.
 is noéatastoz, the taboo fear; epóata, he is in fear
 of a certain thing, taboo. *emka-hemahemam* he is supplied with
 supine, nahanosesh, I lie on my back; zekhanosešenaz, the
 one who is s.; hanosešenatoz, n.

supper, no special name; hetōevā meshestoz or hetōevā
 zeoxcemsestove, evening meal; Maheonemesestoz,
 Holy meal, s.; hestoxtomosanistoz, symbolical, ceremoni-
 al meal. *Hetomōme-mesestoz* [zeq; see pliable]

supple, ehēc, it is s.; zehēc, that which is s., also ze-
 supplicate, namomoxzemosan, I s.; namomoxzemo, I s. him;
 see entreat, pray; naomomhōnatovo, I s. him,
 pray to him with tears.

supplication, momoxzemazistoz; momoxzemosanistoz, the
 supplicating; namomoxzemosanevomotā, I make
 s. for one. *10148* *semāpave* *oetāme* *well supplied*

supply, nameneovo, I s. one with food; naoneno, I s. one
 with clothes; nahaestomoho, (?) I keep him sup-
 plied; see procure, provide, provisions, store.

support, nanohono, I s., uphold him; nanohōno, I s. (with
 instr.), prop him (as a tree); nanohoha, I s.,
 prop it; enohohē, it is supported, propped; nanohotano-
 tovo, I want to s. him; nanohooovo, I s. one (when he is
 in a sitting position); etahonešeō, it stands on, is
 supported by; zistahonešeō, that on which it rests, by
 which it is supported; nohonazistoz, the s.; vistāma-
 zistoz, s., help; navistāmo, I s., help him; see standby.

Homsestono, s., tripod for cooking purposes; *naho* *natiohobanaz*
 suppose, navhanenešetan, I s., merely think so; navhaneō-
 hazesta, I s., merely judge; hoomevās, s., imagine;

hoomeeyas nametaaseoxz, s., imagine I would leave; mo-
 etāevhan, I s. it was night, it no doubt was night; mo-
 epevaehan, I s. it is, must be, is likely good; see Hypo-
 thetic m. in Ch. gr.; inf. -hōve- =supposing but being
 mistaken; nahōvenešetan, I supposed, that so (but was
 mistaken); nahōveneoxz, I went there for nothing (on
 the mistaken supposition that); nahōvemeto, I gave him

1033a *metaxastoz*
metaxastoz
metaxastoz

SURROUND

ENGLISH-CHEYENNE DICTIONARY

SWALLOW

(butcher) a beef surreptiously.
surround, naomhōe, they (or.) s.me; naomōnoneo, we s.
them (or.), or naomxnoneo; naomoeōetōe, they

s.me (standing); eomoeōeo, they (or.) s. standing;
eomoeōensz (in.form); naomoeōe, they s. me (sit-
ting); natāxtahoneetōe, they s. me (in a ring); see
encircle. Tāxta (also used as inf.) denotes surround-
ing, encircling, all around in a line; etāxtaōmōeha, the
water surrounds, is all around (as an island); etāxta-
eō, it (or one) stands in plain sight, all around be-
fore one; hoxzetto etāxtaeōeo mhāon, trees s., stand
around the house; rad.-hov- = s. completely, encase, en-
velop; nahovana, I s. it on all sides (with something);
Maheo ehovoenā zevōnettoz', God is surrounded, envel-

surrounding, nimaetto, all around. [oped in, by light.

survey, etāmosan, he surveys (predicative); hesthoe na-
tāomevo, I measure, s. it for him; see meas-
ure, scan. Naēveōhatamo, I s., examine him; etāmohe, it
has been surveyed for him, he has been allotted.

surveying, tāmosanistoz, the s., measuring. [hoham, my s.
surveyor, tāonevōho, s., white man measurer; natāonev-]
survive, nahēpeametaneveo, I s. him, live longer than he
lives; nahēphaešvostanehevetovo, I s. him, live

longer than he; heto hāmortastovā nasoxpevostaneheve,
I survived this disease, sickness, went thru it living.
survivor, zehēeametanenessō, the survivors, the ones left
over alive; see left.

suspect, enōhov nahessetamo, I s. him, lit. "it is he I
think of him"; see distrust.

suspend, see hang; naōtōvetanotovo, I am in suspense,
hesitate concerning him; naešstaha, I am in sus-
pense, apprehension, not knowing what to do; eēvōe ve-
cess, the bird is hovering, suspended; vekseo zēvōessō
heamā, the birds who hover above; hovae zehōsta, some-
thing suspended, hanging, floating; ehōsz, he is sus-]
suspense, see doubt, hesitate, suspend. [pended, hang-]
suspension, orhōvō zehōsta, a s. bridge. [ing, floating.]
suspicion, see doubt, hesitate; inf. - lōttie - = suspicion, fear.

sustain, see hold, keep, support; Maheo nitaoenomōenon ni-
ametaneenistonan, God sustains, keeps our life.

sustenance, matam, s., food; natam, my s.; nīmezemeno nā-
taman, give us our s. (this covers well the
full meaning of "give us our bread"); hestam, one's

s.: nahestam, I have s.; nahestamaovo, I make him to]

swaddle, see bind, wrap.

swagger, see boast; ehanēstōrozeve, he is a mere s.

swallow, namhāz, I s.; namhaestā, I s. it; namhaeto, I s.

him; zemhācsz, the swallowed one; mahaāzz, s.!

mhaestoz, s. (thou) it! mhaešeha, s. (thou) him! mhaesto-

mohestoz, that which swallows, the swallowing, alimenta-

ry canal; mesoc, mesoceo (pl.), s. (bird); emesove, it

swallows

1033

see inflato

see inflato

see inflato

see inflato

see inflato

exaconditto, has its s. prevails, reigns: chest to am chest to the
 it has its s. course of imp.
 or eff.

SWEAT LODGE

swarm, emanoehão, they s. together (in flying); emaxhoe-
háo, they come in swarms; eyovozeyoaxeó, they s.
(whirling, Fr. tourbillonner); zexhevenovevoss hãnomao, a
s. of bees (ref. to the hives they are in).

swear, navistomōhan, I s. ^{swear}take an oath, make a covenant (with ceremony); navistomōhaovo, I s. him, make him to take an oath, q. v. Nahe^{to}osenonoan, I s., blaspheme; hetosenonoanistoz, the swearing, blaspheming; see curse; naōceno navistomōhanistoz, I s. falsely.

sweat lodge, emaom (ema = concealed + om = lodge); this ref. to the common s.; vonhäom is the ceremonial s. (see under Sun dance); naemanan, I build a s.; emanhohonaao, stones for the s.; emanósz, willow rods used in the erection of a s.; emâm ehoešeme, the s. is covered (with skins or blankets); eēševonèn, he crawls into. The ceremonial s. is built with greater care and with more rods than the common one. The sticks are stuck in the ground and then bent at their upper ends which are then tied together with withes to form a hemispherical booth. The rod that forms the middle line from east to west represents the sun's path. On the inside of a ceremonial s. the sod is removed and a circular hole (about 4" deep) is made in the center, where the heated stones are put. All this is done by a priest, who also draws symbolical signs in the interior of the hole. From the hole a straight path to the fire heap and the buffalo skull outside is cut out of the sod. These ceremonial sweat lodges, with the path to the fire and skull, used to be built with much painstaking by the officiating priest. Writer saw one of these men using the fore lower leg of a buffalo to make the imprints of the bull's foot in the cut path, the tracks leading from the buffalo skull and fire into the hole inside the Vonäom. The sun's heat that has made the wood (which is used to heat up the stones) grow, passes thru combustion into

the stones. These are carried into the circular hole of the s. along the cut path. When the water is poured upon the stones, their heat is transmitted into steam and the latter is inhaled by the people squatting in the s.; cleaning them externally and internally and giving them new life power. The form of the path and its meaning is of phallic nature, not with immoral meaning or teaching but representing life coming to men in the form of heat. The same idea is represented in the Sun dance lodge which is called Maxevonāom (see Sun dance). An old priest (Lefthandbull) told writer that the ceremonial s. (Vonāom) was introduced long after the common s., which meant only a private sweat bath, often taken by single ones wherever they were and without ceremony. According to dreams which a priest may have had or copied from some other tribes certain changes are made in the ceremony, as the sticking in the ground of certain young trees (usually cotton wood or cedars, with foliage on) in front of the s., and the whole doing may receive a different interpretation. From what writer has seen of the religious ceremonies of the Ch. shows that in the past as well as in the present constant changes have taken place in them.

natace-geramōōan I am going to. *to.* sweep, namkeen or namxehen, I s.; namxevomacha, I s. the ground (with something); namxevomoha mhaō, I s. the house; namxéa, I s. it; namxena, I s. it (with the hand); namxevēnoena and namxevēnota, I s. the snow; namxevōmotxta, I s. it (liquid, beverage) by blowing with mouth; emxevomaenena also emxena, it sweeps (said of wind, tornado, flood and the like); emxevomaoe, the ground, floor is swept; mxeenistoz, the sweeping. When an action is done with one "s., stroke, flash" it is expressed by the instr. suff. -ōstōno, etc. (see Instr. Form in Ch. gr.): *emxevōstxex*, they, or, are s. off; *emxevōstxex* sweepings, mxeeneonoz; see débris, fragment. *emxevōstxex* sweet, eveceeno, eveeno, it is s.; esaaveceenoehan, it is not s.; naveceana and navecana, I make it s. *moemoxšen*, *moemoxešsz* (pl.), s. grass (aromatic herb of the mint family); *evoxcemeeoz*, it smells s. (as in -ēstōstōcense), pungent; *epavemeeoz*, it smells good, s.; *ho-enomōenoxkon*, s. potatoes; *nahozēhe*, I give a present to my s. heart; *nihozēhemā*, we give presents to our s. hearts; *hozēhestoz*, the giving of a present to a s. heart; *me-ōn*, s. heart; *hemeōn*, one's s. heart, loved one; *veeanō*, or *zevecekōkonō*, s. bread, cake or pie; *vecemāp*, s. water = sugar.

sweeten, naveceana and veeana, I s. it; zeveceane, that which has been sweetened; *veceanenistoz*, the sweetening; *esaaveceanehan*, it has not been sweetened. *sweetly*, expressed by inf. -nonizeom- = gently, kindly.

ENGLISH-CHEYENNE DICTIONARY

1890

elbow x a
wind: el
crav aoxay
switches to
see bottom

103

f. 805 margin

ketomōstō na ovaŋeo, ŋey maŋ ŋu
s. simulawa, unto ~~kenwa~~, simile
perese. ketomōstō na ovaŋeo,
makeone-motxavavō, idol, covvete
make object to mediate w/rl God.

TABLE

Between (set of) middle vertical whole S denotes
1037 in between, thin horizontally or near to
"span" in its diverse meanings especially extent,
tie, match, duration etc.
in the sense of 1. Cor. 10:11 the term *proximosaris-*
toz *hixhethoxomosazistoz* = his table feed. the
term *vistoenaemazistoz* = participation to a feast,
spread: *naxitov-vistoenaemazistonan* (see *communio*)

nanixeanhas (-cup pl. in. - enatto (or.)) } we bear, load, burden
 I take it upon me (shoulder) (said of medicine or any thing (thing))
 nanixetohas, same as above } to take in or this mouth.
 navoo exta, I forget to t. it }
 nanixenaneng, i taken from me (thing)
 one star

ENGLISH-CHEYENNE DICTIONARY

TALK

TALK

(or.) out of the sack, empty the interior of a bag;
 nanoeha, in. of preceding; naëseozhan, I am taken in,
 made to enter; nahëozhan, I am taken out, made to go
 out; nahechestana, I t. it easily, softly, quietly; naon-
 nenxana, I t. it apart, to pieces; easethoneo, it takes
 root; excoceota-ninoveexov, it takes some time, awhile;
 nataneoxz, natanoën, I t. it along; nahëvoenanananz, I t.
 them (in.) all (in games, beat); nanitoxca, I t. off my
 hat; nanitananoz namocanoz, I t. off my shoes; also na-
 nitôan; nanës'an, I t. off my clothes; nanitana, I t.,
 pull it off (as a handle from a drawer, a ring from a
 finger); hosz nahénena pen'nôo, I t., pour out some
 flour; nataat'san, I t. aim; navhoneno, I t. him up, lift
 him out by hand (at an angle); naéoneano, I t., lift
 him up (by means of a rope); naasetôva, I t. away (by
 means of water); naasetôvoz, I t. it away (by means of
 water); naasetôvoto, or. of preceding; naasetôvotoxo.
 I t. his (or.) away (by water); naasetana, I t., remove
 it; naasetanomevo, I t. it away, remove it from him; na-
 menan, I t. back (something previously given [this
 was considered worse than stealing]); namenanoëhan, it
 is taken back from me (as a gift that was given to
 me); nanoeënoez, I t. one up (as in-lifting up, taking a
 child in one's arms); našexano navoomoota, I t. off my
 collar or neck tie; naonehaootanano, našexootanano and
 nanëtootanano, I t. off his necktie, neckwear; see neck-
 tie; našëxa, I t. meat off the bones (with knife); našë-
 xanoz and nasešexanoz, I t., cut them (in.) off (as the
 corn from the ear); naanhana, I t. it down; see catch.
 tale, hoxtaheo; see story; vhanhoxtaheo, mere t.; eae-
 tomhoxtahan, he tells a t., a false story.
 talisman, vonhäxa; see amulet, idol. *VOCeum, talisman, usually small
 shell or medal
 like obj. hung*
 talk, naësz, I t., speak, q.v.; nameseoan, I t. plainly;
 ehavsevoan, he talks (also pronounces) badly; *to talk, etc*
 epevoan, he talks well; naotoxoveësz, I t. with experi-
 ence, wisdom; eononiseësz, he talks foolishly; ehëon-
 va, he talks much, is talkative (has a busy, bad
 tongue); nahesshëonovatëneo, they have quite a t. on
 our account; eheomenistxnoan, he talks on too many
 different subjects (as when a speaker touches too
 many topics in one speech); etxkomoan, he talks
 short, not many words; excoetószistoxtnoan, he is a
 talker, is talkative (Ger. redselig); excoetószistox-
 tazen, he talks too long, without ending; ezestoxtaze-
 nax, he is much talked about; natotoxesta, I t. about
 it; natotoxemo, I t. about him; natotoxstomevo, I t.
 about it for (unto) him; totoxseo, that which is talk-
 ed about, or the one who talks about; vhanetotoxseone-
 va, by a mere t.; evhanetotoxseoneve, it is only a t.
 etotoxseoneve, it is a t., subject, topic for discus-
 sion; etotoxsetaneva, he talks about, gossips, judges;
 esaašëneonova, is not, right redselig, quiet, not give to
 talk
 xohëstoz, t. that which is entrusted, gift, gave-
 pavë-omato, gift, talent, skill, power; *in äron extoz, mäxhohëstoz*
 all the gift, talent; epavëonna, epavë-
 xohëstoz, all the t. he has: zenoce-
 xohëstoz, the t. he alone has.
 zetotaxone. exhohëstoz, that each of them has.

for (tall) these form ending in d see p. 1126c; also p. 824 bottom margin
 chāestoo - very tall

TALL

ENGLISH-CHEYENNE DICTIONARY

TAP

navonevamon
 one
 chāestoo
 he t. ugly.

ehēpatahe
 zehchastai
 tall
 chāestoo
 he t. ugly.

hachestoo
 a tall pole
 post.

chotoana
 voneauzhe
 t. cut and
 around back
 will rope a
 fig.

totoxsetanevatoz, the talking about, judging, gossiping;
 eheškovāzena, eheškovāz, he has thorny lips; enešehahe,
 he talks that way, it is his voice; navonevamon, we
 disturb him in his t.; eoxchessevonevamāzistov, dis-
 turbance is made by talking (in some games in order
 to confuse the player); enonosta, he talks back; eno-
 nostovo, he talks back to one; naoxceēseoetanov, we t.,
 discuss, converse about it; navonevaosemo, I disturb
 him by talking; namomehememo, I t. friendly of him (al-
 so flatter); namomehemesta, in. of preceding; see flat-
 ter. Ezesenesz, he talks Ch.; see speak; eoxceēszi-
 ste, there is a t., a council. [eohāstahe, he is very t.
 tall, ehāstahe, he is t.; see high, measure, size; eota-]
 tallow, hekoneam, t., suet, hard fat; also hekona amsq, or]
 tally, see under play, page 831, #8. [xamaevizc. } it is some
 tambour, oneavo; see drum. naoxce-naxceva-velavo } of charm
 tame, enonizeomae, it (or.) is t., gentle, meek; nanonize- } by voice
 omo, I t. him; nonizeombastoz, tameness, gentle- } singing.
 tamper, see meddle, (see incline) ness; enāe, he is untamed.
 tan, nahōnen, I t. a hide; nahoneorta, I t. it; naexhonen, I

finish tanning. Following terms are used in tan-
 ning: hesthāp, liver, brain and lard mash (a mixture
 for tanning process); nahestāpan, I treat the hide
 with preceding mixture; naēohē, I soak the hide; niēo-
 hēmā, we soak the hide; maešēohēz, when we have soaked
 the hide; nasēpao, I stretch it (hide); hōneo, hide to
 be tanned; honeoó, pole on which the hide is stretch-
 ed; nataešhoneonoan, I have it stretched on a pole;
 nasēpōsen, I tie it, stretch it, getting ready for work;
 ahoenovotāva, knife used in scraping the hide; namxē, I
 work it; namxēonatto, my string (the kind used in
 working the hide), string of raw hide; hekoneva naea-
 neōno, I go over it with a bone to see if it is well
 soaked; honenistoz, tanning process; honenstovā, in
 tanning; nasēpseōno, I stretch it (or.); naseōno, I pin
 it down; namaeō, I am scraping it; maen, tool used in
 scraping; naexōna, I take the hair off; monāzz, monā-
 zetto (pl.), scraper (made of an elk horn to which a
 sharp stone or piece of metal used to be attached);
 namonāzz, my scraper; hemonāzetto, her scraper; hoca,
 hide; nathoeanam, nathoeanamoz (pl.), my hide (in tan-
 ning); mseškan, t. (color, q.v.).

tangible, emxaoneve, it is t., can be touched. totahopachal }
 tangle, etotahopeoz, it is tangled; etotahoponeane, it is }
 tangled (thread, rope); natotahoponeaaho, I t. }
 him up (with a rope); eatokonsz, they (in.) are tan- }
 gled (as branches); etotahopae, he is tangled, in dis- }
 order; see entangle; totahopeozistoz, the t., tangling; }
 totahopeozistovā, in the t. [see barrel, vessel.
 tank, maxevetō, large vessel; maxeveoemax, large barrel;]
 tap, nakokonōn, I t. (with something); nahecekokonan, I t.

-ātauo is a modal of. denoting "induce, persuade, exhort etc."
1046a

Suffix - The grammar explain the system of suff. in Areyeme; one form, now very obsolete, except in few words, is -OXZ which denotes "peculiar, particular, singular, private, body, own. set of

naovhōe, I sit warming
naovhōē, " " (upon)
naovhōē, " stand warming
naovhōē, " lie.

uagexz, property, one's own, set
mozexz, body of knives (particular own)
hemoraxz, " " things that part. things?
hemaxz, " "

naēse - I speak sitting
naēseō - " standing
naēsezi - " lying
naēse - " sitting up.

koraxz, set of things
nuha-kaxz, a lump, chunk, set
kacvaxz - piece of wheat
mavdxz - meat

namxistono (I write sitting)
namxistone - " sitt. above
namxistoneō - " stand.

seaxz - dead body
etēoxz - medicinal herb, particula root
heisevaxz - lump of mud
hexanomaaxz, " "

namxistoneē lying
namxistoneē lying both feet
namxistoneē both feet, extended

hepōvexaxz, dew (for itself, private)
hecevoxz, partic. easy
shataanaaxz, " hard

-vano, ref. to past, walk means I walk see past.

-meche to labor, put forth effort, strain, toil. ^{exertion} ^{he laborer in vain}

-eztoe denote. hehan, show, practice, exercise, manifest. ^{display} ^{show} ^{exercise} ^{manifest}

-sojeva, implies. The lower or bottom (thicker) end of upright or canoodled upright object, base, foot, also foundation of a building just above ground.

Supra. of posture: -x for lying when o or a precedes, otherwise -s
-o " sitting; -ō for standing; -OXZ for lying, n. -jox

for mental mode here follow examples:

meacanao - eat sitt. ^{napertetanomax, I lie, feeding good, rejoicing.}
meacanao or -ō ^{napertanomaō, I sit (on ground)}
eat stander ^{naō, " (on chair)}
meacanax - lying ^{naō or nāō, I stand}
^{naoxz - I go}
^{nān - I walk}
^{naōhe - run}

nanohoenoz, I hold him sitting on ground (being sitting)
nanohēng, " upon or motion,
nanohēnang, " lying
nanohēng, " standing
nanohēng, " going
nanohēng, " walking
nanohēng, " riding

see page 1046a
also next

geke usually ref. to head, also fig. wounded men, ^{wounded} ^{see. wounded}

Supp. 10406

3 mais = mais vividly, provably, evasively
maiores, maiores, menores, etiamen, taxamais, outros
menores

TAX

cho-oxahamo
cho-ox-^{TEA}ehenahama, come, with torn coat (as from a fight, war)
ENGLISH-CHEYENNE DICTIONARY

ENGLISH-CHEYENNE DICTIONARY

TEAR

TEA) ENGLISH-CHEYENNE DICTIONARY TEAR
see reveal; *nahotsheneenosan, cause to know*
be taxed; *esaavessheemehan* *ēnanoeoneva*, it has not
been taxed along with (sc. something else). has not
been counted in the t.; *mazhotoz na hoe zevešēna-*
nomoez, t. for things and land; all the above terms
are of very recent origin. [*evēpozehōpeve*, it is t

tea, vèpotoz, t., or leaves; vèpozehòp, t. (as beverage);]
teach, navovistomosan, I teach (predicative); navovisto
 mosen, I t. (actually); navovistomevo, I t. one; evo-
 vistomohe, he is taught; nazeomosan, I t. (by pointing,
 directing); nazeomevo, I t. him (by pointing); naanee-
 va, I t., train, q. v.; vovistomosanistoz, the teaching;
 vovistomevazistoz, the teaching. *queerake*

teacher, vovistomosanehe and vovistomosenehe; evovisto-
mosaneheve, he is a t.; zevovistomosansz, zevo-
vistomosensz, the one who teaches; zeomosanehe, zeomo-
senehe, t. (by pointing); zezeomosansz, the one who
teaches (by pointing); nha zevovistomōsz, my t., the
one teaching me; navovistomosaneham, my t.; zeanee-
teaching, see teach. [vaz, t., trainer; see train.
teal. oxcem. *ninavatoa conetanhema*, see 11

team, toaseo (ref. to horses); hetoaseone, one's t.; hetoaseoneo, our teams; hetoaseonevō, their teams; etoaseoneve, it is a t.; *hetoaseoneve, working team*
tear, v., napeena, I t. it; napeenomevō, I t. this (in.);

napoeno, I t.off a piece (sp. of drygoods, garments); napoéovo eszehen, I t.a hole in the coat; napopaház, I t.it by force; napopoahamo, or.of preceding; napenoxta, I t.it (with teeth); napenomo, I t.it (or., as mata = peyote) *napoeno ar all form of you and*; napoaház, I t.it in pieces (by breaking); namamepoena, I t.it off in chunks; epo-

poeha namocan, my shoes are torn: nszevépoház, do not
let it t.off; napoeház, I t.a hole in it; napoešemo.
or.of preceding; napopoešemo nazezexōma, I make a t.in
my shawl; epopoešenaō šistato, the boards are torn,
cracked (from shrinking); napēoho, I cause him to b

torn to pieces; epopooneoz, it tears asunder, apart
 (as a rope, wire); napopooneohaovo, I cause it (or.) to
 t.; naamoenana, I t.it (as paper); naamoenano hōmā,
 t.the robe thru; naoxoeno, I t.it (or., as a robe) in
 two; naoxoena, I t.it in two; naoxevoheno, I t.it (or.

23 two; naoxaosa, I t.; naoxaosa, I make it (or.) to be
off; naoxaosa, I t.; naoxaosa, I make it (or.) to be
torn; eoxaomoe, it is torn; eoxaosa-netto, it tears
(acting); navoxkoeno, I t. it (or.) crooked; navoxkoe-
na, in. of preceding: naamseena, I t. it thru the width
navoeno kakoešeon, I t. the goods (calico) apart; nasō

naoveshano, I t. it is torn by wind, force; naoxana navenoz, I t.
my tipi; eoxeostahā, it is torn by wind, force; naonen
xana, I d. demolish it; hāavhan evavhamō hoxzetto, the
wind tears down the trees; naoxōto, I t. him (as an
animal does, by pulling towards itself); navoveshano

I t.him to small pieces; navoveshana, in. of preceding
 mamexa, il. napooneo, because torn, disconnected from
 tam (large tear as a piece of tissue)
 1042
 I do not tear, dis-
 (large surface tear)
 from him

napoone a dhaft. my self love (then)

tear, etonoxonuxes, they t. (crawling, weeping)
 enomoxonuxes, " (more in weeping)

TEAR (sup. -onux- and -onixi- denote t. take apart. see demolish.)
 ENGLISH-CHEYENNE DICTIONARY

TELL

naoxzenaoho, I t. his mouth (by pulling apart, as Samson did); naoxahamo, I t. him in two (in pulling apart); napénoxta, my pants are torn; napéeszehen, my coat (or shirt) is torn; napénoxca, my hat is torn; napénocan, my shoes are torn; napénoxon, my stockings, socks are torn; epeeoz, it is torn; eoxevoeha, it is torn, broken up; eoxevoes, it (or.) is, lies torn, broken up; see break, crush. *see p. 1056*

tear, n., mahän, mahänoz (pl.); nanehäneno, I wipe one's tears (with something); nanhäneno, I wipe one's tears (with the hand); nanhänenaz, I wipe my tears (with the hand); nanehänesz, I wipe my tears (with something); nahän eanhosevö, my tears run down (flow); emomeahän, he has bloody tears; evömo eanhosevöxtó, or eamesevöxtó, he saw him with tears running down; nasèphän, I cannot keep the tears back; naemhän, I lament with tears; naomohän, I wail with tears; nahos-axan, I keep the tears back, keep from crying; see cry; eöotoanao, the tears fall one after another; naomomos, I have tears (from cold); rad.-omom- ref. to the shedding of tears, weeping; eomohöna, he prays with tears; niomomemomoxzema, he is entreating thee with tears; heexa eoxenoesenaz' mahäen, her eyes are full of tears; eomäpö, he has tears in his eyes, looks tearful; amevözistoz, the flowing, wetting with tears; esaa-anhosevöxzehan, it does not wet down, run down (of tears); enoneotöene, he is t. or dust stained (around the eyes).

tease, nanasoöho, I t. one (in acts); nanasoömo, I t. him teaspoon, zceameškon, zceameškonoz (pl.), small spoon; teat, hehevon, hehevonos (pl.). [ezceameškonove, it is a t. tedious, ehoniztavenono, it is very t.; ehoniztavez-] teem, see abound. telegram, ehao hoxtaheo, a t. has come telegraph, hoxtahanemakät, telling wire, iron; see wire;

navešotono hoxtahanemakätaeva, I inform him by means of the t. telephone, same as telegraph; navešeesztovo hoxtahanemakätaeva, I speak to him by t.; natavešotonon hoxtahanemakätaeva, I t. to one, inform him by wire, q.v. telescope, maxheköoxtoz.

tell, nahoxtahan, I t., narrate; hoxtahane, the teller, narrator; nahethoxtahan, I am telling; nanet- hoxtahan, I am telling so or from; zehoxtahansz, the one telling; nahoxtahaovo, I t. him; nahoxtahanetovo, I t. concerning one, testify about him; nahoxtahaneta, I t., testify about, concerning it; ezethoxtahan, he tells thus; hoxtaheo, story teller or the story itself; ehoxtaheonatto, it tells, narrates (as a book); nahoxtaheonan, I t. in parables; nahosesta, I t. of it; nahosemo, I t. of one; nahosestomosan, I t., testify; hosema-

naponoma
 I dry his eyes
 naponoma
 ex. me
 iust.

see p. 1056

comomo- am, he
 groan with tears
 comomoanog becomes to,

genekhaendio
 genomohä
 in his hat

greatly weeps
 to tears.

niizehö-
 Hahan, he
 does not tell
 right, truth-
 fully

core-
 he t. plainly
 core-
 fair-
 in telling, narrating

1043
 ho'seo, he told about
 ehos'conave, he told about
 exista-hos'conave, he told about
 he was the one told
 spoken of, long before
 to those, he one talker about

concepōpāpāta-
noo, lose t. flies
off the handle.
inf. - savaree-
demonstr. the temerity
petulant, querulous etc.
as told by him

temperature
see bottom of
page

-omata-
sober, t., moderate
collected, grave
serious, dis-
passionate,
sedate.

see influence
nahohāhepe-
avashā, key t. see
one beyond
natavahoa-
osevetoen-
we are the
object of our
t.

temperance
the obj. of temperance
him

see p. 1118
bottom
-mo-
buy with

naōzgevo

see mushy
inf. - shon-
" - taps-
= tender

outward display of temper
timid and
naonizet
amusic avastoz
Foretuna, istoz

temper, conviction, in fact, needed
from him, pulling him before
pulling, in fact, needed
easaxos, home away, displayed
amusic avao, pulling flat in ground
to sešema, sitting down, in a long
in anger, it will do
chaustahar - last word

ENGLISH-CHEYENNE DICTIONARY

TENFOLD

zistoz, the telling of; ehoseme, it is told of one, or
it is told; esaahosemehan, it is not told of; nahozee-
mo, I let him know (by messenger, word); nahotono, I t.,
inform him; natoxhotonō zehetāozistove, I t. (them)
thru the whole camp; nanheševaeno, I just, merely t.
him; nioxzhešenhetaz, I told thee (implying that the
telling was not heeded); naoxzhešenheto, altho I told
him; nanitāemo, I have told him all; ninitāemaz, I have
told thee all I had to say; ēvenesz, he tells lies;
naheto, I t. (told) him, say to him; see say, *delcare, narehocuo.*
temerity, hestatamahestoz; see bold.

temper, enehestaha, he is short tempered; epavstaha, he
(see together has a good t. heart; emomāstaha, he has a)
temperance, see sober. *in sense of narrowminded, or order together*
violent t.; see heart.

temperate, see sober; eomata, he is t. (in words or eat-
ing and drinking); inf. nhastom- =refraining
abstaining from; nhastomevostanehevestoz, t. living.
temple, can be rendered by suff. -om =lodge, covered in-
terior; maheonemhāo, t., sacred house; vēsta, t. (of
head); navēsta, my t. *see p. 1026 a*

tempt, p. navonhosemo, I t., influence him (by words); na-
vonhoaovo havseveva, I t. him into evil; naavosēho,
I t., entice him to wrong; eavosohetto, it tempts.
temptation, vonhoaovazistoz; vonhosemazistoz, t., persua-
sion, coaxing; vonhoahotanevātoz, the tempting
(as a state, habit, vocation); evonhoaovazistove nito-
ve, it is a t. for me; avoshāzistoz, t., enticement; avo-
stomanistoz, t., seduction, the making inclined so; hoe-
novātoz, bait; ehesthoenovātov, it is a bait; Havsevev-
han hesthoenovātov, the Evil's bait, t.; eavosohestove,
it is a t. a cause to fall. *also nuhoaooseue*

tempter, vonhoahotanevahe, the t.; Maxevonhoahotanevahe,
the great t., the Evil one; evonhoahotanevaheve,
he is a t. (as a habit, vocation); zevonhoaosanz, the
one who tempts; nha zevonhosemosanz, the one who
coaxes, influences; avosohē, t., the one causing to
ten, matōt; see numeral. *inf. - here - see p. 873 f*
tenacious, (see strong; ehekonēpāoz, it is t., adheres
fast; ehekonētētan, he is t.; inf. -saapōe- =
not coming off, adhering; esaapōētētanotō hečšizistoz
he holds tenaciously to his word.

tenacity, hekonētētanoxtoz, the holding firmly in mind,
purpose; hekoneozistoz, firmness, t.

tend, is not expressed by any particular term but is
often implied by inf. -he- and -ta-; nataneševe,
I will t. to it; heto nahethozeoheta, I t. to this work.
tender, see offer; ehēc, it is t., soft, q.v.; enonizeom-
tenderloin, honovork, see meat. [staha, he is t. hearted.
tenderly, expressed by inf. -nizeom- =gently, t. *see top-
p. 1026 a*
tenderness, see soft; nonizeomstahātoz, t. of heart; hōp-
tenfold, matōtov; see numeral. [sanistoz, t., leniency.

temper, sensitive to, *see p. 1024 a, 1026 a*
naonizet aetn avosohestovā, tried by tempt.
temperature: exōv- degree of warmth: zehē exōv- or zehetō exōv- *its degree of*
warmth: zehē exōvōme, (the d. of water) zehetō- exōvōmocha (body of water)
conitar- exōvōme, differ. t. of liquid: zēonitav exōvātanano
exōvhotā
et on tto

-ken = t. laugh, m. m. d.
see eager - ebene -
taugh, he: t. in desire

term, in the sense of word, utterance is
expressed by suff- oan; see language.

ENGLISH-CHEYENNE DICTIONARY

TETHER

inf. -heszen = imp. drawn up, tense. TETHER
[cherzetan, choyenāta, deto rigid, ngoran] stiffly
[meohe = straining. stiff
y inf. -ohā- = very much; also suff.] set

tense, expressed by inf. -ohā- =very much; also suff.]
tent, ^{see + the} expressed with suff. -om when ref. to lodge; vèhoe-

tent, expressed with suff. -om when ref. to lodge; vèhoe-
om, white man's lodge = square t.; see tipi: navē.

nonaovo, I make him to have, be provided with a t.; ho-

no-veeom, arbor, summer shade (t. built of foliage for summer use): oneanotxeom, drum warrior t. lodge: orho-

summer use); oneanotxeom, drum warrior t., lodge; oxhe-
heom, Sun dance t., lodge; nocehóm, lone t., lodge (espe-

neom, sun dance t., lodge; nocenom, lone t., lodge (especially in ref. to a ceremonial lodge of the Sun dance); ^{for the lodge} mabeenon, sacred t. (where sun is)

dance); maheoneóm, sacred t. (where ceremonial arrows
are kept); mashaóm, crazy t. (of the Crazy band): vox.

are kept); mashaóm, crazy t. (of the Crazy band); vox-
cahóm, ceremonial hat lodge; mxeeóm, ghost t.; hesta-

tōn vèhoeómē, ridge pole of square t. See tipī.
 tenth, zematōtaonetto the t one (in): zematōtaenaz

venth, zematòtaonetto, the t.one (in.); zematòtaonsz, tepid, see lukewarm, warm. [the t.one(or.); see numeral

term, nisóe ā mohéoxtoz, a t. of twenty years; see end.

terminal, maatameo zeoxceéneohetto, a railroad t^{er} - nono
terrestrial, hoeva ehesta, one is t.; hoeva ehesso^{mo} hova

terrestrial, hoeva chesta, one is t.; hoeva chesso, it is
t., is of the earth. it is t. (enough)

terrible, eohāo, it is t.; eohāoētastove, it is a t.
deed: ohāoētastoz, t deed: nichāoeszenen, we

deed; ohāoētastoz, t.deed; niobāoeszenon, we
have done a t.deed, thing (sc.to it); rad. -hotoana- =

t., dreadful. *evota* *vohānauo*. [terrified; see fright.
terrify. *vocōtēneho* I t. one; *vohānauo* b. d. one.

terrify, naohāetanoho, I t. one; eohāetanooz, he becomes }
 terror, ohāetanoxtoz; nahestohāetanoxtovetoyo, I have a }

terror, ohaetanoxtoz; nahestohaetanoxtovetovo, I have a
t. of him; xaveohaetanoozistoz, genuine t.; exa-

test. naonistazesta I t it: naonistatamo I t him inf

test, naonistazesta, I t.it; naonistatamo, I t.him, inf. ^{God 7. am}
-onisi- =try, t.; naonisetanotovo. I t.him (in my

-onisi- = try, t.; naonisetanotovo. I t.him (in my mind); naonistoého, I t.him (in acts); naonistoész, I t.it; naonistarotona. I t.him (he heard of this);

t.it; naonistonetamo, I t.him (by heeding, watching);
onistaztastoz.t., trial.g.v. *onista*st, t.o speech, associate

testicle, mataxevoz, mataxevotto (pl.); emataxevozeve, it.

is a t.; hestaxevoitto, his testicles. *essa-hest*

testify, nahoxtahan hoemanemhão, I t.in court; nahoxta-
hanetovo, I t.for, concerning one; nahoxtahaneta

in. of preceding; nahetomemo, I t. that he is true; na-
hetomesto, I t. that it is true; nahesat *nahetoma?*

hetomesta, I t. that it is true; nahosestomosan, I t.,
tell of it; nahosetomotâ, I t., tell for one. nahetomito

testimonial, pevooseo; epevooseoneve, it is a t. (for

good), also, one has a good reputation; heto
matsezistoz eneyooseonatto this deed is a t : nareo

matšezistoz epevooseonatto, this deed is a t.; nanee-
vatseonanetovo, I am a t. for, concerning him: *only you*

testimony, ^{See also witness} hoxtahanistoz hoemanemhäon, t. in court; name-

See also witness
t. obj. of truth ena hoxtahanistoz, I bring up t.; naneevatseo-
nanetovo, I am a t., testimonial for him; hesthoxtaheo-

nevo esaasēeznetanehez', their t. does not agree, is not

the same; hoxtahanistoz, t., telling; hossemazistoz, t.,
telling of; napevooosemo I give a good t. of him; napevoo

telling of; napevoosemo, I give a good t. of him; epevo-
testis, see testicle. [oseoneve, he has a good t., report.

tether, nasehootoham, I t. the horse, sehootohamesoz, t. 764

1045 matohelouhetoue true

ee prove / nato-oxa-mesha 1045 nato-oxa-mesha
(taxi- etc.)
pachosuma
about him

ste-ebatame, he is tested, indeed by test trial; ēsheta

stoō-ōkatame, he is tested, judged by test, trial; esketame, stands the t. is found true by test / by judgment

me-onisetobe, " " " } act

me-ourselves,)

also see cloth, dry goods:

zeeixovarixta, checked fabric; zeeovarotōi, serge; zehotxavotōē, cross fabric; zeeamavotōi, worsted

TEXTURE

texture, zhešhestotonohes, its t., the way it is woven. braided; see weave.

than, see comparison; rendered by inf.-hèp-, -oham-.

thank, the word "haho" now used by the Ch. was adapted from the Arapaho. Formerly the verbal expression

for "thanks" was a peculiar guttural sound like a hemming or coughing grunt; otherwise the Ch. expressed their thanks in action. Haho naheve, I t., say thanks; haho naešetan, I t. in thot, am thankful; napevetan = I feel glad, but implies also the meaning "I thank, feel thankful"; haho naheto, I t. him, say thanks to him; hahoešhestoz, t. saying, giving thanks.

thankful, haho naešetan, I feel t.; hahoešetanoxtoz, thankfulness; nahāēho, I cause him to be t.;

nihāēhaen, he makes us t. hahoešetanoxtoz, he becomes thankless, haho esaahešetanohē, he is t., unthankful.

thanksgiving, hahoešhestoz, t. (in words); hahoešemeses-toz, t. (in eating); ešēva zevešehahoešemes-estove, t. day.

that, tato, t. one (or.); hato, t. (in.); hane, t. (ref. to time); han or hen ešēva, t. day; né, t. (mentioned before); hensé, is t. it? nseō, is t. him? rad.-n-, -ne- =

t., the person or thing implied: ennesso, it is t. way, so; enhesta, he is t. way; eneševostaneheve, he lives t. way; pref.zeheš- = t., seeing t., for the reason t., inasmuch; naheneena zehešhāmoxtas, I know t. he is sick; pref.eme- (gov. the sub. cj.) = so t.; nahaōna emehekon-eozz, he prays t. he may be strong; naneševe emesaaase-oxzēs, I do this t. he may not go away; pref.zistose- (gov. the sub. cj.) = in order t., for to; nahoeoxz zis-tohozeohetto, I came in order to work; pref.ma- (before nouns) = all t., all the, q.v. [spell]; see melt.

thaw, ehstonēha, it is thawing (after a freezing) the, is expressed by pref.ma- to a noun which denotes

"t. whole substance of" in a collective (sg.) or distributive (pl.) meaning; maex, t. eye (in general); maexansz, t. eyes (in general); mavenov, t. home, that which is home; mavostanehevestoz, t. life, living; mamā-tasooma, t. spirit, all that which is spirit; manison, t. child or children (not any special child, but in general); mahēhyam, t. husband or husbands; mazheem, t. wife, that which is wife, wives; māzhesta, t. heart; mātahanoz, the hearts, hearts; mātataamōn, the shoulders; māzehess, t. foot; māzehessoz, t. feet.

thee, never expressed alone, always incorporated in the verb; nimehotaz, I love t.; nimehotae, he loves t.; see verb in Ch. gr. In this dic. the Ch. form of "you" (sg.) is always rendered by "t., thou" in Eng. to avoid confusion with "you" of the 2nd. pers. pl., thus: nime-taz, I give it to t., and nimetazenov, I give it to you (pl.); this avoids the constant mentioning or stating

menoeše, apple orchard; šistatoeše, thicket of cedars; heškovieše, a patch of thorns, it is t. with thorns; he-
sozeva, its thicker end, butt (of tipi poles, needles,
etc.), bottom; *ekotonovsenatove, it lies thick (as after a battle)*
thicken, natonovana, I t. it; nahaonovana, I t. it, make it
denser; naoxzheshshana, I t. it (to jelly consis-
tence).

thicket, suff.-eše =thicket, whenever the bushes or
 trees are of the same kind; heškovoeše, t. of
 thorns; šistatoeše, t. of fir, cedar or pine; see thick.
 thickness, zistonoto, its t. uxpazevo, in a t. (shut in)
 thief, nomazehe, nomazeheo (pl.); enomazeheoneve, he is]
 thievary, nomazeheonevestoz. like coffee vinegar [a t., thievish.
 thigh, mazhenom; nazhenom, my t.; heszhenom, one's t.;
 natotaxenomaso, I gash both his thighs. napoeuomaso
 thin, inf. kako =t., not thick; ekakom, it is t.; rad. ekajonaa
 -ona- =t., of round, branch, bone like objects; nakä- etajonaa
 koemanisz, I make it t.; nakäkoana, I make it thinner; a t. (small)
 eohonae, he is very t.; etoxkonae, he is t., lean; na-
 mapevōmana, I make it t., t. it (liquid); natxkomananz
 maxemēnoz, I t. the apples, make them (in.) few; inf.
 -vesse- =t., small, fine; navovessax, I cut it t., fine;
 vessemakātansz, t., small change. navovēpanā - ma nāto.
thine, expressed by pref. ni-; nihezshov, it is t.; ni- ni- them up
 saaheszshové, it is not t.; zeheszshovétto, that placed in
 which is t. etouishovavé, — bovavēshov

thing, novae, novaeoxz (pl.), t., something, also nothing
(when connected with the negation); hovae nasaa-
vōtō, I saw nothing; hovae navōita, I saw something;
hovae zevōxtom, the t. I saw; ehovāeve, it is a t., some-
thing; esaahovāevhan, it is not a t., is nothing; ma-
zhotoz, the things (belonging to one); mazeoxz, t.,
property; mazhov, t. one has (similar to mazhotoz); na-
zhotoz, my things; heszhotoz, one's things; nszhotanoz,
our things; nazhov, my t., belonging; nazhovanoz, my
things, belongings; naheszhov, I have something (be-
longing to me); zeheszhovetto, that which belongs to
me; naheszhovetan, I want something (to possess, that
should belong to me); heszhovetanoxtoz, the wanting
something; naheszhovaovo, I make him to have some-
thing, q.v. sect. 10.4.4
think, suff. -tan denotes "mind, thinking, mentality, in-
ward disposition"; naēsetan, I t.; naēvetan, I am
thinking; naēvetanota, I am thinking about it; naōhe-
tan, I t., consider; naametani, my way of thinking; hea-
metanoxtoz, his way of thinking; also zehešetanos, emēhetan
he thinks, opines; zehešetanotto, methinks, I am of the
opinion, according to my mind; suff. -zesta (in.), -tamo-
(or.) denotes "to t. of, deem, hold one to be"; nahesse-
tamo, I t. of one, deem him to be; epavae nahessetamo, I
deem him good; nitonhessetamohe, what doest thou t. of
in that I stretch it spread it open 1048
naametani, I walk thinking.
nasaahe-hovetanoxzeve, I cannot come to think realize, conceive
nirā emēhov-hēsetano? Who would have that... that... The 'that'
object being mentioned first.

think: nasōēthazeta, I think into it = look into it with mind
 sōēthetanaoxz; sēēthagtaitz, Thinking thru = ponder, cogitate
 Kamaēthetanaoxz, Think it over = *überlegen* or *deliberate*: nanizeomawo
 THIRD ENGLISH-CHEYENNE DICTIONARY *nikāexow* THORNY *thorny*

him? nahessezesta, I t., hold of it; nītonhessezesta, *I give one time, long time to consider*
 what doest thou t. of it? napevazesta, I deem it good;
 napevatamo, I deem him good; namakātaevazesta, I deem
 it iron; see deem, esteem; zetōnešetanoss, all who t.
 so; nazhešetano, I t. thus; nanešetan, I t. so; matšetan,
 the thinking, mind; matšetanoxtoz, product of thinking,
 thought; natšetanoxz, my mind; natšetanoxtoz, my thot;
 see mind, thot; hesseztastoz, the thinking of, deeming;
 namasavatamo, I t. him crazy; naononistatamo, I t. him]
 third, zenahaonetto; see numeral. [foolish.

thirst, nahaōn, I t.; nahaōneta, I t. for it; zehaōnessō, *na nahaōneta*
 the thirsty ones; naoestōna, I have a dry throat, *thirst*
 t.; naekōvaoz naoestōnatoz, I quench my t., wet my dry
 throat; naavōn m̄ap, I perish of t.; manetanoxtoz, t.,
 thirstiness. [toz, thirstiness; zeōomao, the t., dry land.
 thirsty, namanetan, I am t., want to drink; manetanox-]
 thirteen, matōt-ōtnaha; see numeral.

thirteenth, zematōtaonetto-ōtnahaonetto or zeōtnahao-]
 thirtieth, zenanoāonetto; see numeral. [netto; see]
 thirty, nanōe; see numeral. [numeral.

this, zeto (or.), heto (in.); zeto hetan, t. man; heto

mhāo, t. house; hez or hiz, t. (ref. to time);
 hizešēva, t. day; hezezeha, t. time, now; zeo, t. place,
 point; zeno, t. place, hereabout; -ze- is prefixed be-
 fore the verbal stem to imply "t. thus" (pointing for-
 ward); ezhešo, it is t. way, thus; nazheve, I say t.; [ze-
 as pref. is a characteristic of the sub. cj. (see Ch.
 gr.) and has a demonstrative meaning denoting "the one
 who"]; etsé, is it t.? niva zeneševsz heto, who did t.?

thistle, heškovósz, thorny grasses; hānovass (hāno-
 vósz?), thistles, burrs, thorny seeded plants; hā-

novaeše (hānovóeše?), t. patch; none of the preceding
 terms ref. especially to thistles but they imply them
 with other thorny plants. *hohāosa-heškovósz, thorny, spiny grass*

thither, expressed by inf. -ta- following the pronoun
 particle; etazeoxz, he goes t.

thong, setoxc (in.); [setoxceo (or.) = rope, lariat]; tō-
 seonatto, tōseonattonsz (pl.), t. of rawhide; he-

totonōsito, rope made of braided thongs; hestotonōse-
 toxc, leather covering or piping of chain traces; se-
 toxcexz, harness (ref. especially to the traces). *hepaponatto*

thorax, popoxpōhepestoz.

thorn, heškovósz, thorns (used in the pl.); eheškovóeve, *heškovóeve*
 it is a t., thorny; heškovemenóe, heškovemenósz

(pl.), t. berry bushes; hānovass, t. (ref. to thorny burrs
 of certain plants); heškovoeše, a patch of thorns;
 naheškovoešo, I prick him with a t., lit. I "t." him;
 naheškovoehāz, I prick myself with a t., lit. I am
 "thorned": ečhōsa, full of thorn, esp. of wood, branches, cactus etc. ečhōsatto

thorny, eheškovóeve, it is t.; eheškovae, one is t.,
 bristling, also armed; heškovemhān, t. melon =

mata = spiny, thorny, and: mataōmaw, mataevortan, hand, *beard*
 serve, *under*

замисъл, замисъл - англ. broad thinking; замисъл, замисъл
замисъл, замисъл - англ. broad thinking; замисъл, замисъл

ENGLISH-CHEYENNE DICTIONARY

thoru, expressed by inf.-xaenš- in the sense of "com-
plete, perfect"; exaenšepeva, it is thoruly, per-
fectly good; inf. -otā- =not superficial, t., radical,
thruout; eotamashanē, he is a t. fool. [narrow t.
thorufare, esōpooneve, it is a t.; eotazcesòpò, it is a]
thou, ninēhov, t., thyself; pref.ni- (in verbs) =t. See
pers.pronouns in Ch.gr.

thot, matšetanoxtoz, matšetanoxtoz (pl.); natšeta-
noxtoz, my t.; eoxsetan or eooxsetan, his thots are
elsewhere; enohétan, his thots are diverted; suff.-tan
implies t., thinking, mentality; napavhetšetanoxtoy, I
have good t., judgement. *Novoetantovaginity, the th.*
thotful, ehečhetanoxtoy, he is t., meditative; also eōhe-
tanoheoneve, he is t., considerate; etoxetan, he
is t., mindful, attentive. *...ehestantetake*

thousand, matòtoha-matòtnée, 10 times 100; see numeral.

thrash, naōēna pen'nôo, I t. wheat; ōeneo, thrashing machine

thread, hotanon (or.); ehotanoneve, it is t.; naēstonea

tion done with t., string or rope; hotanon zeoxceveho

ešenavoss, that on which t. is (lies) wound around

neano, I unwind the t.; t. is always pl. in Ch.; se
 none green string. *butauro enaxo helio x omeo* [like thread]

threaten *naxoxemo* It is one curse (in words): *naxoxseta*

neva, I am one who threatens (from habit)
navayenaemo. I speak rough words t. to kill him: naneo

ing: vavenaemazistoz, threat of killing. WGP 10: 271A.

threefold, nanov; see numeral.

thrice, naha; see numeral. [of the t

...breast, throat, face, forehead, chest, ... object some-thing else

the microscope that was
used to photograph the No.

arrived

ēōnotova, has an open thr.
 ēāpēōnotova, a large open throat (a woman's dress;
 ēēxnotan, he is thr. with joy; ēēxnevomoxta, feel thr. with joy.

THRIFTY

ENGLISH-CHEYENNE DICTIONARY

thrifty, see prosperous.
 thrill, ēēpōetovay, gets a thrill, shudder shock.
 thrive, see prosper, successful.
 throat, maestōō; naeostoona, I have sore t. (also dry t.); oestōnatoz, sore or dry t.; evorpestōnāō,

they (or.) are white throated; see neck.
 throb, nazhestā ekokoehā, my heart is throbbing; see pulse.
 throne, vehonhoestoz, chief's seat.
 throng, naētaōē, they (or.) t.me; zetaovazistov, the thronging; also eoeovazistov, it is thronging;

tonovaovazistoz, the thronging, being thick; see crowd.
 throw, suff.-ahasen, -ahāz (in.) and ahamo (or.) denote throwing, flinging, hurling, casting forth; naasetahāz, I t.it away (from me); naasetahamo, I t.it (or.) away; navoohoēho, I reject, discard one, put him away;

navoohoēsz, I t.it away, discard, reject it; navoohoeto, I t.him (from hold, from me), reject him; navoohoesta (in.); evoohoe, it or one is thrown away, discarded, rejected; asetahasenistoz, the throwing away from; naēstahāzen, I t., cast into; naēstahāz, I cast it into;

naēahāz, I t.it down into; naanahāz, I t., fling it down; naēahāz, I t., toss it upward; naeamahāz, I t. it upward; nahenehaehāz, I t.it up (by lifting); nahōtaahāz, I overthrow it; nazevatōahāz, I t.up dust, ashes; nahōstahāz, I t.it out (from an enclosure, interior);

naavahāz, I t.it down, over; naōnstahāz, I t., fling it shut; natatahāz, I fling it open; niszetahāzz, t.it to me! naasetahātovo hevoxca, I t.his hat away, off; naheamstahamo, I t.it (or., sp.of ball, etc.in games) man's fashion; naranoveasetahamo, I t.it (or.) woman's fashion; naomahama mohēno, the horse threw me; naomahāz, I t.it from off a higher place, surface; nahōahāz, I t.it out, also I spit it out; the passive of -ahāz, -ahamo

is -ahame for the 3rd.pers.; inf. -ahan- =with force, dash, down; eahanevaeno, he throws him down; naešemo, I t.him prone; naēseoešemo, I t.him into (prone); naeohāz, I t.it prone; naoxevoeahāz, I t.it that it lies broken; naoxevōēšemo, or. of preceding; eoxevōēšeme, it is thrown down, broken apart; eoxevōeha, it lies broken (from having been thrown); eoxevōēšen, they (or.) lie prone and broken (having been thrown); naheōseva, I make a t., I t.(in wheel game); eheōsevātove, it is a t.; haeš nanisthoe, I t.far; haeš enisthoe, they (or.) t.fast, swiftly; nanovhoe, I t. it slow, am inept in throwing; naēsthoe, I t.into (in games); natakahoe, I t., make glance; this rad.-hoe implies a t.with force, swiftness; when preceded by "a" the resulting contraction is -āē; nahēvāē, I t. out with force (from me); naasevāē, I t.it off; navāenotto hohonaxceo, I t.stones; ehēvāēstove, it is a throwing out (as out of a catapult); naēsevāē, I t.it in with force; vāhestoz,

is a t. in with force; vāhestoz, I t. one down striking.

evenwao. namos, Strong left hand

an Indian (Cheyenne) who died some 20-30 years ago, was extremely strong ring with his arm. Once he killed a buffalo bull who attacked him by mauling a piece of bone (front foot, fibula) at his knee. Another time he hit an eagle on its back while it was starting away from a bluff where it stood. Once dodged and his arm almost tore the wall of the skin lodge

THUNDER

TIE

etovàñe, the t. is heard in the distance; emónà-

to rumbling, muttering sound; see sound; rumble, rumble

noma, he is struck (not killed) by t. (lightning): no-
noma etoomenotā, he is killed by lightning (lit. t.):

lightning; Nonomaevōxev, T.nose (pr.name); ònokavó, t.
bow (onomatop.); ònokavó, t. (2)

ceremonies); Nemevota, T. or Rain god; Nemevonan, our T. god (both preceding terms are ceremonial) *cuh atpama*

Yevros as the first day; Monday being called "day

naheeno, when it was T.; hossenaheeno, the following T.
(either past or future); mahossenaheeno

us expressed by rad.-ze- = pointing to, showing forth:

ezhesso, it is t.; ezhesta, he is t.; nazheševosta-
neheve I live t. in this manner: zheševostanhe

say t., this to him; when "-n-" is infixed instead of

ed; nanhesta, I am t., so, that way; enheševostaneheve,

wart, see across. [condition; enhestatto, it is t., so.
v. expressed by pref ni-: nixoxca that: nimbäc t.

thyself, ninēhov; tāma, t. (emphatic), only understood in

tick, ekokoeha, it ticks; kokôase, the ticker, clock, watch. 2
ticket, hokotangiat̃, notation (2) 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

ans by the Government); hoxovistavamxistō, traveling t., paper: mxistō zevešetahoestove maatameoneva

ckle, naonit'kano, I t.him; naonit'komo, I t.him by

~~tidings, see news. [tan, I am tickled, amused.~~
~~tie, nateosan I t (predicative): zeteosang the one who~~

I t.him to; natōész (in.); natootoham, I t.the horse

naaceoesz, I t. it in a knot; nahonaoesz, I t. it

thread, etc.); see splice, wrap. Eneevaheo: they (or, *see*

zémamovōhe, where it is tied together; eanhōettons z

(down); see hang; nanonisoetō, I t. two together; nano-
noexasetohā / I t. to each tail; namâteoto I t. a feather

1053

Notes: 1. - my - nat. ...
... to look to the ... as when walking barefoot ...

used to designate throat trouble

unpublished see p. 52 a Sec. 100 in a form of a paper

or the fact that the

nohase nitoutoha, any number of times, ind. and ex. *exavagita*, deem it
 ēiekahaneexoreo, t. is at hand. *to ēiekahaneexoreo, after a long t. had*

ENGLISH-CHEYENNE DICTIONARY

TIME
 zehieie vonoomē, a. *geoxuhetoē-amenexov, thru all the time, the ages (past)*
 xovhoe, I stay for a long t.; also nahāehoc; nahāexqvea-
 mēn, I walked for a long t.; nakasexoveamēn, I walked for
 a short t.; totoneš and totonexoveva, from t. to t.; nexo-
 veva, at that t.; zēxoveva, at this t.; noxsetto zesxove-
 veva (or zesxexov), until this present t.; zheš, at this
 t., moment; eninovexov, it is for a t., a while; šeninove-
 xoveva, for a t., a while; noce ā etanexov, it is one
 year's t.; etanexov, it is that much t.; mato vezen ze-
 xoveva hane nhasto āneva, this t. last winter; mxhonexov,
 when the t. shall come; hako vonoom eamezhesso, from
 ancient (immemorable) t.; zehetoexovetāēns, at the t. of
 its (ref. to sun, or.) setting, at evening t.; zehetoexo-
 ve-amenexov, in its due t.; totos (old term), long t. ago;
 maxenistaomēno, very ancient t., antiquity; suff.-om ref.
 to a period, cycle of t. (also ref. to space, etc.); vono-
 om, ancient, immemorable t.; tozanom and totanoom, the old
 t.; tozeha (present term), long t. ago; hezezehā, now, at
 this present t.; moxhezhan, just a short t., while ago;
 nanexovam esaaēšhoēnētān, my t. has not yet come; nista,
 before (in t.); nista ešiensz, in former days, times; ho-
 oxetto, inf.-hoor(e)- =last t.; nahooxevōmo, I saw him
 for the last t.; nokā, one t.; nixā, two times, etc.; see
 multiplicative numerals (under numeral); nistoha, every,
 each t.; nistoha oxvōmosz, every t. I see him; where we
 say, "I have no t.", the Ch. uses the inf. -hestom- =pre-
 vented, hindered by (whatever it be); nahestomanen, I am
 preoccupied, busied with (have no t.); nahestomhozeohe, I
 am prevented, hindered by work (have not t. for something
 else); zēmonātto, in my youth, when I was young (Ger. in
 meiner Jugendzeit); zēmixonetto, in my school t.; ha-
 ne, at that t., then; hane zēvōmess, then, at the t. you saw
 me; also hane nexoveva, then at that t.; toneš, tonexov,
 at which t., when? nivā eoxcenamanov, they (or.) pass it
 four times (ref. to ceremonials); ešenomaen, he is behind
 t., late; našenomaenatamo, I deem him behind t.; hotoma,
 in no t.; totēvavexov, each portion, measure of t.; en-
 hestōēšeham, her moons are accomplished, her time is up
 (for childbirth); the Ch. measure the t. by the sun (for
 the day), the moon (for the month) and the winter (for
 the year); etoneōes, what t. of day is it? lit. how does
 it float, hang, suspend (ref. to sun formerly, now to hands
 of a watch or clock); this is an old term which is re-
 placed by "etonehōsta" from the time the Ch. saw
 watches; the Northern Ch. call the watch "ešehe" =sun.
 The rad.-exov- (=t.) is related to ešehe. Following are
 old terms used to designate certain times of the day:
 mēo, at dawn, early, before sunrise (still in use); ens-
 toseešemeēn, shortly before sunrise, lit. it is going to
 appear (sun); eneešemeēn, at sunrising, lit. it is coming
 up; eneešeamōes, earlier part of forenoon, lit. it is
 floating, moving on (between sunrise and about 9

to consider; *nška ēicōbetanxōtz or Kamaēōbetanxōtz nameto* } give one time
maetoome = future time, age } see age *toneš geoxuhetoē*
maetoome xoveva, cu fut. t. age } etc. at any time
nahēpeamōitan } during - (refers
toneš geoxuhetoē } to past
herdth: -adder than at any
time during my life

o'clock; enestahaeōes, between 9 and 10 o'clock, lit. it floats higher; estoseēsetovōes, near noon, lit. it is going, moving to the middle; ešsetovōes, noon, lit. it is in the middle; ēšhèpeèn, past noon, lit. it has passed beyond; ešetahāešhèpeèn, about 2 P.M., lit. it is passed far beyond; etaešhomōes, near 3 o'clock; etakahōes, near sunset, lit. it moves close to horizon; etataèn, sunset, lit. it is setting. These terms are in the present form; the past forms would be: zèmeovōna, zistatoseēseēens, zèneēseēens, zèneēseamōes, zistahaeōes, zistatoseēsetovōes, zèsetovōes, zistaešhèpeēns, zistaeštahaeš-hèpeēns, zistahomōes, zistakahōes and zistataēns. The future forms would be: matameovōna, mans-tosemeēnsz, matameēnsz, mataešeamōesz, etc. Inf.-nha- = on t., timely, q. v. *in good time, seasonably - peve ex ov hoōta*
timely, expressed by inf.-nha-; nanhaehoèn, *I come on (w/ to how*
 time; also inf.-otanha- = t., opportunely, season-
 ably; niōtanhavōxtanon, we see it in time, t., it is a
 t. sight for us. *žehe peve ex ov at amano, žehe moon ex ov amano*
timid, rad.-eov- = t.; nieovae, thou art t.; eovstaha, he
 is of a t., fearful heart; see afraid, timorous.
timidity, eovastoz; eovstahàtoz, t. of heart.
timorous, ehèpā, he is t.; ehèpāetan, he is t. (in thot);
 hèphāhestoz, timorousness; also hèpāetanoxtoz. *1811*

Hèpās, T., pr. name.

[neo, t. cup.

tin, hetoxkonemakāt; ehetoxtkonemakātaeve, it is t.; tō-]

tinder, hooasenānistoto, t., kindling; hòpa, t. or pouch
 where t. was kept. *hoestavliōpā; hoestavliōbāta*

tingle, natovōxz enistonevon, my ear tingles, sounds,

"tinkles"; napoetovāoz, I t. all over, have a shock

like sensation.

[tinkling; ekokoevon, it tinkles.

tinkle, axxevonsonoz erxevonensz, the little bells are]

tint, see color, hue. [eahanaxceo, it is very t., minute.

tiny, ehāaxceo, it is t.; ehāaxceta, one is t., very small]

tip, honoc, t., point; honocemēn, t. of feather; nahonoka-

na, I t. it; naēstoena, I set a t. to it, t. it, pro-

vide it with a t. (at the point); honoc emaestaene,

it is tipped with red; hoxtatto, horse hair dyed any

color and glued to t. of feathers; cheovstaene, it is

tipped yellow; namaestaena, I t. it red; emoxoxzeve, it

is tipped (with dart, head, sp. of arrow, spear); rad.

-ava- denotes tipping, leaning, falling over; eavota, it

sets tipping; eavhōsta, it tips, hangs over; see fall,

hang, tilt. *unxcatam, in t. informed.*

tipi, vè; zèvēetto, where my t. is; zèvēs, where his t. is;

vèstoz, that which has tipis = camp; zèvēstove, where

the tipis are, the camp is; vèno nahooxz, I come to the

t., come on a visit; navenoz, my t., tent; nivenoz, thy

t.; hevenoz, one's t.; navenotan, our t.; nivenozevo,

your t.; hevenozevo, their t.; nahoxeon, I put up a t.

(arranging the poles); nihoxeonhemā, we put up a t.;

here the thru implies swift forwarding, q.s. - Inf. - etc - denotes
thru, entirely done (q.v.) accomplished, executed. Inf. - ex - is the
same, but refers to be a actual process not to a conclusion:
Temple. The Anc. have no special term for Nat. sup. - one refers to a
covered structure, Lodge. Temple and church (as a building) will
have to be expressed in one word as: haouaunhäyo = prayer
house, also moonxgenhäo, house of entreating: maheonunhäo
divine house: utöxserhsena-unhäo, house of worship: maheoncom
is the old term for a sacred and covered enclosure: haoua-
unhäo zehereunon; Maheo = a t. of P: haouaunhäo chevenon;
chaoua. hevenonhoeme, counted as a t. house of prayer:
place of meeting = tabernacle is maunovaunäjeonit, and is
in the transl. of Revelation for temple

→ Thru, sometimes -ēē- becomes -ex- before vowels
a and o, and hosp. aspirated (h) sounds. Again both
infixes become embrace as - ēēex -; naēēex
kneeman, naēēexana etc. The -ēē- implies entirely,
completely, thru and thru - see done.

temple: also in sense of "house, household" makeoukewenow,
makeoukewemurhetoz, makeoukewemakomogizoz and
makeoukewerurritanorevitz, temple = household of God
implying the people of God on one theme-place. The old
Aks. have: makonok(h)orn, loukhäörn, Haxehörn, were.
suff. designate a dome, house, tabernacle Vekhoekom = tent
any thing with a full cover (tectum) above. Thus the
word for temple is actually makeounehom. Makeounevez,
ref. to Sanctuary = divine place, abode, God's abode
ab - seök - tšore o, a.

ref. to Saltatory = divine peace, warm, etc.
thin. When thin denotes sparse inf. - sešce - also - sešK - before o, a.
 esešce-veřpova šistata, the cedar is sparsely, thinly leafed: esešedā,
 one has sparse hair (is sp. haired): esešKoo', the vegetation is sp. šistatā-
 to' esešKoo'keo: the pine trees are sp., thinly scattered. - But inakone-
 paucha heoroanuc, I spread the butter thinly (over bread, etc.), - pepas-
 refers to a thin streaming, a stream, snow, sugar. Ref. to "scattered" about
 as thin (ly) populated, enonokthaco, they live scattered. 9. 4.

together with, in continuance is rendered by -nitovaon, -nitovemaon
naveneraon, my company, nahereneraon, he is my c.
1056 b (see companying)

together with, the German "sammt" is expressed by ptraa nēve, t. with
wife: nēnis, t. w. child or children; nēoham, t. w. horse: nēve
nonēnis, t. w. wife and children; nēnis nonēoham t. w.
children and horse; zehere-nonēve-hām extaros no-
nēnis, a he^t with wife and children are sick.

inf. -manokora = t. in one; emanokovare-tāez, it bec. one
t. = tempord - harmonized: emanokovare-honēosan, he but
t. in order: emanokovare-honēosan t. ajeo, they are put t.
tempord t. with each other. see one inf. -vist - with suff. -mi

together in a compound, composite, mixed t. as make me
(inf. -vene-become -vist - to p. h.) impet. "together with one"
see one (p. 7686) is expressed by inf. -nitot - nitotōmā,
we are "a" together; nanitotama, I put it t. to parts are
one; enitotēoz, bec. : compounded; enitotē - ana-
non, we own it t. in common) nitotōstata tōj-
hema (aboldam) nitotōstavema hema; we exist
t. in same, common condition, in nitotōstamen-

hema, we exist as one whole.
nānamorhotāzhema, see come t.; namamorhotāzheshō, I bring
them, cause them to come, meet t. = introduce them to each other;
namamore-maetz tōzheshō, cause them to welcome, receive.
each other see stand - suffix - aon or -maon (also with "nitovaon" in
together with number: nitānēniēēezhema, let us be with ship.
t. nitānēniēēezhema etc., etc. - oomānē)

tears (wife, dry) nanehāeno, nanehāenēno (inst.)
na o'hāeno, I dry his tears, also na o'to'o
kehāenēvz, their tears; naponomaexanēno
transported - caught up: etāx o'vōēēme (in the act) tr. a'vōm
etāx o'vōēēme, in tr. a'vōm, caught up (to another place)

tongue. chesceōstoxta hevitaov, bite his t. also chescevoorta
then compound in: chesceatavera voorta; these terms imply
not "on purpose". Emomāta-hesceatavera voomāz, he bites
his tongue in rage

temptation: aavoshāizitz, t. in same of influence; inducing
vōnho a'vāizitz, t. inclining to
vōnho a'vāatavāizitz, t. } t. leading, persuading
vōxtamho etavō } one, (implies loss) to
vōxtamho etavō } in one over, seduce
to "come up to" - corner
challenge

(a reme) tent cover, lodge covering, tabernacle, following, beams, are used
 tohōvōnistiz, the covering of the tent: tohōvō, cover itself: natohō-
 vōovo, I tabernacle, tent him: alap tohōvōdōmenitiz, lodge
 covering: etohōvōdōmen; tohōvōdōmē: make matohōvōdōmē

TIPI

ENGLISH-CHEYENNE DICTIONARY

temple

TIPI

matohāvōovo

I cover me with a tepie

tohōvāueo

natohōvōn, I put up a t. (the cover over the poles); na-
 oenana vē, I take off the cover of t. or square tent; na-
 oenanōn, I take down the t. cover; nioenanōnhemā, we take
 down the t. cover; naavanōn, I take down the t. (the whole
 t., poles and cover); eavanōnistove, the tipis are taken
 down (as when the camp breaks); eoenanōnistove, the t.
 covers are taken off; etohōvōnistove, they put on the
 t. cover or the t. cover is being put on; tohōvōneheo, the
 ones who put up the t. (cover); natovonoeneoéhō hooxē, I
 put up the poles (in sheaf like form, as rifles); natom-
 oxtanō hooxē, I set up, raise the poles (in any way);
 etomoxthane, it is set up (said of a square tent); nahō-
 ešēmō, I cover it (or.) with sheet; esaaešēhahan, it is
 not yet covered with cloth; navēnonan, I make a t.,
 tent, dwelling; navēnonaovo, I make a dwelling, tent, t.,
 shelter unto him; Maheo nanistavēnonaōenesz, God has
 provided a home, dwelling for us beforehand; evovo-o-
 nan, he or she receives the first t. (as gift at a wed-
 ding); emavo vē, the t. is old; ehoxenono vē, the t. looks
 clean; nimōo, family badge hanging from the top of t.
 pole; exhōhonzetōe, it is surrounded, encircled (t., by
 others); exhōhoneta, it is a circle of tipis; hesozeva
 vē, lower part of the t.; hestonoenē also honoc, tip of
 t. pole; hoxzenaheonō, hoxzenaheonós (pl.), smoke flap
 of t. (also pole attached to flap); nahoxzenahen, I open
 the smoke flap (one or both flaps); nihoxzenahenhemā,
 we open the flap; nanxpōxzenahen or naomōxzenahen, I
 shut the smoke flap or flaps; mxeomenz, mxeom (sg.),
 painted tipis; mēnoeom, mēnoeomenz (pl.), quilled tipis;
 mēpaonaom, mēpaonaomenz (pl.), tipi whose back (center
 line) is adorned with quill or bead work; maoheom, mao-
 heomenz (pl.), t. decorated with red rattling (dew
 claws) ornaments; heovxkoheomenz, tipis with yellow
 ornaments; oešeēseo, oešeēseonoz (pl., in.), dew claw
 ornaments; hotoxceo, ornaments in form of stars, usually
 on the back or sides of the t.; nitōheonōe, the poles
 (of tripod) tied together; nitōheonō natomoxtano, I
 raise the tripod (when beginning to put up the t.; zē-
 mamovonoenēhevoss, when they stand together (set up,
 [poles of tripod])); hohōnaseto, rope used to tie the
 tripod; nathohōnaseto, my rope (for tripod); nathohōna-
 setoaman, our rope (for tripod); evovēpoaa, evovēpoaansz
 (pl.), it (t.) flaps in the wind; eokseoenetto, it is
 well stretched (cloth of t. or tent); evovēpoenetto, it
 is loosely stretched; naokseoenena, I stretch it (cover,
 cloth); séhoestoz, séhoestotoz (pl.), stake; maesz or ma-
 cesz (smaller), maeszistoz and maceszistoz (pl.), t., tent
 peg; namaeszz, my t., tent peg; namaeszetanan, our tent
 peg; naséhoha vē, I pin, peg down the t. (cover); henitō,
 door flap of t.; hesseox, doorway; nxpeoxtam, right be-
 fore the door (between side beds and door, in t.); nxpe-

team
beamed am, it. side

see partition

oxtam hōes, outside in front of t. entrance; nanhē
nxpeoxtam hōes, I stand outside before the door; hes-
seox anos nanhē, I stand before the threshold (out-
side); setoesta, fire place (in the center); eama nie-
nān, thou startest the fire on the side (not in the
center where it belongs); hoxhōe vēno, t. wall (inside
or outside); noos hoxhōe, next to the wall; noos hox-
hōe naēnana, I set it down close to the wall (of t.);
noos nahessevehōsan, I look on from the extreme out-
circle (as of a crowd); anosemā vē, outside of the t.;
toxehā, inner circle of t. towards fire; toxehā nātaseš,
I will sleep on the inner side (side of bed next to
the fire place); noxsemā nātaseš, I will sleep next to
the wall; noxsemā, the side towards the wall (of bed);
vaoxtam, couch or place opposite the entrance (this is
considered the place of honor for guests); ohōma,
either bed on left or right hand when entering the t.
(is also said of the sides of a big crowd or an ar-
my); ohōmā [not to confound with hohom = on this side]
ehota, it is on one of the side beds; vecevhoozon,
empty corner between vaoxtam and ohōmā (also corner
at the foot of ohōmā); hepaoneomē, at the back of t.;
eamaomē, sides of the t. (externally); eamaom, one of
the sides; hohoseon, line where t. cover touches the
ground and where heavy pieces of wood, etc. are placed
to strengthen the t.; nahoosoha, I strengthen the t. (in
above manner); hēšeeon, its breast (above entrance);
zēmamovōhe, where it is tied with a string (above and
below entrance); sēpatoheo, sēpatoheonoz (pl.), sticks
that fasten the t. in front (above the entrance); eno-
tamaeta, it (t.) faces the wind; hehane, its neck (back
of t., above); eshōo, eshōonoz (pl.), t. lining or dew
cloth, a piece of cloth (formerly skin) stretched in-
side the t., against the walls and above the beds;
nxpōo, an arrangement of cloth (or skin) at the en-
trace by which protection from smoke is obtained when
wind blows against entrance of t.; hestōmoz, bed,
couch; hoōseono, bedstead (Ind.); hoozeonoe, the up-
right willow pieces or matting at the head and foot
of bed; monhoēseon, general term for the willow mat-
ting used for couches; nanēmetomacš, I lie on bare
ground; enēmetomaeča, it is bare (of ground); nēmeto-
mae ehota, it is under the bed on bare ground; nēmeto-
mae or enotovoma naēnana šešistovā, I set it down on
bare ground under the bed; enotovomaeča, it is bare
ground; mseškancom, t. of old skins (mseškan, yellow
brownish leather); mseškancomē, in, at the old skin t.;
vehoneom, chief's t. (suff. -om ref. to lodge, covered in-
terior); ninov, my t., home, q.v.; maxevē, a large t.;
evenota, the t. is full of smoke. [the walking on t.]
tiptoe, nahenecešeoxyz, I walk on t.; henecešeoxyzistoz,]

nabenečēšēš, I stand on t.; nabenečēšamēn, walk
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henecečēšustoz (u. of above); nabenecešestxtanen, I take from t. reaching
nabenecečēšokohestxtanen, stretch on t. to reach it.

...in the case of a together, come today, wholly, entirely, all in one, whole manner.
 ...is rendered by - mē - and - mē - ...
 ...implicating all together, see all.
 ...- mē - together as one, compound, collective. together integral part of a whole.
 ...getaeha-nitoveozistore, he because t. again nūgeeha-nitoveozetovooes ganišta
 ...TIRE see shall be ENGLISH-CHEYENNE DICTIONARY together sha-sha-nitoto doxtoma
 ...t. again with those who died, together he being caught up t.

tire, inf. kan- denotes "tired, fatigued"; inf. -mave- or -māe- = tired, weary; inf. -sxsev- = tired, exhausted;
 nakaneoz, I am now tired; ekanae, he is tired (state, usually ref. to consumption); zekanaesz, the tired, consumptive one; zekaneozz, the tired one; nakanāta, I am tired from the heat; nakanomaoe, I am tired of sitting on the ground; nakanetan, I am tired in mind; nakaneomehe, I am tired of making effort, also tired of running; namāezetō, I am tired of looking; namāvevhōsen, I am tired of looking on; namāvstaha, I am tired of heart, discouraged; namavhōna, I am tired of praying; namavešsztovo, I am tired, weary of talking to him; namāetan, I am tired, wearied (in mind); namāetanoho, I weary him (in mind); namaveoz or namāeo, I am now tired, wearied; nahanax, I am tired (from jolting, riding); namavoeseš and navovaovoseš, I am tired (in the arms); naamosemeohe, I am tired, restless, in a state of restlessness; eahanekaneoz, he is extremely tired, exhausted; also natoomeoz, navotatoomeoz and navotatoomekaneoz, I am thoruly tired; esxseveoz, he is thoruly tired, exhausted, q.v.; nahonezista, I have a tired feeling; ehāhonezista, he is lazy; nahoneztavomoxta, I have a tired feeling, feel lazy; enševemos, he is never tiring, is expert, (in doing ornamental work on robes etc.). namematohoihaz (zemomatohaz) [consumption, tiredness, kaneozistoz, the being tired; kanastoz, t., tiresome, emavetanosohetto, it is t.; see tedious. to, is not expressed by any single word, but is implied in the verbal forms, usually with sound "z" or "t"; hoxtovamhāon etazeoxz, he went t. the store, trading house; inf. -momaan- ref. to meandering line, t. and fro; inf. -ōtoxov- also denotes "t. and fro"; nisaaevhanoze-ōtoxov-oxhestohenov, you need not discuss it again t. and fro; ehoxvessēvanoxzed, they rush t. and fro, popeeona, popeeona (pl.), exahoxvov-nazevahoxv, toad, naséoxthonon, I t. (by holding against or over fire); see cook, roast.

tobacco, zenimōn (or.); pāpōeono, plug t.; onimotāeono, twisted t.; peeono, crushed or ground t. (cut fine); noaneono, leaves of sumac used as t.; zenimōnestoz, t. pouch, bag. to-day, hiz ešēva or hezezeha ešēva, t., this day. toe, moešq; same as finger, q.v. together, inf. -mano- = t. as one; namanoananon, we put it t.; emanohāo, they (or.) are t., form a congregation; namanozetanome, we wish to be t.; namanootō, I bind, group them (or.) t.; inf. -mohe- = gather t.; emohēoxzeo, they (or.) gather t.; namohēvamō, I call, admonish them (or.) to come t.; inf. -mamov- = to meet t.; nimamovoetazeme, I bring, join you t.; inf. -hov- denotes "t. as a whole, a collection, entirety, fold"; namamovemo I come t. with me 1059 namamovestoz, he coming together emamovestoz, being brot emamovestoz, built t. namamoshōemāzheue, we are t. meet as relations, blood kin Zeshō, I bring them, cause them to come t. as such with each other moshō, māzevomothāo

home to home, noxtolohocto, natotototanevax, inf. - oona denote together in the sense of bringing together two surfaces (lateral), see close. naomana eethaomaez, it came t. again. (Re grand when cracked)

ENGLISH-CHEYENNE DICTIONARY

nēohau, t. with stock; nēve, t. with wife; nēvūn, t. with children. nahovxan, I put it up, store it t.; see heap, rake, lay up, store; nahovox and nahovxtana, I lay it up t.; nahoxpoanen, I gather, pack t.; verbal suff. -ehe ref. "moving together"; eaeheo, they move away t.; ehoxo-veheo, they cross (a water course) t.; ehoeheo, they moved in, arrived t.; eamehestoveneo, they (indefinite form) traveled t.; seetōeš, t., at the same time.

toil, expressed by suff. -meohe (in verbs); see strain. toilet, vaxēhestoz, the fixing up; see fix. token, mehoxtoētastoz, t. act of love; šivatamoētastoz, t., act of mercy; see sign. told, nahetan, I am t.; see tell.

tolerable, kama (also used as inf.); kama epevomoxta, he is tolerably well; esaanizeōhan, it is not t., tolerated. tolerate, nanizeosan, I t., permit; enizeohe, he is tolerated; esaanizeōhan, it is not tolerated, per-] toleration, see permission. [mitted; see allow, permit. toll, nazetahāz axrev, I t. the bell; axrev ezetahame, the bell is tolled; see tax. [is a t., an ax, q.v.

tomahawk, mathoxqx, the t., ax; hoxqx, t.; ehoxqxeye, it] tomato, henen, heneno (pl., or.) tomb, ātohoestoz; see grave. [standing upon the grave. tombstone, hohona zetaxehosz ātohoestovā, the stone] tomfool, emashanē, he is t.; zemashanēz, the t. one.

to-morrow, māvōna; see morrow. tong, hāpanestoz, also hāpaneo, see pinchers. tongue, agitanov, vitanovoz (pl.); navitanov, my t.; nivi- his (etc.) etanov, etanov, hevetanov, nitanovan (our, excl.), etanovan (our, incl.), etanovevo, hevetano-vevo; suff. -taneva = tongued, provided with t.; epave- taneva, he is well tongued; zeoxhešpavetanevas eotaši- tamae, altho well tongued he is a scoundrel; enišetan- eva, he has two tongues, is double tongued; emomaxseta- neva, he has an accusing t.; evonhoahotanēva, he has an

alluring t.; ezesetaneva, he is Ch. tongued; zeoxtohe- taē-onitavenszistove, every t., language; vohaevestoz, shoe t.; eotahestovoahe, he has a double mouth (t.), is a liar; see language. to-night, hiz tāeva or hezezeha tāeva. too, expressed by inf. -heom = in excess; -heomeosē = extreme; hāpomaō, it is t. wide; etaheomaeta, it (or.) is t. wide; etaheomemese, he eats t. much; inf. heoms- t. far, over much; naheomstoēta, I have gone t. far (in act); mato, t., in addition, also; mato zeto, this do t. tool, zetaneneo, zetaneneonoz (pl.), t., implement; also meemaneō; nazetaneneo and nameemaneō, my t.; ezeta- neneoneve, it is a t.; zetaneneoneva, with a t.

tooth, vēs, vēsoz, (pl.); evēsevensz, they (in.) are teeth. zehetanevatoe, the tip of the tongue. zehetanevas, as he is tongued. zehetanevatoe, the tip of the tongue. zehetanevas, as he is tongued. zehetanevatoe, the tip of the tongue. zehetanevas, as he is tongued.

chāpomo, tāha a grip with one everexcetanevatoe, it is better to him. chāpomo, tāha a grip with one everexcetanevatoe, it is better to him. chāpomo, tāha a grip with one everexcetanevatoe, it is better to him. chāpomo, tāha a grip with one everexcetanevatoe, it is better to him.

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partile - ōsa) -, also - 77 ōs) denote, "teethed", provided with t. ... Kāta evōsē
ema-ātaerōsa, he is provided with not all t.; enetōsa, enetōsa, he is then
t.; zehetōsas enetōsa he is t. as he (ment. bef.) another, is t. this
refers mostly to pointed tooth, serrated:
7 - ōven - ref. to t. as in "row line" zehetōsas enetōsas, a, he is
7 - nisonen, has 2 teeth t. he (an. sh.) is t.
TOP - nisonen } 4 " ENGLISH-CHEYENNE DICTIONARY
- nisonen } 4 " esaaachatoise - t. he (an. sh.) is t. no more off
PORTURE he cuts new teeth like a bulldog
with jaws set.

teeth; navēs, my t.; navēsoz, my teeth; nahāmata navēs, my t. hurts; naonxoneniš, I have t. ache; chevēsan, he is
teething; evēsa, it is provided with teeth, is toothed; nako-
rad, -onen- ref. to t., teeth; naxaoneniš, I grate my teeth (when biting on a hard substance); eēoneniš, he
has clean, sharp teeth (fig. his word is sharp, keen, strong of
sure, good); naēonenešēho, I cause one to have clean teeth (fig.);
etapavonen, he is well toothed; etohovo-
nen, he has a gap in his teeth (Ger. Zahnücke); etoko-
vonen, same as preceding, only ref. to a "small gap";
natovoeosāz, I make teeth in it, dent it; natovooneneo-
sāz, I dent it, form teeth in it; the first term ref. to
the empty space between teeth; see dent. Ekaonen, he has short
teeth; moēnēs, moēnēsoz (pl.), elk t.; eso-
xāz, one is toothless; exoxe-
top, hōhyos, t. of a hill, mountain; kamōnōon, tip t. of
tree, crest; votocat, t. surface; tahok, tahoc, on t.,
surface, etahokōta, it sets on t.; natahokahāz, I throw
it on t. of; natahokahamo, I throw it (or., as in games)
on t. of; natahokovōeno, I raise him to the t. sur-
face (of liquids); etotaxstoon, it is built on t. of,
superposed; heama noxsetto anhōtto, from t. to bottom;
hekamōnōon nahōs hoxzezeva, I sit on t. of the tree;
nitōheo or nitōhōn, t. (to spin); ninitohōonanoz, our
tops (to spin); nanitohōonaovo, I make a t. for him;
nitōhōon esaa-avaohan, the t. does not fall over; nane-
tooha, I whirl, whip the t., make it spin; nitōhoeonoe,
nitōhoeonosz (pl.), whip used to make the t. spin.
topic, totoxseo, t. of discussion, also the one discuss-
ing; hovae nitoxetotoxstanon, we are going to dis-
cuss, talk about a t., something; heto zetotoxeme na-
saaheneenō, I do not know this t. totoxeme, it is
topple, eevakseoz, it topples over.
torch, hoestaano, hoestaanoz (pl.); also vohokstapanistoz
torment, nameztomo and nameztovoēho, I t. him; nameztom-
nameztovoēhoz, I suffer t.; meztomazistoz, the tor-
menting; meztovoovenestoz, t., suffering t.; uimomegtoromosa
torn, see tear; exōxevoeha, it is torn open; exōxevoēs, it
(or.) is t. open. [whirlwind.
'tornado', maxevovetas (or.), the great whirler; vovetas,]
torrent, ohevāe, t., now applied to any creek; the name
implies swiftness and must have referred only]
tortoise, see turtle. [to mountain watercourses.
tortuous, eonemxaeoz meo, the road is t.; estavatto, it
is t., meandering.
torture, hestohostoz or hestosanistoz, t. by dragging
buffalo heads by means of things fastened to
muscles of shoulders (on the back); nahestosan, I
drag; this t. takes place at the Sun dance; évoneax
estoz, t. in which the sufferer has a wooden skewer

donecieme, he is on t. of, on the point, where stuck on the point
chonaovēo stands on top, as if added 1061 to its weight & length
cho novess, rib
chonaovēo chā, made by me to stand on top
chonaovhota, it sets on t. cannot abota, it sets on
etaxeo chā, was placed by him.
inf. - Koxil -
- Koxce -
topmost, highest
point

thrust thru a strip of skin or muscles on each side of the chest (above the nipples), or even thru the flesh below each eye. To these skewers are fastened thongs hanging from a pole (either at the Sun dance or otherwise). The torturer throws his weight backward and strains at the thongs until the skewers tear loose from their flesh. Eevoneax, he tortures himself (in the preceding manner); vononeaxestoz, a similar t. but lasting from sunset to sundown; évonenistoz, t. by hanging from a pole by means of thongs fastened to the breast's muscles by skewers; éévonon, he tortures himself (in preceding manner); enhoxtanox mekonox, he packs (carries) heads; this t. consists of carrying two or four buffalo skulls fastened by skewers either to each shoulder (in front or in the back) or to the muscles of each shoulder blade; popoešestoz, t. consisting of small circular cuts made on one or both arms, above and below the elbow. The cuts are made by raising the skin with a kind of pinchers and then cutting it close under the pinchers with a knife; sometimes also done by means of fire. This t. used to be frequently done until some ten years ago; women did it also. Zeszetzestoz, is a t. consisting in gashing both arms transversally above and below the elbow, the greater number of gashes (usually 12) being below the elbow; oxahostoz and hoxahostoz, ref. to the piercing or cutting for the skewer [hoxaônistoz = beading, ref. to the piercing with the awl]; eoxaôn, he cuts (pierces) him, makes a cut thru the muscles for the skewer; oxahova, oxahovao (pl.), name of the one who does such a cutting; zeōszesz hevxozeva, the one offering his flesh. In all such torturing the aim is to offer part of one's flesh. Avōneoestoz, t. consisting of standing on the same spot and looking into the sun without eating or drinking the whole day; màpeva avōneoestoz, same as preceding, only the sufferer stands in the water; eavōneōe, he fasts standing; avōnšenàtoz, similar to the above only in a lying posture. Besides the ways of torturing here mentioned any Ch. may choose some other way to inflict suffering upon his body, either by fasting or otherwise. If all this is not seen or known at the present, the practice is far from having disappeared. *shot = oromazistov*

is far from having disappeared. *naohce* (or.); *naohce*
 toss, *nahenehaehaz*, I t. it; *nahenehaehamo* (or.); *naohce*
na voahamo, I t. him up and down; see throw; *ehenehae*
ahame, it is tossed; *henehaehasenistoz*, the tossing up.
 total, *nsematto*, t. all of it, *expressed also with -tā*, -*tāto*
 totter, see fall, stagger. *as there is of the amount, repeat, see*
 touch, *nazeena*, I t. it (with point of finger); *nazeeno*,
 or. of preceding; *zeenenistoz*, the t. of fingers;
naàtoezeno, I t. him so he listens; *nazeeoz*, I am

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nistoz, the t. or fingers;
e listens; nazeeoz, I am
n also anuvocha, Pick it up, upon
nachai^{love}ove, I t. Pick it up (tail
with foot
nachai^{it}ka, it. " "
nachai^{ta}ovox ta, Pick it up

nanchot'aneva, I am after trail, chase

see after: inf -nox3- or -noxt-
in relation to, directed to, about
towards, in connection with, intent towards

TOWARDS

ENGLISH-CHEYENNE DICTIONARY

TRAIN

the or. (naamōeno) would be used.
towards, often expressed by inserted "t"; nahooxzeta, I
go t.it; nanhooxzetova, he comes t.me; nahooxze-
tovo, I go t.him; nanoxzoxta, I go t.it, where it sets,
is; nanoxzoto, I go t.him, where he is; nanoxzoxta nā-
estoz, I go t.death; nanoxtaetovo, I face t.him; nanox-
taeta, I face t.it; nanoxtaešetovo, I lie facing one;
nišc-habanevetto, more t.this way (t.speaker).

towel, nevōenestoz, face wiper; neonaxestoz, hand wiper;
neātaxestoz, foot wiper; see wipe. [is a t.

tower, tomsemhāo, tomsemhāonoz (pl.); etomsemhāoneve, it]
town, mēvehoen, also mēvehoēstoz; nimēvehoaman, our
t.; both terms ref.to towns of white people; mā-
estoz, t., lit.where all stay; emāestove, it is a t.;
emāestoveneo, it was a town (ancient past); zemāesto-
ve, where the t.is. nata-vene-nahadeveo-oxz, I go along to town

toy, evosoeseo, evosoeseonoz (pl.); see plaything.

trace, naneheoto, I t., trail him; natootāenoto, I t. him;
nitootāenox, thou tracest me; namxea, I t.it (in
drawing, writing); amoxzistoz, t., footprint, track, q.v.
track, amoxzistoz, amoxzistotoz (pl.); see trace; hotá,
hotāenoz (pl.) and hotāenov (collective), t., ref.

to a trail, continuous tracks [hotaehe = cinders of
burnt grass, when blown after a fire]; nāhotāenoz, my
tracks; nsthotāenanoz, our tracks; nahessheneenovo
hesthotāeneva, I know him by his t., imprint, mark; amo-
eneo-hotāenoz, wagon tracks; evonhotāena, his tracks
are obliterated; eātomatāenax, his tracks are covered
(by the wind); evonhotāenavōva, the water (rain) obli-
terates his tracks; natootāenoto, I follow his tracks,
trace him; natooneoto, I follow his foot steps; tootā-
enoxsz, trace thou me, follow my tracks; tooneoxsz, fol-
low my foot steps; suff.-oxz ref.to t., imprint; eēn-
oxz, he ends his tracks, dies; heamoxzetto, his, its t.,
mark. eēnoxzeshāz, came left to die, and his tr.

tractable, enonizeōmae, he is t., docile, tame, gentle.

trade, hoxtovazistoz, the trading; hoxtovametazistoz, t.
by bartering; nahoxtova, I t.; also nahoxtov-
san (pred.); navisthoxtova, I t.with him (associated
with one in t.); hoxtovavēho, white man trader; hoxto-
vamhāo, trading house; see buy, sell.

tradesman, zehoxtovsanz or hoxtovsanehe, the one who].
tradition, hoxtaheo, t., tale. [trades.

trail, meo, t., road; nanomēoto, I follow his t.; enehota-
neva, he is trailing, chasing; natoeoxta, na-
ameoxtomevāz, I keep on the t.; neheoxzetsan, nehemato-
zetsan, t.hound: eamōcha, it t.in the ground (as vines)

train, maatameo; same name as for railroad. See stream-
er. Eaneeva, he is training (himself or another);
naaneemo, i t., teach him; eaneemā Maheon, he is trained
by God; aneevātoz, the training; aneemazistoz, the

ista zouxhestone-hotakeuere, the trad. of ista-zouxhestone who takes
zouxhestone-noavone-varistamohestave, trad. teaching, rudiment

istehōm, he t. after a girl; also ediehota-ma
with him, they" (of men and)

trance, ecstasy, in dream, magic, using up. - ova - (in sense of woman-
ful manner, prefixed to verb "take off swiftly" we have
na-ova-asetoaoz matarowdara, I became taken
away (wonderfully, a by magic) in spirit, discipline
→ (vovomehoxelohetoz = object t., discipline
mistake = d. by force

TRAINMAN

ENGLISH-CHEYENNE DICTIONARY

TRANSIENT

evhanchoxelazistove, this more t. practice canoeing
training of one; nahoxeeto mohono, I t. the horse; ze-
hoxeosz, the trained one; ehoxeevosoe, he is trained in
playing; eonistosoe, he trains, practices (for games);
mohonoham-hoxeesohestoz, also hoxetaholestoz, horse

trainman, maatameo-vého. [training (for the saddle);

traitor, mesétaneva; emesétanevaheve, he is a t.; eöcet
vözezeve, he is a t., cheater; ehoxevistava, he

is a t., one who passes to the other side; see betray.

trammel, see entangle; eöcetatare, he is a tr., person, fellowship

tramp, same as walk, q.v.; enistonevanoxzistove, it is a

sound of tramping feet; hotxovessevanoxzistove,

it is a sound of tramping feet (to and fro); vëstomo-

neo, t., beggar, q.v.

trample, natotaxotovo, I t. over him; natotaxého, I t. him;

natotaxész, I t. it; natotaxota, I t. over it; see

tread; etótaxoéta, he is a trampler, a transgressor;

totaxotovazistoz, the trampling over; napčoho, I t. upon

one, crush him; nazenxamapčohan, I shall simply be

trance, see dream; enāoze-vösehe shown in [crushed under

tranquil, see calm, still, quiet, rendered by verbal inf. - hehotoma - not

transfer, nahoxovhoxsznetan, nahoxovhoxstaetan, I want to

be transferred, join another band, organization.

transfigure, enitaveveneoz, he is transfigured, changed

in face. nano-hoxosoceno, I t. him against zekhoosotogues

transfix, nanosēnotočno, I t. it (or., as a play wheel) to

the ground; nanosēnotoemaso, I t. it (in shoot-

ing the arrow thru the play wheel); nanoséhočno, I t.

it (or.) to the ground; see pierce, pin, stake.

transform, see change; 1088 totato see tread naie-eu-totaxox.

transgress, natotaxoéta, I t., act transgressing (tread-

ing over); natotaxetan, nataxetan, I t. (in

thot; natotaxoész, I t. it, tread over it (see trample);

naatoéta, I t. (in acts); naatoého, I cause him to t.;

naatoész, I t. it; naatoétaetovo, I t. gainst him; naato-

étaeta, in. of the preceding; zeatoétasz, zetotaxoétasz,

the transgressor; zetotaxetanoz, the transgressor (in

thot) with his disposition; zeatoétaetész or zetotax-

oész, the one (or.) transgressed against; hoema zeato-

étaetoe or zetotaxoé, the transgressed law; niatoesto-

von hesthoemanistoz, we transgressed his law; (naatoso-

meta, I have temptation to t.; zsa-a-atosonetahess, the

ones having no temptations, trials to t. see disregard, heed

transgression, totatoétastoz, atoétastoz, t. in acts;

tion, feeling intention; nioéeneonan, our t., break

(fig.). → see p. 176, bottom [t.; see transgress.

transgressor, eatoétaeoneve, etotaxoétaeoneve, he is a]

transient, evhan'netto, it has a mere passing course;

hanēnetto), our life is t.; zevhanēnetto or zevhan'-

netto, that which is t.; see fleeting; suff. -yaena

nahoxave-ēnana, I t. it (place it nahoxave-ēnana mothān, t. to me

etasto asemeatove, he is t. away; see transit natāxoveenoka,

tr. it (with container) natāxoxave-ase-ēnana, I t. it to another place)

natāxove-asetoerēta

the infix - nom - under remove,

TREAT

ENGLISH-CHEYENNE DICTIONARY

TREMOR

treatment, pevoētastoz, good t., act; pevoéhàzistoz, good t. to one; náestoz, t., doctoring; see doctor.

tree, hoxzz, hoxzetto (pl., or.); ehoxzezeve, it (or.) is
a t.; ehoxzezeveo, they (or.) are trees: hoxzezeva.

tremble, nanonomē, I t.; ehoenonomeoxz, he arrived trem-
bling; zenonomēsz, the trembling; enxpomaeoz, the
ground trembles: see shake: ~~nanonomē, talax with heart~~

tremor, nonomcestoz; enonomeetanéva, he has a trembling]

tremor, nonomēstoz; enonomeetaneva, he has a trembling]

manx anova omshells 1867 *lets a tree opposite*

1067

translucent and transparent (opposite page) are not exactly different in meaning. It is translucent; esôpoto enor, it is transparent. Other forms seen under "precious stones, gems."

me'na (sg) me'na:z, pl. tr. or plauding in or fortified place of shelter, in attack; me'na:era, in the tr., na me'na:etoro, I make a t. for me; na me'na:etoro, I have a t. shelter; e'ha me'na:etoro, they are badly cut, crushed; *Dr. Lipp* implies "narrow, compressed" in Cheyenne inf. - mässem -

TRENCH

ENGLISH-CHEYENNE DICTIONARY

TRIM

chepex he tr. q. ac. heard
trench, zeamotze or zeamevosoe, that which is dug used -
trespass, same as transgress, trample. [(lengthwise) Drangoai
trial, oniseztastoz, t., attempt; chaztastoz, t., examina- Bedr k'ing
tion; oniseztaetovazistoz, t., the being tried

(not in court); motahestoz, t., in the sense of tired-
ness, depression, weariness; oniseztaevoomenestoz, t. (in
suffering, misfortune); hoesta-oniseztaetovazistoz,
fiery t.; esaa-atosonetahē, he has no t., temptation, no
cause to transgress; zsa-a-atosonetahessō, the ones
(or) who have not trials, no cause or temptations to
transgress; heovaz hešeoniseztastove evešeonistatame,
he is tried with all sorts of trials; see try; ehox-
tahanistove hoemanembayon, t., court proceeding.

triangle, zehešksaevxēo or zeohešksaevxēoe, t. (drawn);
exovavós, triangular (?) grass, whose stem has
three (or four?) corners; naha eexovatto, it is tri-
angular has three corners; naohēšksaevax, I cut it in
triangles; naohēšksaevaso, I cut it (or, as cloth) in
triangular, see triangle. [triangles; also naohēšksaēso.

tribe, manha or manhao, manhaō (pl.); manhastoz, manbas-
totoz (pl.), t., band (substantive n.); nis-
tāxova manha, all the tribes; also hestanestoz, hestan-
ov, t., nation; nokov hestanov, one tribe of men; also
nokov hestanistove; for the names of Ind. tribes see
under Indian: see also band, organization, *Prigdon Church*

tribulation, mhaomeōzistoz, overwhelming misfortune, t.;
hotoanavoomenestoz, ōzetanonavoomenestoz, t.;
see misfortune, suffering; naomoomen, I am in "wail-
ing" t. *monēztavomoxastoz* for names of

tribute, navovčmo, I pay t., homage to one; also navovč-
trick, nanasoēta, I play tricks, practical jokes; nanaso-
ēha, he plays a t. on me; enonahoēta, he plays

tricks, is a juggler; nonahoētātān, trickster, juggler;
ēcevovozezeve, he is tricky, crafty, wily. *ōcevozezeve*
trickle, see drop, leak, rain; eheōxz, it trickles.

trifle, nanasoēha, he trifles with me; natotatoész and
nanasoész, I t. with it; nanasočmo, I t., joke con-
cerning one; nameemész, I handle it (without special
care or attention); this term conveys "t." when im-
portant or ceremonial things are handled lightly. To-

tatočtastoz, trifling act; nasočtastoz, similar to pre-
trigger, *See on p. 1072*
trill, enonomēnon, he sings with trembling.

trim, napevanen, I t. (by hand); napevana, I t., repair it;
nahoxeaxā, I t., clean it (with knife); nat'tano-
ax otxovamotāva, I t. it with shears, scissors; nit'-

tanoaxanon, pl. pers. of preceding; nit'tanoaso šeon,
thou trimmest the cloth; natoxočxa, I t. it along the
edge (with cutting instr.); natoxočso, or. of preced-
ing; nahonocčxa, I t. its point (with cutting instr.);

nahonocčso, or. form of preceding; natoxoexova otxova-
nabactanoxtz, oppressed feeling, overwhelmed feeling, when all seems to be against me
nabactanoxtz; nabactanoxtz: nabactanoxtz: nabactanoxtz: all these
imply trib. oppression. *monēztavomoxestoz*, tr. trouble, agitated feeling: mässemooone

trib. exactly like Greek *thlyis*: mässemoooneōxtz, tri. (done unto)

*mistreated
ment, equal
in suffering
misfortune*

*see band
našitētoz
way, t. people
Chey. relat.*

*monohemonoxastoz
see trouble*

*Cul. - nonah
devote wily, cunning*

*naose neo
nata - aoma
to pull the tr.
also, nahcochaz
Kogazee, nah
okook
trigger
e - komene
in a t.*

see orderly

trib. exactly like Greek thlyis

see affliction

1. *Maatso*, 1 tr. 1 pruce, me with in *eatoxale* - ik i t. nie *eatoxachō* ik i t.
 2. *Maatox* " it *geatokōenatōen* — *a-atōenatōen*

TRINITY

-nietam = trustingly, relying, depending on; nietam evoma, ground of t.
 nietam oniyoma tator, trusting obedience faith, q.o.; nietam chozevone
 tamar, trusting hope; also hozevone nietameto; nanistame a
 ma tator, I have faith in him; I trustingly obey him; nanistame a tamar
 I have confidence in him; I am assured of him; I am confident of him.
 TRUELY to trust

ENGLISH-CHEYENNE DICTIONARY

TRY

especially
 exp. truly, 6osetto and 6oseš, t., really, in truth; inf.-t6 =
 the very, exact, true, t.; et6n6hov, it is t.him;
 et6nhesso, it is t., exactly so; onisyometto, t., indeed;
 heto hetom, if this is t.so; esaaonisyomeneševé, he did
 not t.do it.

by inf. - pope -
 see p. 614 b. trumpet, t6pen, t6penonoz (pl.), t., name for all mouth
 instruments; et6penoneve, it is a t.; t6penone-
 va, with a t.; zenist6hetto maxet6pen, the great t.
 shall sound; nat6penon, my t., flute, etc.; et6pen, he
 plays the t., or any mouth instrument.

trumpeteer, t6penoneheo; het6penoneham, his t.
 truncate, expressed by rad.-tam = top cut off abruptly;

etamo, it is cut level on top, on the end; na-
 tamos6n, I t.; natamosoha, I t.it, cut, chop its end or
 top off. see entrust, rely upon, leave (it) to one: narencho

trunk, mavetov, the t. (body without legs, arms and head);
 hevetov, his or its t.; he6v zes6seo, the t. of the

elephant; v6ehohoseo, v6ehohoseonoz (pl.), t., chest,
 lit. white man's box, bag. — see hope, assurance, confidence

trust, nanietam, I t.; nanietameto, I t.in, on him; na-
 nietameta, I t.in it; nanietamenoz, I t.him, in him,

depend on him; this last term is more used than "na-
 nietametovo"; ninietametovazemeno, we t.in thee or

you; nan6hov zenietametto, I who t.in him; zenietamsz
 Maheo, the one trusting in God; zenietamez6, the ones

(or.) in whom we t.; zenietamet6ez6, the ones who t.in
 us; nanietamstahaovo, I make him to have t. in his

heart; nanietamstahaosemo, I inspire t. to one's heart
 (by words); nanethootan, it is entrusted to me; nieta-

mestoz, t., the trusting; nahenietamestove, I have a t.;
 nahenietamestovenoz, he is my t.; nihenietamstovsto-

vaz thou art my t.; naonisyomnietamenoz, I fully, truly
 t., believe in him; onisyomnietamestoz, t., faith.

trustworthy, eonisyom, eonisyometto, it is t.; eonisyoma-
 he is t.; onisyomhastoz, trustworthiness.

truth, hetomestoz; onisyomhetomestoz, the real t.; 6o-
 -6osetto, 6oseš, in t., of a t.; xanovastoz, t.,

straightforwardness; nahetomešz, I speak the t.; He-
 tomevhan, the Truth itself; etamanis, it is the absolute

truthful, etomeheoneve, he is t.
 try, inf.-onis-, onisetto (detached) = trying, attempting;

naonisineševe, I t.to do it; naonisztaetovo, I
 t., test him; see test. Na6haztaetovo, I t., examine

him, find him out; naonisezta, I t. (in doctoring, medi-
 cine); naonistaoha, I t.it (instr. form); nionisyomnie-

tamestovevo eoxceoniseztaetoe, your faith is being
 tried; esaašeoniseztaet6han, it has not yet been;

tried; naonistosoe, I t.to play, I practice (games,
 plays); naonistoan, I t.to pronounce, speak [confound

not with inf. -ononis- = foolishly; eononistoeta, he

ehetometto, it is truth.
 eheto metto eve, it is the truth
 heavosketometto, assurance of t.

beveōkis = tube, tubular; beveōksetas, appendings in tube form; beveōkse-
tācēmāoz (?) beveōksetā-kotauon, filaments (tubular)

TUB

ENGLISH-CHEYENNE DICTIONARY

TURN

acts foolishly]; toanoxa onisetto, let me t.!
tub, nšehanenevetō, -tōnoz (pl.), wash t.; enšehaneneve-
tōneheve, it is a t.; nšehanenevetō zeohotomoena, a
t. full.

tube, vehanooxz, vehanoozz (pl.), t., lit. hollow case; ve-
hanooz ehohan na evēpo, the t. is round (cylindric-
al) and hollow; ehohanemhaaoxzve, it is a solid t.,
ehohanevēpo, it is a hollow t.; ehohanevēponsz, they
(in.) are hollow tubes; rad. -ve- =concave, hollow.
rad. -vēp- =hollow (with both ends open). Zehohanevēpo, a tube
tuberculosis, kaneozistoz and kanhastoz, consumption,
tiredness; the latter term is mostly in]

tubular, ehohano, it is t.; see shape, tube. [use.

Tuesday, noceeno, the first day (because the Ch. call
Monday "after Sunday"); see day. Matanoceeno,

when it shall be T.; mxhossenoeceeno, next T.; zexhos-
senoeceeno, the next, following (past) T.; zēnoceeno,
when it was T.; nistoha noceeno, every T.

tuft, same as tassell, q.v.

tug, nahessemoehe, I t.; setoxc, t., thong, q.v.

tule, moomstas.

tumble, ehotāoz, it tumbles over, this can also be said

of a person who begins to get dizzy, also fig. go-
ing from good to bad; nonohoma ehotātanazeo, they
(or.) t. over each other; ehotoanao, they (or.) t. down,
one after another; nahotāoz, I make it t.; see over-
throw; eavevoeāzeo, they make each other fall over, t.;
toneš etoseoxsezen's na etoshotāozen's, when will it
turn turtle and t. over? this was said by old Ch. who
believed the earth was more like a flat mound which
eventually would turn turtle and t. over; nahonotaze-

tōē, they (or.) t. on me, crowd me; hotāozistoz, the

tumor, see boil.

tumult, homōozistoz, t., commotion, q.v.

tune, hešksehahestoz, high t.; see sing, voice; suff.

-non, -nonistoz denotes t., melody. see sing; eoxseon, he is

tunnel, oom ehotōtōhanov, they make a t.; vōs hastoha

oom ehotōtōhe, the mountain has many tunnels; ho-

hona oom ehotōhe, the mountain or rock is tunneled;]

turbid, eahanōme, it looks t.; see mud, muddy. [oom =thru.

turbulent, ehomōoz, it is t.; see commotion; eoeotōmeoz,

it is t. (of a body of water, see water).

turkey, maxen, maxeneo (pl.); emaxeneve, it is a t.; ve-

honemaxen, t. cock, gobbler; maxenes, young t.; tox-

tōemaxen would be used for "wild t.", because the Ch.]

turmoil, see commotion. [know the tame t. now.

turn, naēoxsan, I t. over: naēoxsena, I t. it over; naēose-

hasen, I t. over (something, by throwing); naēose-

hāz, I t. it over by throwing (as pancakes); eēoseoz, it

turns over, turns turtle; naēoxseoz, I am turned

around, mixed up; eēsehaseo, pancake turner; navoxceta-

Varaxcestz, turmoil, agitation, disquietudes

uf. -riché- dent. "from arde, from being will see road: esaatouie-
naohé-amatovo - from amagone;
" " -vietamend- " true time
" " -haematov- " may
enohé-v *v*anavon ohe, they t. under the river, detained.
TURPENTINE C ENGLISH-CHEYENNE DICTIONARY naevhar ohestatovo O.T. to
na-ho, I t. around, make a t. (in riding); rad. -voce= TWELVE one (in a
t. repenting believe in him) from to him in faith; also evohetatonua-onimutatoro (new relation condition)
crooked, bend, corner; navoxkoano, I make a t. (with a wagon); navoxkoan, I t. (in speaking, degress from the subject); emomotonono, he turns around, back (with a wagon); nanimaoha, I make it t. (as a wheel); enimaooa, it turns (as the wheel of a sewing machine, etc.); nanimaeozesz, I make it t. in a circle; nsthoaman enimahōsta, our earth turns, rotates (being suspended); enimaesethōsta, it turns, revolves and moves ahead (being suspended, like the earth); nanimaoena tatahōo, I t. the key; naotxovevistäva, I am a "turncoat", one who passes over to the other side; *n*aēvaxkax, I t. from; naevox-kaxetovo, I t. from him; *n*aētāenōoto, I t. away from him, leave him; nahanoxtaeoetovo, I t. my back to him; zetapeveoz, it will t. out well; napeveozhatanotovo, I want him to t. out well; nanhatae, I t., face towards; etataeo, it has turned open (as a door, lid of a box, etc.); etataeoxx, he turns down, off, disappears from view; nanoxtaeoetovo, I t. towards, face him; enovsevoxka, he turns off (from where he was expected to go or come, as a rabbit); ehokoxceveoz, he turns into a crow; ešesenovozeveoz, it or one turns into a snake; enizeveoz, he turns into an eagle; the three preceding terms are used in the Ch. tale of the Pleiades; eamehaoemeneveoz, he turns into a dragon; nahōevoknō, I t. them (or, as horses) loose, out; naevhae, I t. about; naevhaeota, I t. back; nazetaovohām, I t. the horses (in guiding them); nazetaena, I t., place, guide him into a certain direction with the hands; nazetaovo, I make him to t. into a certain direction; naxaenōoxta, I leave it, turn away from it; nahanosšemo, I t. him on his back; nanohēn, I t. aside; nīnohēn hohom, t. ye aside this way! nohéohestoz, the turning out (from the way, course one had); -nohé- =turning away from; nazetaha-mo osēna, I t. the grind stone; nonameto, each by t.; rad.-meto- =by turns, alternately. Nanohēvočta, also nanimočta, I t. aside (in acts), do wrong; nanohēšenaaz, I turned aside (from my course) to sleep (when I was turpentine, šistato-beams, oil of pine. [not to do so]. turtle, maen, maenon (pl.); maenxkōva, a t. back; toxtoemaenon, land turtles; amsemaenon and heōnemamaenon are two kinds of water turtles. In certain ceremonials the Ch. draw a t. for a symbol. Often it represents the womb. A large or small beaded bag in the form of a t. is also worn by younger girls; see navel. Eeoseoz, it turns t., see turn, tumble.
turtle-dove, hemen, hemeneo (pl.); see dove.
twain, enisovāo, they (or.) are t.
tweezers, ocevenosenazistoz. *ocevekenuosizistoz.*
twelfth, zeōtnixaonetto, or zematōtaonetto ōtnixaonet- twelve, matōtōtnix; see numeral. [to; see numeral.]

sup. - raz- (-nat-) is used in a derogatory sense,
I make him to be harassed etc.

conimotacemaoz, bec. twisted (gedreht): conimotacevonen
 tw. cradling up; conimase me the, he winds, twists (Ger. Kreisen)
 with effort, a. from pain, in pain

twentieth, zenisóanonetto, the t.: see numeral.

twenty, nisóe; see numeral.

twice, nixa; see numeral.

twig, hesta, t., branch.

twilight, ehetoevōmano, it is t.

twin, hestaes, hestaxc (both sg.); hestaeson, hestaxce-

son are used both in the sg. and pl.; also hestaxceo, twins; ehestaxcnevōen, she has (bears) twins; navhanenhestaesoneve, I am merely "t.", do not really belong to but sympathize with, not being a member (active member) but interested with. Hestaxcehee, T.-woman, pr. name; Hesta, T.-man (when not a pr. name this word also means "heart" or "navel").

twine, see twist; setoxceo, t., string, q.v.

twinkle, hotoxceo evohokasešen, the stars t.; zevessōe-

sēs, the twinkling one; epopoemazeniš, he

twinkles (with the eyes). *hotama vōegitová, in a the t. of an eye*

twirl, see whirl; nanitoocha, I t. it (by means of a short

whip); nanitohesz(?) or nanitoena, I t. it (not

with instr.). *naonimataonevōu, dt (as wire, rope) naonimata-*

twist, naonimotaoena, I t., wind it; naonimotaoeno, or. of

preceding; eonimotaoene, it is twisted; naonimota-

hōheškana, I t. and wrench it (as when pinching the

skin and twisting it off); naonimotaocha, I t. it, (with

an instr.); naonimataotohana, I t. it around; naonimo-

taotohana, same as preceding only by a slower, more de-

tailed process; naoneaotohana, I untwist; naanho-eoni-

motaothana, I t. it around downward; all these terms

imply "winding", q.v.; inf.-animxa- = twistedly, tortu-

ous; inf.-nime- denotes partial t.; enimēs, he has a

twisted nose (to one side); nanimononaoz, I t. my foot

(when foot is turned outward); nanimenstaneoz, I t.,

wrench my knee; nanimaevskoseoz, I t. my finger; enima-

eōeseš, he has a twisted, wrenched finger (from fall-

ing); nstanimaevskseoház, I will t. thy finger; onimo-

tāeone, twisted tobacco; zeonimaeeozēs, the twists,

turns in the road; conimaeeoz meo, the road has twists.

twitter, zeto vecess etonsesta, what kind of voice, t. has

this bird? enešesesta, he twitters that way;

zepevetanos chessenesesta, it twitters, chirps because

it is glad.

two, nixá; see numeral; nanisovāno, I sever it (or.) in

t. (by stroke, blow); naonisovaso, I cut it (or., as

potatoes, drygoods, etc.) in t.; naonisovax, in. of pre-]

twofold, nisov; see numeral.

[ceding.,

type, hetomōhestoz, t., symbol, trope; see represent, sym-

bolize (see copy

typify, ehetoemōtā, he typifies, represents; nahetomōto, I

t. him; nahetomōxta, I t., symbolize it; ehetoemō-

txevaheve, he is one who typifies, symbolizes; hetomō-

txeva, n. of preceding, also hetomōsane or zehetomōsz.

nakokoux'a, It. it
nakokouxiston, It.

typewrite, namxeoahasen, I write by striking, throwing; namxeoaház, I t. it; emxeoahame, it is type-written; mxeoahaseneo, typewriter. [harshness. tyrannize, emátanitáetsan, he tyrannizes, rules with] tyranny, mátaevhonevestoz, t., the being a tyrant, a harsh chief; also mátaenitáestoz. *see before* tyrant, mátaevho or mátaenitáe; emátaevhoneve, emátaenitáetsaneheve, he is a t.

Type
Toxomilacito

inf - uōos - (before e) and - uōxt - (before a and o) denotes un- in the sense of "left out" without: uōosenu, I leave one unsaid; unmentisned; uōoxtxea, I leave it unwritten; uōoxtoke, he is left mistaken

The Ch. can be written without the letter "u". In a few words like "mxistō, nistxex", the sound of "u" as in "quit" seems present. This is due to the syncope of "o" before the "x" and the peculiar sound of "x" before "e" and "i". In some words letter "o" sounds like "u" in "nut", but is the result of rapid speech. Udder, matanan, the u.; hetanan, her u.

ugly, eahansenova or eohāesenova, he is u. (in character, disposition); eonimoxoeszeha, he has an u. head; nasaamomenovomoxta, I feel u., ill humored; ehavseven, she has an u. face; ahansenovatoz, ugliness; saamome- ulcer, see boil. [novomoxtastoz, ugliness, ill humor. *ultimately not ox = ultimatum* ultimate, expressed by inf. -hoor- = last *for avetoxet he talks up.* umbilical, hesta, u. cord; see navel.

umbrella, hoveokōo, hoveokōonoz (pl.); see shade; nahoveokōono, I shade him (sc. with an u.); nahoveoceoxz, I walk, go with an u.; ehoveokōoneve, it is an u.

un-, expressed at times with inf. -ne- and again with the negative particle "-saa-"; nanetoxca, I "unhat", take off my hat; nanetōan, I "unshoe", take off my shoes; esaaheneenōhan, it is unknown, not known.

unaccustomed, esaahoxezé, he is still new, green, not yet acquainted with; see acquaint.

unacquainted, nasaahoxaztō, I am u. with it; nasaahoxatamohe, I am u. with him; zsaahoxatamehessō, [un- *and -ucha- = into* *direct in, down, ending, etc.* *he is said* *repeats* *his saying*

unalloyed, eoseeka, it is u., pure, q.v. [the u. ones. *un-* *repeats* *his saying*

unanimous, emātanoozeo, they (or.) are u.; emātanoozistove, it is u.; oxmātanoozistovész, when (sc. people) are u., have all the same mind. - *manosō - all* *Re same*

unanswered, esaanōstōhan, it is u.: mxistōnoz zsaanōstōhaneh ész, the u. letters; esaanōstoehe, he is]

unapproved, esaapevatamehan, it is u.; zetohetasaape- vatamehan, all that is u.; esaapevatamehe, he is u.; zsaapevatamehessō, the u. one (or.).

unarmed, emāesena, he is u., has no weapons; zemāesenaz, zemāesenassō (pl.), the u. one.

unassuming, enōse-oneetan, he is u., unpretentious.

enooeva - vortachese, he lives an un- unobtrusive life

sun-appreciative

esaa -

vōx sevazemevi

see p. 611

under

sible

see under

aid, stripped

see inf. p. 572

naonebametan, not sure, certain, exact (in mind) in question
- naononoveoz - am uncertain, puzzled, know not which, confused
- see confused

also expr. by inf. - ata -, or - ometa - = not designed
premeditated, accidental

UNATTAINABLE

ENGLISH-CHEYENNE DICTIONARY

UNCOIL

see
inflexible
on p. 535
under "hardly
unyielding"

unattainable, esaahoxtamahan, esaahoešenatovhan, it is] *esaa - ohaco chan, un. cannot be avoided, shunned*
unavoidable, esaatoss-nohéozeham, [u., unreachable. *esaa - ohacōhan*
unbandage, naevhašexoneano, I u., unrope, unbind (as rope, [it is unavail-
unbecoming, esaavotaehan, it is u. [string tied around, *able, cannot*
unbeheld, hovae zsaavōseonevhan, something u. [etc. *he shunned*
unbeknown, zsaaheneenōhan, that which is u.
unbelief, nizestatoz, u., doubt; tazātoz, u., contempt.
unbeliever, zenizestaz, zenizestassō (pl.), the u. doubt-
er; zsaanonisyomātahessō, the unbelievers,
the ones who do not believe; esaanonisyomātahe, he is] *dislike to*
unbind, see untie *gepeose-onisyomātass, who despise*
unborn, esaaeshestaozé, it is u. [which is u., endless.
unbounded, esaatānettan; zsaahēn'nistovettan, that] *believe.*
unbraid, nasevā, I have my hair loose; naonehaovana, I u.
it; eonehaovaostā, her hair is unbraid; ese-
vaeš, she is unbraid, has her hair loose, (usually
ref. to having hair loose in mourning); naonehaoneano,
I u. the rope, thread; naonehahotoena, I u. it (as
hair); naonehahotonōno, I u. her hair; eonehahotonoe,
she has been unbraid (ref. to braids); eonehavoess,
her hair is unbraid (ref. to hair). *I unload (as a task etc.)*
unbridle, naoneha-hoxzenāetoham, I u. the horse; zeeše-
hoxzenāevoss, after they had been unbridled.
unbrokenly, tatōneetto. *nahome onixian*
unbuckle, nanit'taena I u. it; see unharness.
unburden, nahomoena, I u. it; rad. -māsto- ref. to "free
from burden, give relief"; namāstohano mohē-
no, I u. the horse; namāstoheoz, I am unburdened, releas-
ed; zemaxemāstohanevoss, the unburdened ones (or.),
freed from burden; naénevox, also naéneyevox, I am un-
burdened (from packing, carrying); *naénozena, I am*
(state) unburdened (from carrying on shoulder); éno-
xenātoz, the being (state) unburdened; naénoxexoz, I go
unburdened; naénoxenoz, I u. myself of him (from carry-
ing him on shoulder). *ena, I u. it.*
unbutton, nanit'taeno naeszehen, I u. my coat; nanit'ta-
uncertain, enovetan, he is u., doubtful, does not know;
naononoveoz, I am u., doubt, do not know well;
see flighty; nahestovazesta, I am u. about it. [change
unchangeable, etoomatto, it is u.; etoomahe, he is u.; see
uncharitable, esaašivaztahe, he is u., unmerciful.
uncle, nxan, my u.; niš, thy u.; hešeō, one's u.; nxan, our
u. (same as "my u."); zehešez, the one we
have for u.; nševo, your u.; heševo, their u.; naheše-
noz, he is my u.; nahešetova, I am his u.; zehešes-
tovsz, an u.; nahešeton, I am an u.; navesshešemo, I am
u. with him; zehešetto, I being u. *esaaškōmachan, m.c. unchar-*
unclean, esaahoxeahan, it is u.; esaahoxeaehe, he is u. *able.*
unclose, see open; *saahoxeaghestō, unclean*
uncoil, naonehaotoena, I u. it; naseponeano, I u., stretch *esaaahoxe-*
out the rope; naevhašexotoano, I u., unwind it *Kāmhas-*
(or.). *saahoxeexhonesnestō; saahoxezestatoz*
forhan

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UNATTAINABLE

ENGLISH-CHEYENNE DICTIONARY

UNCOIL

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(or.). *saahoxeexhonesnestō; saahoxezestatoz*

forhan

1075

un. also shawl, clothed, clothed

lemomotoev; emomotoetan; emomotoe's (see crabbled, crabbled)

nanithoneonāz, I unclasp the myself.

našepaz, I unclasp myself, as safety from etc. našekāpaua, unclasp.

na
see design
soul
na
na - seh
na

ENGLISH-CHEYENNE DICTIONARY

uncommon, see strange. also carles. undeterred, by inf. -saakezeve.
unconcerned, see lightly. [eoz, he is u. (when fainting).
unconscious, nasaahomatovaz, I am u., do not feel; enā-]
uncooked, see raw; esaaexátahan, it is not cooked.
uncouth, see rude, eaa abosetake. nahotxana (clower proc.); nañu-ma
uncover, nahotxana I u. it; nahotxano (or.); ehoxane, it has been
is uncovered; nahotxae, I am uncovered, re-
vealed; ehoxaeheve, she is a widow; inf.-hotxe- =to u. nañu-ma
undecided, ehestoveoz, he is u.; nahestovazesta, I am u.
about it; see hesitate; naxaniskonavetan, I
am u. (between two). nahesivaeo- I stand un-
under, atono; eátēoz, he is u., hides u.; atonoomehetan-
eq, u. ground people, cave dwellers; atonom(ē), u.
ground place, u. world, cave dwelling; nahoveoeoxz, I am
u. shade; navēpevonōeoxz, I am u. water; nahoesetova, I
u. (lying) him; nanhē atono hoxzezeva, I stand u. a tree.
underdone, ehospâta, it is u., cooked rare.
undergo, see endure, suffer. atono hoeva.
underground, atono hoeva.
underskirt, eostoz, eostoto (pl., or.). nanitavatoma
understand, naheneeno, I u.; naheneena, I u., know it; see
know; nanxtovheneeno, I can u.; nanitavato-
vo, I u. him differently; noxtovetanoxtoz, the under-
standing; also noxtovheneenovhastoz; matšetan, mind;
undertake naasenezeye, I u. begin to do it. [under-]
underwear, asēszehe. atno amsdus
underworld, atonomē. [undoes, spoils it; see open.]
undo, see inf.-totoñ under "harm, spoil"; etotonševe, he
undress, nanēs'an, I u. (man sp.); nanēs'ano, I u. him; na-
nitōsta, I u. (fem.sp.); nanitōstano, I u. her;
nanēseezehen, I u., take off my coat, shirt, I unshirt;
navovokanāz, I u., stripping off all clothing. Nēs'an-
istoz, the undressing (for men); nitōstanenistoz, the
undressing (for women). [with instr.].
uneath, namenon; namenoha, I u. it; namenōno, I u. (or.),
unending, esaabēn'nistovettan, it is u., has no end.
uneven, see rough: etataxlo, it is u. broken [pectedly:
unexpected, esaanōzevatamehan, it is u.; hootova, unex-]
unfit, evotanxpavs, he is u. (for anything good)
unflinchingly, expressed by inf.-soom- =thruout, neither
volute, in resolute right nor left; inf.-vatom- =neverthe-
less; toometo, u., without change.
unfold, nasēpemaena, I u. it (as a scroll, paper); nasēp-
maeno, I u. it (or., as a folded blanket, bolt of
drygoods, etc.); esēpemaene, it has been unfolded; esē-
pemaeha, it is, lies unfolded; esēpemaesh, it (or.) lies
unfolded; easemaneeoxz, it unfolds, grows "increasing"
(of a plant, etc.): etatacsettonsasz, the blossoms u.,
open; eametataeo, it is unfolding, opening.
unfortunae, ehāomen, he is u. in misfortune; zehāomen-
ész, the u. one; zehāomenessô, the u. ones.

*un governabile, sic munito-
impossibile sic (munito) p. 572.*

28
or ungovernable, chebetovano
see table

UNFRIENDLY

ENGLISH-CHEYENNE DICTIONARY

unfriendly, esaamomenovahe, he is u. disagreeable, gonz-
tae, he is u. hostile, q.v.

ungodly, nha zsaotxetanotovohess^{Maheon} Maheon, the u. ones, the ones not minding God; rad.-notova- implies u., frivolous, light minded; enotovae, he is u.; enoto- vaameoxz, he walks, goes without rule or road; zenoto- vaexzess^{Maheon}, the u. ones, sometimes used to mean "unconverted"; notovavostaneo, u. people; enotavavostaneheve,

unhappy - unhappiness: esahotoetanoxo is
ungrateful, bahō esaahešetanqhe, he does not think to] appreciate
unhandy, esaanotoxaehan, it is u.; see handy. [thank. = *thawana*

unhandy, esaanotoxaehan, it is u., see handy. [thank,
unharness, nanit'taeno mohèno, I u. the horse; nanit'tae- see p. 611 under
noham, I u. (implies horse or horses); nit'ta- insensible
enehâ, u. him; also nit'taenohamsz!

~~hinhitch, našexaenoham, I u. (ref. to horses); našexaeno~~
~~moheno, I u. the horse; šexaenohamsz, u. the horse~~
~~or horses. *unholy* [horsed, thrown from the horse. *unnecessary*~~
~~*-Kanom*~~
~~*needlessly*~~

unhorse, naomahaman, I am unhorsed; eomahame, he is un-
unhook, našexana, I u. it; nanit'taena, I u., unbuckle, un-
button; ešešehōsta, it unhooks of itself (some-
unhusk, see shell. [thing hanging, suspended).

unicorn-plant, vovoxkaemenóe, vovoxkaemenósz (pl.), lit. the crooked berry plant (Martynia proboscidea); vovoxkaemenoz, the fruit of the u. By mistake the Engl. name for u. was given as "devil's claws".

unify, nanokovaosan, I u., make to be one; see unite; na-
namanohaovō, I u. them (or,) *evēpcomet, it is un- because*
unimportant *they are all*

union, ^{moenohasto} moenohastoz, u., the being together; ^{moenohastoz} moenohastoz, different unions, groups; ^{moenohastoz} nokovaovazistoz, the being one, the collecting in one. (see ^{moenohastoz} moenohastoz)

unit, see numeral; inf.-naesz = as one, a unit. *(see single)*
unite, emamovaneo.they have been united: namamovanō. *(see unite)*

unite, emamovane they have been united, namamovano, I
 u. them; vistomazistovâ evešemamovane, they are
 united in marriage; emamovão, they are united; emano-
 hão, they are together as one; enokovão, they are one
 (as a collection); emäteneezee they are enunited in

(as a collection); emātanoozeo, they are one, united in
that mind; also enokaez' zehešetanovoss, they are
united in purpose, mind, lit. it is one that which they
think; see join, meet, together; nimanohamā, we are

united; also ninokovamanohamā, we are as one.
unity, manohastoz, nokovamanohastoz. *nika-tāhinto*

unjust, esaapavxanovaehan. it is u.; esaapavxanovahe, he

is u.; esaaonoazeonevhan, it is u., unfair, not noble, correct; zsaapavxanovahesz, the u.; zsaaxanova-hessö, the u. ones. [nevestoz, unkindness.

unkind, esaashivaztaheonevé, he is u.: saašivaztaheo-
unknown, esaaheneenôhan, it is u.: zsaaheneenôhan, that

known, esaanenenenan, it is u.; zsaanenenenan, that
nowable which is u.; zeononoe, that which is u., not well
known, uncertain doubtful; rad -onenox -doubtful, not

known, uncertain, doubtful; rad.-ononov- = doubtfull, not
consonovoneve, it is an unknown one

reda-ono nose nerhan 1077 it is not unknown, obvious
 then he is a lot, a a lot to a person, that is, in an

atomic-named from ban. ^{to prevent} ^{U.} ^{sun} ^{under}

not recognized by ear.) es a a t o u i h e e n o s e o n e v b a n

MR. cannot be known

unreachable (being beyond reach, too high; etonotacove, it unreachable, see reach.

unpremeditated
see design.
unpremeditated
see design.

unlawful
see unclose

30aapohata-
han kōkonō
unleavened
bread.

nahōv-hoov-
foev, I u.
a canoe, freight
unmolested
or tendered by
UN NECESSARY
see useless

unoccupied
see "whined"

unprotected
unreached
unreaching

unrighteous
unrighteous

unripe
unripe

unroll
unroll

unruly
unruly

unstable
unstable

ENGLISH-CHEYENNE DICTIONARY

UNRULY

well known, u.; ononovōestoto, u. relatives; zeononoess; vostaneo, u. person; zsaaheneenohesz. the u. one (or.); nivāsesto, some one (not known); hestōevostan, u. person, stranger.

unlawful, esaahoemanistovhan, it is u., not the law; esaanizeōhan hoemanistovā, it is not allowed by law; evešetotaxoe hoemanistov, it is a trespass of] unleavened, zsaapohanoehan kōkonō, u. bread. [the law. unless, ōha; namesaametohe ōha nhāzveasz, I may not give it to him u. he comes to me.

unlikely, expressed with "mo" or "mōna" followed by inf.-me-; mōna emehoeoxzé, it is u. that he will come. [esaatāōemehanehez', his knowledge is u.

unlimited, esaatāōemehan, it is u.; heszheneenovhastoz; unload, naomōena, I u. it; namāstohano, I u., unburden him; see unburden. [ohe, that which is unlocked.

unlock, natataoha, I u. it (with key or instr.); zetata-; unloose, naonehaenen, I u.; naonehaena, I u. it. naonhactovōānāz; unlucky, ehāomeneoz, he is u., unfortunate. I unloose my

unmarked, esaamēhēhan, it is u. (by branding, writing); unmarried, esaaneēvamxehōhan, it is not marked, has no strings. unmerciful, same as unkind. [sign written.

unmindful, esaatoxetanohe, he is u.; saatoxetanoxtoz, un- see inf. mindfulness; zsaatoxetanohesso, the u. ones; zsaatoxetanotohess, the ones u. of it; zsaatoxetano- unmixed, see pure. [tovohess, the ones u. of him.

unmoved, esaamoomoozehan, it is u., not moved; etoometto, it is u., remains unchangeable, unchanging; esaahomatōhanehez', heszhesta, his heart is u., without feeling. [unmoved, see

unprepared, expressed by "neemes" =without backing; unprofitable, esaahoozenovhan, it is u., see profitable; unravel, nasēpemaena, I u. the thread, rope. [esaatoni-

unreasonable, emashanē, he is u. [toksohan, it] unprovable, esaaxeseonevé, he is u. [is u., useless.

unrest, saahaomoxtomxtastoz, restlessness; see restless. unrighteous, esaaxanovahe, he is u.; esaaxanovoētahe, he is u. (in acts); esaaxanovaehan, it is u.; zsaaxanovaehan, that which is u.; saaxanovahestoz, un-

righteousness; zsaaxanovahesz, the u. one; esaaxanovhe- tanevé, he is an u. man; esaaxanovevostanehevé, he leads an u. life; see righteous, unjust; ehavsevoēta, he is u., an evil doer; enotovaexz, he is u., ungodly.

unripe, esaesēxatan, it is u., not yet ripe; also esa- ešēxachan, it is still u.; see ripe. nahōtre-mi notaoe

unroll, nasēpemaena, I u., spread it (something folded, rolled); esēpemaene, it (also or.) has been un-rolled; esēpemaeha, it is (lies) unrolled, unfolded; esēpemaes, it (or.. as robe, blanket, bolt of drygoods) is, lies unrolled: see uncoil. [ones. rest less

unruly, zehenetovanov, he is u.; zehenetovaness, the u. [nahētovoto: see inf. p. 608 e

unstable, zehenetovanov, he is u.; zehenetovaness, the u. [nahētovoto: see inf. p. 608 e

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with a

unloose my

see inf.

unre-

trained

see inf.

mark-

p. 618 c.

nahōtre-mi notaoe

maena, I

unf. open

as roll

see fail; inf. -li to core-

hōstota, inefficient

see inf.

nasastou'esse, I cannot use it: ^{see need} ~~see need~~ ^{(as an} ~~need~~ ^{order} ~~need~~ ^{to do something}
nasastou'sho, I have no use, do not need him

see p. 32 a under all

ENGLISH-CHEYENNE DICTIONARY

VAGRANCY

USEFUL

ENGLISH-CHEYENNE DICTIONARY

VAGRANCY

charseme-
metonymy
they changed
it to an evil
thing. —

see decay
near

ematcaekas
ematcaekas

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it is used up
ematocrit

sa. a sprout
of the head in

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Old, Adams,
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see WOMEN.

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22

12

✓

vagrant, enotovaeoxz, he is a v.; zenotovaeoxzz, the v., unrestrained one, homeless, not affiliated with, frivolous, ungodly.

vague, rendered by rad. ononov-; eononovazesta, he is v., indefinite; eononovzheess, it is v., indifinite.

vain, inf.-hōv- = in v., for nothing; inf.-aestom- = v., false; inf.-oxzheš- and -oxze- is used to express

"in v., vainly, uselessly, with no result"; inf.-menoxc- = v., proud; esaatonitoksohan, it is in v., useless; na-

hōvemeoxz, I went there in v., for nothing; naoxzheše-
 ēsztoḍ, it is in v. that I speak to them; see dese-

crate, false. Emomenoxkoan, he speaks with v. glory; epevōmsohetan, he is v., proud, craving admiration; eme-

noxcevōmāzetan, he is v., wants to be seen; evēpa, it is v., empty; vēpanan, vēpananeo (objective form), v., emp-

tinness. vainglorious, etaomemenoxcepevatamāz, he is v.; emenox-

cepevōmsohetan, he is v., wants to be ad-
 mired; emomenoxkoen, he is v. (with aloofness).

vainglory, momenoxkohenestoz; menoxcepevōmsohetanoxtoz, v., vanity; menoxcepevatamāzetanoxtoz, v., the

wanting (with pride) to be admired: valiant, see brave; ehātamahe, he is v.; zehātamahešz,]-

valid, epeva, it is v., good. valise, vehoehoseo, white man's bag, also ref. to a trunk;

vehoehoseoneva, in the v.; kaemestoz, v., hand bag. valley, (zeveetto, zeveettosz (pl.)), that which is con-

cave; zeameveetto, that which is long and con-
 cave, v.; etoxtoeoz, it is a vale, a small depression

(on the prairie); zeamevoseoz ohe, v., river depres-

sion; zeōmevoveetto (zeōmevoveettosz, pl.) atoonato, v., long and low or deep depression; hotomeohe, hoto-

meohesz (pl.), v., river flat, land on each side of a
 river; zeotomevoveetto is another word for "v."; ze-

sorpevoveetto, a long, narrow v., gorge. valor, hātamahestoz; ehātamahestoye, it is v.; see brave.

valorous, see valiant. valuable, ehaōeme, it is v.; echaōeme, it is very v.; ze-

haōeme, that which is v., has value, q.v.

value, verbal suff.-(h)ōem and -(h)ōesta ref. to "v."; ehaōeme, it (or one) has great v.; napevōemo, I

count, v. him as good; etonetōemé, what v. has it (or he)? eshovōeme, it has less v.; nanokhōesta, I v., count

it worth one (sc. dollar); zeto mohēnoham eanavhōemeo, these horses are cheap, down in v.; zetāōeme, its v.;

zehexovōeme, the degree, amount of its v.; zehexovōems, or. of preceding; naōveōhatamo zehexovōems, I examine

him to know his v.; evonhōeston, it is beyond v., priceless; haōemestoz, high v.; hohonaeo zenanoshāōe-

mess, stones of very great v., valuable above all (sc. above other stones). Enokōeme, it is valued at \$1;

valiant, nahāemahā, he makes me v.

enisōeme, it is valued at \$2, etc. See estimate, esteem.
 Nisó makātansz enetōeme, he is valued at \$20; see]
 vamp, vohaevestoz. *eaator toktōemidno* [worth. value
 vanish, see disappear; esehovhovanē, he vanishes, dis-
 appears suddenly. *see says.*

vanity, menoxcepevōmsohetanoxtoz, the wanting to be ad-
 mired; menoxcevōmāzetanoxtoz, the wanting to be
 seen; vēpanan, v., that which is v., empty, weightless-
 ness; see vain. Vēpeneot-amoōtastoz, V. Fair, lit. empty,
 hollow performance; see pride.

vanquish, see conquer, subdue; navovonano, I v. him; navo-
 vonoéhō, I v., defeat them (or.). *naunhāxno, naunhāstōno*

vapor, eēšeō, it is v.; zeēšeō, the v.; zeēšeō zeamhōsta
 hāešeēva, a v. driven by the wind. [ful; see change. *naunhāstōno*
 variable, eoxceonitavatatano, the weather is v., change-
 variant, expressed by rad.-nitav- =changing, differen-
 tiating; see change, different.

variation, nitaveozistoz, the changing; esaanitaveozis-
 tovhān, there is no v., change; etanitavatatano-
 ooz, there is a v. in the weather; nitavatatanoozistoz,
 v. in the weather.

varied, eonitavhestanoveo, they are v. people, live vari-
 edly as peoples, nations; ehaestnovxtavensz, they
 (in.) have v., many colors; eonitavevenszeo, they have
 v. languages; eonitavhetšetanoxzeveo, they have v.
 minds, opinions.

variety, onitavevenszistoz, v. of languages; onitavemeses-
 toz, v. of food; onitavēs'anistoto, v. of clothings
 (for men); onitaveoxcasz, v. of hats. See different.

various, see different, manyfold, varied; hastoha nataox-
 ceneoxz mâevêhoeno, I go to town at v. times,
 oftentimes; heovasz, v., all sorts of; heovasz hešemen-
 oz, v., all sorts of berries; inf. -estoxto- =several.
 v.; tonestoxtoe, in v., several ways; ēvestoxto-hozeo-
 heo, they work in v., several ways; natonestoxtoemaova,
 he pretends in v. ways with me; eēvhestoxtoeman, he]
 varnish, same as paint. [pretexts in v. ways.

vary, see change, differ. *toom- dous is "unchanged, the same, also -to"*
 vast, inf. -von- expresses "vastness" in some terms.

like: evonemahao, it is v. in width; evonoetam, it
 is of v. depth; evonhōestonstove, of v., countless num-
 ber; evonōmoeha, it is a v. body of water. inf. -name- [v. vastly, colored

vat. maxevetō or namevetō, a bulky, large vessel, a tank, [huge, great
 vault, nanosekaax, I v.; kamxeheva navešenosekaax, I v. *majority*

with a stick; nanoskaaxetahaso, I v. with a horse; *bulky*
 evoxkoston, it is a v. (made, erected); navoxkoston, I

make it v. shaped; also navoxkoemanisz.

vaunt, see boast; emomenoxkoan, he vaunts himself; also
 etaomehēotāz (in words); emenoxcetotoxemāz, he
 speaks with pride about himself; menoxkoanistoz, the
 vaunting; ehōvohātāmāz, he vaunts himself brave, power-
 ful.

see concave and convex; hund V denotes a depression
 and also conical form

taboertoz: also used fig. see ride.

Vegetable: no sp. term. heavašhešē - mortacin, all kinds of root vegetable
-moušeo - bean

see under Grats. o (mostly a suffix) denotes vegetation
heovan, zemātamerhoueo, all that grows for food

VEAL

ENGLISH-CHEYENNE DICTIONARY

VERNACULAR

veal, moksa hesthoevoxkôz, calf's meat.

veer, enimaestaotz nonohono, nomhasto, it veers gradual-
ly to the south. *eevha - vheeta, the wind veers; shift*

vegetation, zehetāehoneo, also zehetheoó, all that grows
(as plant); emoonatamanoó, the v. is beauti-
ful; ehavsevoó, the v., plant growth is poor; hovae
esaahoneohan, there is no v., nothing grows; zehetaeoó
epevetanotto, the v. rejoices.

vehement, expressed by inf.-momáta- =with anger, temper
(in.sp.of people and animals); suff. -ōstaa,
-ōstōno, -ōstax, etc. (see Ins. form in Ch.gr.) imply ve-
hement force, blow, stroke; eoxeōstaa vē, the lodge is
torn by the vehemence of the wind. *see secrets (p. 944a) protect*

veil, nahevae, I have my head covered, veiled; nahevaeno, *cover*

I cover one's head; see head; nahōmenēno, I v. one; *shelter*

ehōmenehe, she is veiled, has her face covered; hōme- *chromenē*

nehestoz, cover for face; hevacehestoz, head covering;

zeotōenovsz, netting; anything having meshes; ehezeva-

vočta, he acts veiled, in disguise, not openly, venge- *fully*

vein, mázemaeme. *see bar, intercept, in the way, fully*

velocity, rad.-nšev- denotes v.; enševeoēšena, it moves

with v. (sp. of celestial bodies); maatameo eo-

hāenševeohetto, the train runs with great v.

venerate, see fear, respect; naēātovo, I v. him; ēātohes-

toz, veneration. *see honor* [see revenge.

vengeance, nonohenomohestoz, v., resistance, retribution;]

vengeful, enonohenomoheoneve, he is v.; inf.-eās- =with

wrath, vengefully; nivēēāseoxeve, speak not in

anger, vengefully. *nāevonēstoz, v. death by teeth.*

venomous, eohāonen, it (or., of reptiles) is v., is

"strong of teeth"; šešenovotto eohāoneneo, the

rattle snakes are v.; see poison: *eneoxcevas, he is v. (with tail)*

venture, nasaahzeva, I v., am bold, without disguise; na- *ereallan*

saahzevacztō nitov, I v. myself; see bold, risk. *teeth*

veracious, see true.

veracity, hetomhestoz, truthfulness, v.

verb, the Ch. v. has two main conjugations: coordinate

and subordinate, modified by persons, tenses,

forms, modes, modal affixes and divers suffixes. See

Ch.gr. for both nouns see p. 768 a. [by law.

verdict, zehešhoemanistovē, that which has been decreed]

verdure, zeoxozevoó, the v., that which is green (of

growing plants, mostly grass); zepevatamanoó or

zemoonatamanoó toxtō, the beautiful v. of the plain.

verge, toxē; see brink, border; inf. -tose- =at the

point, v. of; etosenāeoz, he is at the v. of death.

verify, evāxshetomeoz, it becomes verified, true, truly

fulfilled; nahetomesta, I v. it, declare it true,]

verily, onisyo and onisyo metto, in truth. [q.v.

vermin, mavescehevotozz.

vernacular, tāma zeheenszevoss, their v., language, q.v.

-hōme- ref. to "screen", protection. *see under cover, also "skut"*

and bar (-taoman-)

etaomhōrtarsta heart veiled; etaomohetabaneó, similar; etaomohes-
tahaó.

Vision: also son to oxtō, the v. sight into hidden, otherwise unseen things.
 esonōō, he has a look into secret things, has a v.
 ēvaxe-vōseō, a v. a sight in dream, trance (hōtōētoz, inner sight, also v.)
 nacvaxe-vōshan, am shown in a v. dream (nahōtōēstomōn il i shown to me in a v.)

VIGOROUS ENGLISH-CHEYENNE DICTIONARY VOCATION

vigorous, ehkoneoz, he is v. strong; enākae, he is v., has energy; see robust, sturdy.

ēxenitamōōta
 iēxenitamōōta
 v. for form
 acts.

vile, eēxenitame, it is v., loathsome; naēnezesta, I deem bad, inf. -ēxenitam- = v., filthy; eōxenitamōan, he speaks v.; eōxenitamōōta, he does v. acts; eōxenitame-vostaneheve, he leads a v. life; ēxenitamestoz, vile-ness; ēxenitamōanistoz, vileness in words, utterance; ēxenitamōōtastoz, vileness in deeds; see filthy. Zeēxenitamz, the v. one; zeēxenitame, that which is v.; ze-xenitam, that which is v., filthy. [senovaz, the v.

Village
 acēvāheztz
 small village

villain, onimeēšehtan; eohāesenova, he is a v.; zeohāe-] villainous, expressed by inf. -ahansenov- or -ohāesenov; eohāesenovostaneheve, he is a v. person.

Vindicate
 nahōtōēstomōn
 to reveal or evok
 e. n. o. and
 hōtōēstomōn
 u. n. e. o. and
 u. n. e. o. and

villainy, onimeēšehtanevestoz, ohāesenovātoz or ahān-] vine, eēasetto, v., climbing plant. [senovātoz.

vinegar, hoestāxemap; mēp zeex'xeeno, v., acid water;]

violate, see transgress

violence, momātahestoz; inf. -momāta- = with v.; namomā-] tahestana, I take it with v.

violent, emomātaeoz, he becomes v. see rage, anger, mad.

violin, matanōenemenistoz, v., string instrument.

virgin, zēhēvšz, zēhēvestō (pl.), the v. one; eheēve, she is a v.; hēvestoz, virginity; also kasehee, young girl, v. [is v., a man; hetanevestoz, virility.

virile, ehetanezhessō, it is v., manlike; ehetaneve, he]

virtue, hoxeepavhastoz, chaite 9. 1. hoxeepavhōestoz, v. excellency.

virtuous, ekōmae, she is v.; ekōmheēve, she is a v. woman;]

visage, see face. [ehoxeepavae, one is v. pure and good.

vise, hāpāneo; see pinchers: nōkanene-hāpānistoz, pipe vise, vise with screw thread

visible, evōseoneve, it (or one) is v.; zevōseoneve, that which is v.; zevōseonevšz, the v. things; zsa-

vōseonevhan, that which is not v.; zehetāevōseoneve

all that is v. na vaxe-nōtāu, am told in a v. hāpāna, I

vision, nahōtōō, I have v., sight; nahōtōstoz, my v., hold it in

sight, hōeta, v., "stars" (as when stunned by a v. blow or at night when a sudden flash appears); nāthō-nāvškan

eta, my v., flash; zehetōetatto, that which is a flash, v. of fire; naevxtovō, I see in a v., also look around.

ovaxenātoz, dream, v.; naōvax, I have a v., dream, q.v.

visit, vēno nahooxz, I v.; natotoxoeoxz zēvēstove, I v. thru the camp; see company: naoxc-toxhōc-uhāvz, v. visit

visitor, hoxovistavahe, hoxovistavaheo (pl.), a v.; usu-] ally said of one who came from a distance; see]

vitiating, ehavseveoz, it vitiates, becomes bad. [company. New from

vivacious, enonahaxczhesta, he is v., brisk, q.v.

vivacity, nonahaxczhestātoz. -nonatama- see infirm or zehetōvšz

vivify, navostaovo. I v., give him being (this term is ob-] jected to by some Ch.); naametanecho, I v. him.

vocation, suff. -taneva implies v., calling, occupation; eonōsetaneva, he calls (as his v., occupation);

can be rendered by: eomotoono

1086

he who v. us; zepmotomōstōz navostanhevistōnan, he vivifies

zehēpācāchēve, she is past the years of a virgin

zendxhācēchēve, has been long a virgin.

vomit, *naheheozescho*, I came out to v.; *naheheotavov*; *nahehegea*
zeroino (by means of inst.); *heheozeg-esox*: med. for vomiting;
emathōsta, it is all volatiled, *of itself*
emathōmāosta, " *see sexual*
 VOCATIVE *see evaporate*, *taom b. snatz* *ēōcheoahc*, he is voluptuous

ENGLISH-CHEYENNE DICTIONARY

WABBLE

emomaxsetaneva, he accuses (from habit, occupation).
 vocative, characterized by suff. -esz and -(h)asz (in
 the pl.); *hetanész*, ye men! *heesz*, ye women! *ve-heamag*!
honasz, ye chiefs! *kašgonasz*, ye children! *eōstaehasz*, ye *heamag*!
 ye Christians! *onisyometanoehasz*, ye believers! *kaso-heoedz* (earth
vāehasz, ye young men! *kaseheehasz*, ye young women! *ho-sietatoehaz*;
toxkasz, ye stars! *vóasz*, ye clouds! *māpasz*, ye waters!
nāko, mother! *nāz*, daughter! *niš*, grand child! *niscehe*,
 grand mother! *niho*, father! *zehevasemetovaz*, my young
 brother! *zehemaheonametovaz*, thou my God! these two
 last terms are given as samples taken from the sub. of
 the verb. See Ch. gr. *see page 1088 a. in speech*
voice, *hešehahestoz*; *zehešehahes*, the v. one has; *napav-*
hešehahe, I have a good v.; *nazhešehahestoz*, the
 way my v. is, my v.; *enitavehahe*, he has a different v.;
etomenitavehahe, he presently has a different v.; *emo-*
mātaehahe, he has an angry v.; *enešehahe*, he has such a
 v.; *namxehaheztovo*, I call to one with a "great", loud
 v.; *heovaesz zexhessevon maxehahestoz*, all sorts of
 sounding voices; see sound; *nahōnevosehaheztovo*, I put
 a v. in his defence; *ezceenehahe* and *eheškehahe*, one
 has a shrill v.; *etomsehahe*, one has an alto v.; *eēnō-*
sehahe, he has a base v.; see sing; *emaxetāpehahe*, he
 cries, calls with a loud v. *esaapepe-hahē*, he *has not a good v.*
voiceless, *esaanoxtovenszē*, he cannot speak, is mute, v.
 void, see empty; *evotanxpayseve*, he is v. of good. *see nullity*
volcano, *vōs zēnhoatovēō*, peak "from which fire and"
voluminous, see bulky; expressed by inf. -*maame*-. [smoke]
voluntary, expressed by inf. -*taom*- =of self. [issue.
volute, *evoxkaēsetto*, it is v., conduplicate; see "line"
voluptuous for the terms used to designate the differ-
 ent "volute" forms. [heheozozistoz, the vomiting.
vomit, *naheheozoz*. I v. *naheheoz ehōneoxz*, I v. bile; he-
voracious, *emhaetsaneoneve*, he is v.; *eohāmesheoneve*, he
 is v., a greedy eater. *Vote, uitakopeonaotm*, let us v. for it.
vouch, same as swear; *navistomāhan*, I v., swear. *napuhgeonamitog*
vouchsafe, *nanonizeom-nizeovo*, I v. him. *vōmenthgeonamitog*
vow, *ezetoxeva*, he makes a v. (for a religious ceremony); *vote*, *rotting*
hosz excevešezetoxevanov, some make a v. with *selected*
 it; *navistomāhan*, I v., swear; *zezetoxevaz*, the one who *providing*
 makes a v.; *emeaevaxeva*, he makes a v. (for the Arrow *by v.*
 ceremonial); *choxeheševa*, he makes the v. for the Sun
 vowel, *maāzenavonistoz*; [dance.
enatoxeva, he binds *thus himself with a vow*
enauvaxevāo, *hey you*
band together with a
 489

W

also top of p. 489 under flutter.

There is no "w" sound in Ch. altho "v" before and
 after "o" is pronounced similarly to "w" in "woe".
 Wabble, see stagger. *inf. -vaxax-* *refluter* *evaxanōse*, is an arrow

As these terms smacks strongly of rel. ceremonies, we cannot use
 them for vows as mentioned in 1087 the scriptures are not regarded
 as religious duty, altho it was a sacred and binding duty: thus we
 use: *keto navievista bovae*, or *navievistomoseveta*, with it promise it
 or *naviehevistomosanistove*, have a promise or *navie-vestomoxta*

wade, naamoxovō, I w. across; nazoova, I w. thru water; na-zoōno hestas (or.), I w. thru snow; nazohanoz, I w. thru dry substances (as branches, etc.).

wag, naōmaeš, I w. my head; naōmacē, I sit wagging my head; naōmacēn, I walk wagging my head; hotam eaxao-eoxz, the dog wags his tail, shows friendliness; evava-evaxeš, he wags, waggles his tail; zeōmaešenaz, the one who wags his head; zevavaevaxešenaz, the one who wags his tail; ōmaešenatoz, the wagging of the head; vavaevaxešenatoz, the wagging, waggling of the tail; axaoxe-oxzistoz, the wagging, showing friendliness (of dogs).

wage, nameoe, I w. war; meoestoz, the waging of war [nameoeševa, I declare war]; hoozeemestoz, wages (obj., which I give); hoozeohestoz, wages (subj., which I get); nathoozeemestoz, my wages; nathoozeohestoz, my wages]

wager, naséoz meestoz, I w. food; see stake. [(subj.).

waggle, see wag. *see next blank page 1088a*

wagon, amoeneo (or., sg. and pl.); naaeno amoeneo, I own a w.; eamoeoxzetto amoeneo, the w. rolls, goes; natahozenoz maxsz amoeneon, I load a w. with wood; navoxko-eno amoeneo, I drive around (a corner) with a w.; namomotoneno, I turn round with a w.; etahoe amoeneon, he rides in a w.; natahoho naamoeneon, I give him a ride in my w.; suff.-oxta in connection with w. ref. to the wheels (legged); naxoeoxtano amoeneo, I grease the w. (the word "amoeneo" is often left out); xoeoxtanis-toz and xoeoxtanohamistoz, w. grease; evohoveoxta amoeneo, the w. wheels are loose, come apart; amoeneo heszhekonoz evohoveozez', the w. wheels (legs) become loose; amoeneo heszhekonoz evohovonattoz', the w. spokes come apart, get loose; zeonistakoeoxtatto, hub; also amoeneo zeonistakoeoxtas or zeonistakoeoxtas; amoeneo hevitanov, w. tongue; amoeneo hestatōn, w. reach, lit. its spine; amoeneo zet'tāoneōsz or zestše-tāoneōsz, spokes of the w. wheels; zevecevhōs amoeneo, w. box; zehonaovhōs amoeneo, w. with double box (two boards high); zehotxovetomseōsz (amoeneo), w. bolster; amstōseo, ref. to both neck yoke and double tree; to differentiate the Ch. say, amstōseo maeto vitanov, the cross piece at the front of the tongue; amstōseo evešhotxp-seō xoeoxtanohamistovā, the double tree is fastened by means of the w. wrench; xoeoxtanohamistoz, w. wrench (also used for "w. grease"); amstōseo napāana or nahotxpstana penomaōneva, I fasten the double tree to the harrow; hōasen, w. sheet, cover; zehoeš amoeneo, covered w.; hovxtoene-amoeneo, dray, freight w.; amoenešq, small w., top buggy; also called moktav-amoeneo, the black w. (also ref. to carriage, surrey); amoeneo zeveš-nonxphōsenavoss, w. springs; naénhōmano amoeneo, I remove the w. cover, sheet; voxkoeōeseo, -eseonoz (pl.), w. bow; also voxkoaneo, -neonoz (pl.); henešeoxtanohamis-

in case of scream from fear, terror it see scream and top of p. 942
emaxe monmatōre 1088a

Voice (dust, noise of mouth) emaxe enōstā, he make, a howling
a whooping noise; eoxchetanešemeo, they have the voice of
male (man). This also refers to certain exclamations used by
man only. Also geoxchetanešaross. Eoxcena kōhešemeo
noise of hear; echekešemešeme, it sound a shrill v. maxhekešeme
{ natō, gahestōz (from natōe-nakešty, my song voice) } meito, sound
{ natō zehakeštyz, (we sound, noise.) }

ēthoxātōz, hi v. i. familiar to him; naēthoxātōz.
ēānōšeme, v. of hawk; revōtōšeme, v. of a crane; enōšē-
našeme, v. of magpie; chotōaxeme, v. of a bull; chokome-
kešeme, v. of coyote; waōzerakešeme, v. of deer; chouche-
šeme, v. of a wolf; chokarakešeme, v. of a crow; enistā-
šeme, v. of an owl; emahenkešeme, v. of a gad; ēōcsešeme, v. of dog
šeme, v. of an owl; emahenkešeme, v. of a gad; ēōcsešeme, v. of dog
chemenešeme, v. of a dove. emaxe tōxehaleo, they sing low, too low.
chokā-kēpoezchake, have scared v.; etāpcchake, with a loud v.
emxkōchake, has an unintelligible v. speech. eoxcencēchakes-
tore, the "degree" of v. He "how to voice, sing. geoxcencē-tōchakeštoze
hold

→ wagon, suff. -oen refers to a receptacle which moves: naux-
toena, I haul; see load; unload: naēnoena, naēnoeno,
I unload me, let him off after a ride: nauxpēnoeno, I bring
him close to an entrance, with a wagon

Vesture, vested. rounded by noun hōnēō, hōnēōneštyz which
both oen are also suffixed, see page 512a under garb: chokā-
tama-hōnēō, he is vested, endowed with power; nahohatama-
hōneonaora llakeo, God endowed me with power, autho-
rity; oninyamāta-hōnēō, -hōnēōneštyz, vesture of faith: nie-
taustorhōnēō, -hōnēōneštyz, vesture of trust: cousiyauka-
nietaustar-hōnēō, he is vested, clad, endowed with faith
and trust: llakeonhōnēō, God's or godly v.; ēthōnēō, ēthōnem-
estōz: v. that which is put on "über und anbekleidung (see ordain)"

Visit: naoxceihok - toxho enaaxzewo gehxhoeran, I visit v.
them (simplex, several people not just in same house) where they are
also zehethozistor, where the camp, village is.

Trans - name of change, metamorphosis, interchan is denoted by inf.
-metō following by verb. suff. - reoz. Also simply - metōēoz = turn
into, emetoēra (in.) emotie ē (orig.); emotōēēoz; enona-metōēēēoz (ed)
they interexchange see change p. 224.

When transformation, transfiguration, metamorphosis is
is meant other infixe are used, as: - metōe-nitaxchoraē -
(transform) make one metōm enaxtare - metōe-nitax
hōra ēstareoz, the H. Spirit can be trans. into some other obj. or
person. Inf. - hoxorōtar - translated, lit. even into another
being

Vowel. The 3 main vowel sounds in Cheyenne are a as in father; e as in met, and o as in some. Long \bar{a} as in arm; long \bar{e} as in ate and long \bar{o} as in know. Very short e flows into an i sound as in tin. Short \acute{a} as in pat; short \acute{o} as in oven. a + o compound into \bar{a} , as in house o + e continue into \bar{o} , as in oil. While e + o (in rapid speech became eyo; e + a became eya. a + e becomes \bar{a} as in bite.

The etymology of the 3 simple vowels is in general as follows:

e refers to course, line (edge), contour, career, ~~mark~~ drawing, to: length

\bar{e} is reduplicative form (also plural) of above

o refers to concrete, solid body, organ with length breadth and depth: object

\bar{o} is "not solid", liquid, fluid, empty, also redupl. or plural forms of words ending in o

a ref. to breadth, surface, abstract, predicate, subject

Nait. na(ta)tonezeeta, I w. fit (happen)

na(ta)tonetamo, " him

ōxhest o natōnezheeta, I remain in same condition, holding on

naméscue (tauma) - hozéoxototōtan, wait with yearning hope.
 naohānaxzetanona - tōmōmo, w. p. him with longing
 nahēnovetan, I w. for, hold out for
 ex. barren
 eōōnove-tonehesta
 see opposite re waits, parat
 page 10886 in fail fully ENGLISH-CHEYENNE DICTIONARY
 bolds out fail fully
 toz and tōeoxtanohamistoz, w. brake; nahenešcoxtano or
 natōeoxtano (sc. amoeneo), I set the brake.
 waif, nxae, nxāo (pl.); zenxavsz, zenxavessō (pl.), the
 one being a w.; enxave, he is a w.; nxavestoz, the
 being a w.; enxavstaomen, he suffers as a w., is in the
 condition of a w. - *austa - waif; emuxtanovoxzeve, he is a w.*
 wail, našeševe and nanšeševe, I w., weep; inf. - omom - *a for born*
 with wailing, tears; naomombōna, I pray with wail *for hope, the*
 ing, tears; naomomoē, I am in a wailing, tearful condi- *auxtauous*
 tion; naomomoēho, I impart wailing to one; naomomoao- *mohe, a*
 vo, I make him to be wailing; eomomonevon, it is a *stay, waif*
 sound of wailing; examaohānaem, he sets up a wailing, *calh. speak*
 weeping; see cry, weep. *weiehehem, she (he) has, w. cloth, m., and in woman.*
 waist, oxasom (of body); oxasom eneevazoetam, it is w. *natoxasom*
 deep; nahekotxsen, I hold around w.; nahekotxseno] *my waist*
 waistcoat, see vest. *eheneetan, wants to go, eager to (or.)*
 wait, natonōsan, I w.; natonōmo, I w. for, expect one; na- *cannot wait*
 tonōxta, I w. for it; zetonōmsz, the one waited *natonōmo*
 for; zetonōsansz, the one waiting; etonōeš, he waits *I w. for me*
 lying; natonōešeta, I w. for it lying; nansoto, I w. for *(with intention)*
 one; nitansotoneo, let us w. for him; *tōa noxa, w., let*
 see! noxa, w. ! ešenhōsz, w., stand where thou art! ešen- *a for one*
 hē, w. ye! *natonezesta, I w., hold on for it; naēveoxzen-*
 oto, I lie in w. for one (to kill him); *niēvepoxzeno-*
 taz, I lie in w. for thee; *nāhanhestomoēho, I keep one*
 waiting, prevent him from....; *navozenohovō, I w. on*
 them, serve them (at meals); *evozenohova, he is waiting*
 (at meals); *vozenohovahe, waiter, one who distributes*
 food; *vozenohovatoz, the waiting (at meals); see dis-*
 tribute, serve. *natonietama, I w. for me, nat negeta, w. lost*
 waive, naasetana naoxhestoz, I w., take back my saying; *remaining, I remain, and*
 nanonizeomēnana or nanonizeomeasetana, I w. it, let *until*
 it go gently (not being compelled to). *let I keep*
 wake *naseaovo or nasehano, I w., arouse one; etotoeš, he*
 lies awake, q.v.; *našešeoēšemo, I w. him (by noise),*
 rouse him from sleep; *našeševaosemo, I w. him by talk-*
 ing [examatotōešenaō, there he lies wide awake! exam- *he*
 adze-momamettōohō, there he is wide awake (having been *he's*
 supposed to be sleeping)]. [šēšeoizistoz, the wakening. *he's*
 waken, ešēšeoiz, he wakens; zešēšeoiz, the wakened one:] *he's*
 walk, expressed by suff. -èn; *naamèn, I am walking; ze-*
 zēnsz, w. here, to this place! *naamēnevehōmo or na-*
 am'nevehōmo, I see him in walking, passing; *naamēneta*
 or *naam'neta, I w. it; naamèn hoeva, I w. on foot; naamē-*
 neman, I drink in walking; *naamēnevaseš, I drink (with*
 hand) while walking (as in crossing rivers and having *no*
 no time to stop); *nanovoèn, I eat while walking; na-*
 novhoèn, I w. bent forward (upper part of body); *natox-*
 èn, I w. along the edge of; *nahooxèn, I w. last; nanomèn*
 or *nanomeoxz, I w. from (with) the wind; nanotamèn and*
 nanotameoxz, I w. against the wind; *naēvèn, I have my*

nomonata
bound, nose
of wail, li;
om-
and, or, pain
the
naomomoēho
no noise
I make him
agreed
with geovose
tristau,
I w. with
hope, confid.
nahegeovose
tauna ve-
tonōsan,
have, as, about
naotoe, tone
esta, I want
for, with deli-
gence, or, barren
the make
etohōcho-
noox, he
is with a l.
hand, or, flash
light
nat onyztātoro, I hold out (in expectation) to one.
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see waif

w., whereabouts; suff. -ènnetto implies w., course, progress; evhanènnetto or evhan'netto, it has a mere course, w., is ephemeral; evestovènnetto, it has a fast course, is fleeting; ekasexovènnetto or ekasexov'netto, it lasts (has a course, w.) a short while; nakaseamèn, I w. a short distance; naeamaèn, I w. sideways; natotatohaèn, I w. with strides; naōmacèn, I w. wagging my head; natomozèn, I w. erect; nahecemàn, I w. noiselessly; nahoxovèn, I w. across; naneovoxovoèn, I w. up and down (a river?); naamevonèn, I w. crawling; nasxsenoèn mata, I w. among the woods; eametotaxèn màpeva, he walks on, upon the water; ehootōeoxz, he walks, goes looking back; eokksenomaeoxz, he walks with any wind (rad.-se-noma- =fickle); naēèn, I w. up; nataēoxz meo, I w., go up (ascend) the road; nataanhōoxz meo, I w. down the road; naeamaovo or naeamaènetovo, I w. at one's side; navoha-eoxz, I w. with a fast gait; eoxotomaoz, he walks with bowed legs; eamekaax, he walks a jumping, jumps on and on (going forward); navessohaeoxz, I w. with mincing (short and fast) steps; nahevaeoxz, I w. with covered head; natōxeoxz, I w. stooping, stooped; naxamaeoxz, I w. bent; nahanoēoxz, I w. with head thrown back; nazeškse-zeonaoxz, I w. with arms akimbo; nahotxaveàzenaoxz, I w. with folded arms; nataomhoto, I w., pass before, in front of one; esaataomhoeheo, they are (should not be) not to be passed, "walked" in front; the Ch. etiquette forbids to pass in front of any one having a higher standing than self; eakoseva and epopōseva, he walks hitting his heels (or toes); eoansàta and chatonsàta, he walks with toes at an outward angle (opposite to pigeon toed), considered ill becoming to a Ch.; evovoxcàta, he walks pigeon toed; hevasz heševostanehevstov, all sorts of, various walks of life; navovoeamènevo, I w. before he does; naamènetan, I want to w.; esaaēšeamèné or esaaēšeam'né, he does not yet w.; enoxtoveamèn, he can w. See go. Am'nistoz, the walking; zehešeam'nistove, as the walking is; zeamènsz, zeam'nessō (pl.), the one who walks; Ameoxzehe, Walking-woman, pr. name, very frequent among the Ch.

walking-stick, hatoeoxta (insect); hokto, w., cane, staff. wall, zistomsxoz; zeametomstoone, a continuous w.; haz-tova tass eoxeanōeveneo màp, "on each side

were like walls (lit. bluffs) of water"; nimaoetto ehohonaacmenaoeve, it is walled around; see fortify; hohonaemenao, a surrounding, enclosing w.; nihohonaemenaocvstoonaēn, he builds a w. around us, for us; zeoxeō, w., partition (as in a house); zeoxeō ekamxevston, the w. is built, made of wood; zeoxeō nakamxevstoonaoxz, I make a w. with wood; pāozistoz nahōsz zeoxeō mhāo, I hang a picture on the w.; hotoma zeoxeō, inside w.; tahoc (or hōs, anos), zeoxeō, outside w.; nōxsema,

esaamavatanuochan, it never wanes (of aspect, glory etc.)
Maheo esaamavatanuochan, the God's (glory etc.) never wanes off

chozevatan, wants pay remuneration

WALLOW

ENGLISH-CHEYENNE DICTIONARY

side of bed next to the w.: hoxóe vên, walls of lodge,
(inside or outside); noos hoxóe načnana, I put it
to the w. (of tent). see partition

WALLOW, naevōena, I w., roll to and fro; naevōenotáz, I

w., roll myself to and fro; naevōenoxz, I w., roll
it to and fro; vōenatóz, the wallowing; emasovōena, he
suddenly wallows (as buffaloes did before attacking);
hotoaevōenatóz, buffalo w., also called toxemistoz,
hotpa eoxevōenao, the buffaloes would w., roll; eho-
toaremeo, they (buffalo bulls) roll, being angry before
charging; Tāxemo, Standing-in-buffalo-w., pr. name for
a woman; Tāxem, same as preceding but for a man; zee-
vōenaz, zeevōenassō (pl.), the one wallowing, rolling.

walnut, otāsemen, otāsemenoz (pl.); otāsemenoē, otāseme-
(pl.), w. tree; otāsemenoēše, w. grove; otās- =
pierced nose + -men = berry.

wander, see roam; enotavacoxz, he wanders aimlessly; see
outsider; eōmēnetto, it wanders, passes, without

direction (as comets): etāstaxoxz and etāstaxoxzoxz

wane, expressed by inf. -shov- = to lessen; eshovevōsan,

his sight is waning; eshovoēta, he is waning in
his doing, see diminish, lessen. -wason- = w. lampish, fall off etc.

want, pressed by suff. -tan = wish, desire, namakūtaeme-

tan, I w. to have money; enāetan, he wants to die; enasomon

manoxzetan, I w. to go; namesetan, I w. to eat; nahe-

ves'enetan, I w. to have a friend (male sp.); nahetane-

vetan, I w. to be a man; eookootanotto, it wants to

rain; nahóa and nahóahe, I w., desire, covet; nahóātan, I

w. (in that); nahóānoz, I w. to have him; nihóātovaz, I

w. thee; nanxhethoātova, he wants, desires of me; nahe-

ma, I am in w., need; eohemeoz, he is now in w., need; not wanted

see lack, need; ohemastoz and ohemeozistoz, w., lack, unnecessary

need; nanoxzevatan, I w., long for; nanoxzevatanotovo, I

w., long for him; nanoxzevatamo, I long for him, similar

to preceding; zeohemaessō, the wanting, needy ones; al- in case of

so zeohemeozessō. Neoxzetanoxtoz, the wanting to go; deprived, see

mesetanoxtoz, the wanting to eat, appetite; nāetanox-

toz, the wanting to die; henisonetanoxtoz, the wanting

to have a child; hōāstoz and hohaestoz, the wanting

desire, liking, coveting. -vitxue- = want of

wanton, tonšenové, w. woman; tonšenovehestoz, wantonness

wapiti, moehe, w. (erroneously called elk); by mistake

under "elk" is the Ch. name for "w." instead of

for moose (moose and elk being the same animal).

war, meoestoz, w., the waging of w.; meotazistoz, w., bat-

tle; emeoestove, it is w.; emeoenovoe, there was w.

(ancient past); nameoeševa, I declare w.; meoeševatóz,

declaration of w.; nameoto, I w. with one, fight him;

meoevsanistoz, w. dress; also meoevhoneō; meoevoham, w.

horse; mohoxz, mokoxz, w. spear; hoenōenistoz, w. whoop;

meoevhoestō, w. news; enoxne, he speaks about his w.

enótanictove, it is a
war (presentation). Term
used when the Chey. played war
for the film company in
1936(?)

enótanictove
means a carrying of water

The root -not- -notox- denotes killing but refers also to
 open tribes of Indians "out-riders", see exile; Thus enotane
 first means "to go outside, into a country not his own."
 implies "war-park"; notanisto; enotaneo (see it range)
 "ready" WARE

ENGLISH-CHEYENNE DICTIONARY

WARBLE

deeds (on special occasions, at dances, dedication of a
 tipi, etc.); evehoz, he is on the w. path; Vehozenako,
 Bear-on-w. path, pr. name; mamā, w. bonnet; namoeonam, my
 w. servant; momo, momōn (pl.), prisoner of w., slave. The
 Ch. had many wars with other tribes and with the U. S.
 troops. Being wild and warlike they were always in
 preparedness for any enemy and they met him with
 bravery. Their warfare was far from being "civilized",
 torture of the wounded and prisoners was often
 resorted to, but as a retaliation for what had been
 done to them. They considered the white man an in-
 truder, yet refrained for a long time from warring
 against him. In councils of w. the older men did their
 utmost to pacify the younger warriors who chafed un-
 der the encroachments of the white man. Under pres-
 sure of provocations, the Ch. decided to w. against the
 intruders and defend what they considered their
 "homeland", so that from 1856 to 1879 was a period of
 ever recurring wars and outbreaks. The so-called Dog-
 men (Hotambetaneo), a powerful military organization
 in the Ch. tribe, bore the brunt of all these wars.
 Their aim was to inflict the heaviest loss to the
 enemy with as few casualties to themselves as possi-
 ble. A returning victorious chief was not praised if
 he had lost too many of his men in the battle. The
 relatives of the slain ones would lament and promise
 to avenge the death of their loved ones. This they
 did at the first opportunity given, when wounded or
 captured enemies were brot to the camp. A thoro
 and interesting account of the Ch. wars is given by Mr.
 James Mooney in the "M. Am. Anthr. Ass.", Vol. I, part 6,
 pages 378-400. Mr. George Bird Grinnell's book on the
 Ch. wars is forthcoming. No doubt this new contribu-
 tion to the history of the Ch. will be greatly appre-
 ciated by all interested in the history of this]

warble, see sing, trill.

[country.

war-cry, hoenōenistoz; ehoenōenistove, it is a w.

ward, naheaenovoxzetova, I am his w.; naheaenovoxzenoz,

he is my w.; aenovoxz, w.; naaenovoxzz, my w.;
 naaenovoxzetto, my wards; eaenovoxzeve, he is a w.; ae-
 novoxzevestoz, the being a w.; nahesseto, I w. him off;
 nahessetonotto, I w. him off one; nanhaezeta, I w., be-
 ware of, parry it; nanhaeztovo, or. of preceding; nató-
 haocho, I w. one off; nitóhaozenon, we w. it off; nitóha-
 ozenonsz atotonsōsz, we w. off dangers; nanohévoño, I
 w. it (or., in games) by striking; nanohévooha, in. of
 preceding; also naoxsevoño, naoxsevooha; natóhetanota
 hāmoxtastoz, I w. off sickness; see defend.

warden, neevavōsanehe or zeneevavōsansz; see watch.

ware, meneevetoxq, china w.; hesthoxtovō, his w., articles
 of merchandise; hoxtovō, wares, merchandise.

See temperature

DICTIONARY
medicine - meo heety - ^{warfare} WASH IN warfare.

coherency, oppression,
anguishing w.

- Плотных
варим их!

исполнени
(42)

- 10/15
- 10/15
- 10/15

...етовского

(2. have her
clutch)

-chó-ni-ōs-
stata, il pet-

1- w. 800

местона-
хождение

washable among washers
washōvax I w. it off

nahoxēōvoto
I clean him w.

WASHABLE

ENGLISH-CHEYENNE DICTIONARY

WATCH

enlonoreōstata
it is w. in shore
enlonoreōstata
they are w.
in shore

hōsecooz
w. changing
on wash low
washōvax
I w. it off (local)
washōvax
I w. it off, as a
stain, spot

ononistamē
foolish, wasteful
exist.

ononistamē
tasta
wasteful
eat, mōham
wasteful
stock feed

naneevavōsan
and eye too
natatōuous
natatōuous
I w. fine with
he says
naneevavō
ōsan-ve
nōnāno, I
order me
to w.

enlonoreōstata
he stands w.: evōne-nevavōsanēō, — this night
noka neevavōsanēōstata one w.
Hāeva, one night's w.
coo omē-nēvavōsan he keeps constant w.

Sešeātavōva, I w. my feet in water; nanšešeātavōvoto, I
w. his feet in water; nanšeōva, I w. in water; nanšeōvo-
to, I w. him in water; nanšeōvoxz, I w. it in water; nan-
šeōvoxz nanivsetto, I w. the bottle; enšeōvohe, it or
one is washed; naasetōva, I w., remove by water; naase-
tōvoxz, I w. it away with water; naasetōvoxtovo, I w. it
away (his); navonōva, I w. away, destroy, wipe; evonōva-
oz, it washes away, is destroyed by water; nanšeēexa-
nevōva, I w. my eyes; nšeōvātoz, the washing (in water);
evovosevo, it washes out (as rain, river tearing the
ground by flowing over or against it); eanhomaesevo,
it washes out (when ground falls, as along the banks
of a river, creek, etc.); esaatonšēnšehanehan, it cannot
be washed (when rubbing is done); esaatonšēnšēōvoe-
han, it cannot be washed (in water); nšešēvōnevetorq
and nšehaseo, w. basin; nešzhaseo, w. board; maxetō, w.
boiler, also tank; nšehanevetō, w. tub; nšehanevōešō-]

washable, enšehanenistove, it is w. [va, w. day.
washer, nšehaneoo and nšehaneoo, w., or wash machine.
washerman, nšehanevōho; nšehanevōho, washerwoman.
Washington, Zevašitaevsz. ref. to the U.S. Government.
Washita, Hooxeoche, W. river, lit. Pole river (in Oklahoma).
washout, zevovosevo (digging holes); zeanhoemaesevo, w.

(falling of the ground). [mirror and drawers.
wash-stand, taxenšešēvōnenistoz; amōmāzevehoseo, w. with
wasp, heovehānom, yellow w.; moxtavehānom, black (blue) w.
waste, namatoész, I w., spend it all; namatoészenoz nama-
toészenoz namakātaemoz, I w. my money; rad.

-mat-, -mas- =all used, spent, consumed; ematane, it is
spent, consumed, used up; namatooxta, I w. my health
(from infection, by smelling); ematoē, it is wasting;
ematotae, he wastes all away, decays (see leprosy);
ematanōoxz, it is in a process of wasting, decaying (as
bones); naaestome-mashāz naomotom, I w. away my breath
(in vain); eešeemoto, he wastes his health (with wo-
men); naneemetxsena, I make it w. naked, barren; ehosa-
he, he is wasted, emaciated; ehoseneven, he is lean, ema-
ciated (ref. to marrow); ešenonaoxz, he wastes away; na-
nonaseesz, I w. it (by carelessness); see débris, desert.

watch, v., naneevavōsan, I w. (with the eyes); naneevavō-
mo, I w. him; naneevavōxta, I w. it; naeveoxzenoto, I
w. for one, lie in wait for him; nahescenceevavōmo, I w.
him with "the corner of my eye"; natoneztovo, I w. for
one, heed him steadily (in the sense of wish and
wait); natonezta, in. of preceding; natonetamo, I w., ob-
serve him (in thot); natonezesta, in. of preceding; na-
tonetōmo, I w., observe him (by look); naonistonetamo, I
w. one (by trying, testing); naonistonezesta, in. of pre-
ceding; nanahetan, I w., am wary; nanahetanotovo, I w.
one, am wary, beware of him; nanahetanota, in. of preced-
ing; see beware. Naorcetšēōhaetan, I w., consider, pon-

nan x to vonua vomothá
I w. for me
and i. for me

WATER

am an

1095

Perizonotantoz
water bag (Fr. outie)
was made of the
pericardium
used to be hung near fire
in the lodge.

1096

rain, w.; nahotōma, I am kept back, hindered by w. (as when unable to cross a swollen river); hōōvaneo, w. faucet; nahōōvana, I let out the w.; ehōneō, it springs up, jets, geyser like; emeanōoxz, it springs, comes up (out of a spring); enistonevaveoeotōmāa, it roars (sound of rushing waves); etahaešebetōmāa, it splashes far; mehōmanoxzz, w. plant (hairy, fibrous); emohenoōvanen, he gathers w. (as God at the Creation); ehovxtōvana, he gathers it up together (as in a heap); emohenoōvaoz, it is gathered together; Maheo ēmomenoōvanano, God gathered it (sc. w.) in a group; veoxcemāp, bitter w.; namēnoōva, I dig out by means of w.; namēnoōvoto, I dig him out (done by pouring w. into the burrows of animals to cause the latter to come out); eoeotōmaha, it waves, is agitated; namomoxtōvana, I agitate, stir up the w.; emomoxtōmēstāa, the w. is suddenly agitated (as by wind); nanxpōvana, I check, stop it (issuing w.); hepan, w. lily (?) (w. lily represents the kidneys in some ceremonials); naeszevoe, I sink in w.; natako-
eno, I bring one to the surface of w.; naonovōeno, I take him out of w.; nameovōena, I bring it to the sur-
waterbag, hemanoēveota, water container. [face, in view.
watercourse, ohe, ohevahe; see creek, river; ohe zeameoz, where the river courses. [neo, small w.
waterfall, zeanhoneo māp, falling water; zeanhosesko-
water jet, zehoneō (upward), zeanhozessoneo, (downward).
water-lily, hepan (?).
watermelon, mhan, mhanēo (pl., or.); mhaestaheme, w. seed.
watery, emāpevōme, it is w., liquid; ekōva, it is w., wet.
wavy, esēha, it is w.; exaesēha naexa, my eyes are
w.; naexa eōxenoešen nahāen, my eyes are w., tearful;
see eye, tear; emāpeveō, it is w., water is standing.
wave, naōmstahasen, I w.; naōmstahāz navoxca, I w. my hat;
eōmstahame, it is waved; nanimaohāz, I w. it in a
circle, around (as a stick); nahesthon, I w. the hand,
beckon; nahesthōvo, I w., beckon to him; zetōmaha māp
zēnešehās hāhavano, the waves are made, produced by the
wind; enistonevaveoeotōmāha, the sound of roaring
waves; tass eotōmahanoz hoe eamhešēmomooz, the earth
was shaken as waves; eotōmahanoz, waves; zeeotōmaha,
the waving water; ehētōmaha, it waves (sc. water); ene-
tōmaha, it waves (towards the speaker); zenoēvosz bo-
esta eoxcsēēōvanovoz, waving their feather fans over
the fire so as to purify (in peyote worship); enskā-
ta, it waves, said of heated air (as in summer time).
wavelike, see wavy.
waver, naōtovetan, I w., oscillate, hesitate in mind; naō-
tovetanoxtoz, the wavering, hesitating; naōtov-
staha, I am of wavering heart; naōtovstahātoz, the wav-
ering of heart; naniskonavetan, I w. between two, am un-
decided which to take, do, etc.; nasaatōaheztōhe, I am

see 11046 way
 etä'eoxistore, the trail goes this way, it goes this way
 ensta'zheish oxigistore, the trail is toward, there
 oxenoxtonohestor, the w. of oxior: exseneztomohes, exseneztomohes
 bavenoxtonoheltos, ... right behaving, course: exsahéimohes, had, not way out, I want
 we make here

3 etä'ihoxeoneve
 the way to
 it, how it is
 attained, reached

see group
 etä'ihoxeoneve
 the way to
 it, how it is
 attained, reached

etä'ihoxeoneve
 the way to
 it, how it is
 attained, reached

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 attained, reached

ENGLISH-CHEYENNE DICTIONARY
 wavering about it: natoahezta, I am steady, firm concerning it; nasaatoahehe, I am wavering; nisaatoahehe-hemâ, we are wavering; see fickle.
 wavy, expressed by inf. -mamxk- =in waves, undulating; -emamxkaovess, one has w.hair; emamxkâe, she is w.haired; emamxkōmeoz, the water gets w., there are waves-lets. emamxkâe-vêpoxvâtto, when leaf is w. wrinkled surface.
 wax, axc, w., gum; eotaeaxceve, it is waxy, sticky; see glue; emaneoxz, he waxes larger; see increase; nanxpeam, I w.it, shut, stop the holes (with grease, pitch, etc.); enomâkozeve, it is waxy, gluey. Meoneshân, emamxkâe
 way, meo, meonoz (pl.): emeoneve, it is a w., road; meo-neva, in the w., road; nohêmeon, by the w.; eama meo, Meoneshân, at the w.side; nameona, I am going my w.; zehešemeo-natto, its w.; nanehenovo, I follow one's w., also nanehenovhâtovo, (both terms have a fig.meaning); nametomosan, I make w., room; nametomevo, I make w., room for one; nanonaxetan, I try to find a w.(fig.); eoxs, out of the w., in another place; navonêha meo, I lost my w.; nahôseoneve, I know the w. (real) to it; êtaomotto, it is in the w.; êtaomhoe, he is in the w.; êtaomeô, he stands in the w.; êtaomhota, it is, sets in the w.; zetâtôms, the w.it looks, appears to one; zetâtôma-etto, the w.it looks, appears to me; pref. zeoxcheš(e) =the w., manner how; zeoxchešhaônâtove, the w., how to pray; zeoxcheševostanehevetto, the w.I live; zeoxchešesztovon, the w.I speak to them; the v. amên combines with other verbs to express "on the w., in passing", nataam'nevehômo, I will see him on my w.; naam-neesztovo, I speak to him on the w.; nataam'nehestana, I will take it on my w., in passing; naam'neman, I drink on the w.; naneševostaneheve, it is my w., habit, custom; zeheševostanehevevoss xamavostaneo naneševostaneheve (also naneševostanehevevo), I live the w. the Indians live; naëveoxzenoto, I w.lay him; Seozemeco, Milky Way; meo zeameoz, where the w.goes; zehešeam-netto, the w., course it has; suff. -ênetto (whose first "e" is often dropped) denotes "w., course, process"; evhanênetto or evhan'netto, it has a mere w., course, of passing importance; ekasexov'netto nivostanehevs-tonan, our life has a short course. uohetto tāmaha, you go on wayward, enotovaexz, he is w.; see ungodly. My way! farewell
 we, nanêhovheme, we, ourselves (excl.); ninêhovhemâ, we, ourselves (incl.); the Ch. has two forms for "we"; the exclusive excludes the one spoken to and means "he and I" or "they and I, they and we, he and we" (not "thou" or "you"); the inclusive implies "thou and me, you and me, he and we or they and we", including the person spoken to. The coordinate cj. "na-" as prefix and "-(h)eme" as suff. stand for "we, excl.", while pref. "ni-" and suff. "-hemâ" stand for "we, incl."
 in the book of Acts the "Way" is used to mean Christianity, that which is followed, Zenehenovâtos or Zenehenovâtos lost anevstamaneh Zenehenovâtos or Zenehenovâtos lost anevstamaneh Zeno na taetto, This and that way = here and there

incl." -mese=to eat,na-mes-heme =w.(he and I, they
and I,he and w.or they and we) eat; ni-mes-hemä, w.
(thou and I,you and I,he and we,they and we) eat.
weak, naonohoma,I am w.,feeble,sickly,helpless,awkward,
young at it; onohombastoz,n.of preceding; navota-
vona, I am w.(physically); votavonastoz, vovonastoz
weakness; vovonazeonevestoz, the being full of weak-
ness; epótoveoz,it becomes w.,loose, unsteady, shaky;
natapae,I am w.,subdued; taphastoz, the being weaken-
ed; etoxzēnatto, it has a w.spot, a flaw (as a ridge
pole); zeyovoneozessō, the ones who get w., weaken;
weaken, natapocho,I w.one; naonohomaovo, I w.him,make
him to be weak,sickly;
weakness, onohomastoz,w.,awkwardness,faultiness; vota-
vonhastoz,w.,feebleness; taphastoz, w.,the be-
wealth, haoovhastoz,riches. [ing subdued; see weak.
wealthy, chaoovae,he is w.; zehaoovaes, the w.one; cha-
oovhātan,he wants to be w.
wean, napootano,I w.one (also fig.); ēšepootane, it is
weapon, heškovane,heškovaneonoz (pl.); naheszkovaneon,
I have weapons; naheskovaovo, I hurt him with a
wear, emataneha, it wears off (as a candle by burning,
chalk by being used,etc.); ematanēoxz, it is wear-
ing off; ematxpeoxz,it wears off,dissolves; nanaze-
noz,I w.them (in.) off; emaveoz, it wears off,gets
old,becomes useless; namavāhanoz namocanoz,I w.out my
shoes; nahonea kokōaseo,I w.a watch; hohonoz nahonea-
noz or nahēvhoon,I w.bracelets; nahoxezēena,I w.slung
across shoulder and breast; nahoxezēnov kaemestoz, I
w.(something) in a bag (suspended from the shoulder);
nahoneovo eszehe,I w.a coat; ohe eoxcevosamoetto, the
river wears,washes out,digs deeper;
weariness, mavetanoxtoz; sxsevezistoz,w., the becoming
exhausted; mavstahātoz,w.of heart; motoeozis-
toz,motahestoz,w.,lassitude, dejection, low spirited-
ness; sxsevomoxstastoz,feeling (physical) of w.; naze-
tanoxtoz,w.,exhaustion in mind;
wearisome, emavetanoshetto,it is w.
weary, namavetan,I w.; namavetanoho,I w.him; nanazeta-
nooz,I become wearied; rad.naz.=work with;
see worn; nasxseveoz,I get wearied,exhausted; nasxse-
vae,I am wearied, exhausted; nasxsevomoxta, I feel
wearied,exhausted; nasxseveoto,I w.,exhaust him; zes-
xseveozz,the one getting w.; namotoeoz, I get w.,de-
pressed,low spirited; namotae,I am w.,exhausted.
weasel, xae,xao (pl.),w.,also mink.
weather, epevatamano hiz ešēva, the w.is nice to-day,
eonitavatamano, the w.changes; oxpevatamanoēs, z,
when the w.is clear,nice; eonšeōstāa, it clears up,also
eonenxāa; eneešepoēōstāa, it is clearing up; see
1099
-made-:emavetaha; eamavaro vepātāa;
namavaro vepātāa (Doul) ...
in front of, trading with a ...
out in front, ematōa ...

*cheqpaēvarotōē, it looks
chevarotōē, a woolen weave.*

WEAVE

ENGLISH-CHEYENNE DICTIONARY

*ehōtama, it is dry and hot w.
ehōtama, it is dry and hot w.*

*ehōtama, it is dry and hot w.
ehōtama, it is dry and hot w.*

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ehōtama, it is dry and hot w.*

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ehōtama, it is dry and hot w.*

*ehōtama, it is dry and hot w.
ehōtama, it is dry and hot w.*

cloud; eneevaexaa, it clears along the horizon; ene-
ešexhotxaa, it is uncovering, clearing; eneešeenapšee-
oz, it is getting warmer (w.).
weave, nahotōstotonōno, I w. it (or.); nanootonoha šeono-
tunenēva, I w. it in the cloth; ehekonotonoe, it is wov-
en compactly; ehekonotonōēš, it looks closely woven;
eazepotonoe, it is loosely, not tightly woven; evohov-
hotonoe, it is woven apart, leaving spaces, like burlap;
evohovotōēš, it looks loosely woven; eoxcenonokxtoton-
hōo, they are woven with wide meshes (something like
the wheel of the wheel game of the Ch.); evesshoton-
hōo, they (or.) are finely woven; emhatonōo, they (or.)
are woven closely, forming one surface; nahestotonoha
venoetoxq, I w. a willow basket; navohotonoha venoe-
toxq, I w. it loosely (with spaces between); ehoxtävo-
tonoe, it is woven in; hoxtävotonenistoz, the inweaving
of pattern or designs in cloths, blankets; nahoxtävo-
tonōn, I w. in. See braid, design; evēpoxēxta-votoenk, it has a zig
zag design (cloth).
web, see spider; epāpocāta šes, the duck is webfooted.
wed, hanhōeve, I w. a wife; nhōevestoz, the wedding a
wife; navistōmo, I w. him or her. *vistomāge-mesetz*
wedding, vistōmazistoz, marriage; enohāēn, she cooks
for the w., the new couple; ephotoanistove, there
is a present making (at a w.); see marriage.
wedge, exovaēstano(?); naexovaēstana, I w. it; eexovaēš-
tane, it is wedged. *see page 482.*
weed, nitavōe, nitavōsz (pl.), different grass; also ni-
tavemōesz, weeds, different grasses; eohaó, it is
weedy, rank growth of vegetation; naookoenen, I w. (by
hand); naookoena, I w. it; naookoha, I w. it (with hoe);
see hoe; nitavemōesz eamoxthoneonsz pen'nhōoneva, the
weeds outgrow the wheat.

week, noka mabeonešēva, one w. lit. one Sunday; zeamstoe-
nó, a w.; see day; etonstoeno, what day of the w. is
it? enoceeno, it is the first day of the w. (Tuesday);
enišeenó, it is the second day of the w.; enaheenó, it
is the third day of the w.; eniveeno, it is the fourth
day of the w.; zsaasēmaz'nettan heto zeamstoeno, be-
fore this w. comes to an end; noka etamaheonešēve, it
is one w. (one Sunday) since; nixa etasēmameheonešēve,
it has been two weeks; mxhossemameheonešēve, next w.
(lit. Sunday). *zeomom-onches, the one dancing with w.*

weep, eaxameoz, he weeps, cries; ehāaxan, he weeps much;
navovonhestaxan, I w. to the utmost; navistaxanemo, I
w. with him; nahestaxanetovo, I w. on one's account; na-
hestaxaneta, I w. on its account; inf.-omom = with
weeping, tears; naomomaovo, I make one w.; eomomevon, it
is a sound of weeping; naomomenaenoe, I carry (with
the hands, arms) weeping, with tears; see wail. Namemo,
I w. over him; namemōta, I w. over, concerning it. Axa-
mestoz, weeping, crying; hestamestoz, the weeping on ac-

omomene-habestz, w. face: eomomenehabe, he w., shown in face with

*zebestaemitore, in the weeping for namicomonhien-mxistom
omomhien-habestz, w. face: eomomenehabe, he w., shown in face with*

west, ešhe zistataens, where the sun sets (common name); onxsovon, onxsovota, onxsovonahem, w., ceremonial name.

prepares his lips (before speaking); see soak, water, wetness, hekōvatoz. *nahelkōvatoxta, s. il vlt mahl: nahelkōvotoms*
what, henova, w. is it? also henā? henovaeoxz, w. are they *stōitkō*

(in.)? toa henova emehesseneševsz, w.for should
 he do it? henova zetosemezess, w.are you going to give
 me? henova zehesso nasaaheneenô, I know not w.it is;
 henova tóa, w.then? nioxhevo, w.didst thou say? henova
 or hena zehohátto, w.doest thou want, desire? etonšev-
 tovatto, w.shape has it, how is it shaped? see shape.
 Etonetaeta, w.size is he? etonetao, w.size is it? oovā,
 w.kind? ehovaevē, w.kind of person, sex? enecvaevé, who
 is he (or she)? na hena emehovahan, and w.not? etone-
 hōsta, w.time (of day) is it? hoōtama, w.cannot then be
 expected! "W." as a rel.pronoun is expressed by pref.
 ze- (zè- for past, see Ch.gr.); mēstomevsz zehesso, ex-

Leontixameno *peu'ntô, w. (not flour) in grain*
chomatana *or* " " *is still in the milk, not ripe*
Es-oxzes, *it is jellied in the doughy stage*
ējeare-menameoxetto, *it already started to form grain of wheat, etc.*
ējemaaxcēnerhoico (pl. n. 13) *it has formed heads, harvest*
 WHATEVER ENGLISH-CHEYENNE DICTIONARY WHENEVER

plain me w. it is! *nasaanistô zeēsztōsz*, I do not hear w. he speaks to me; *pref. eme-* (gov. the sub. cj.) implies "w., may, should"; *nasaaheneenô emehesvetto*, I do not know w. to do; *namēstomevo zememesēsz*, I explained to him w. he should eat.

whatever, *tonxhēsto, w.*, under any circumstances; *nohas tonštonsoz, w. kind*; *pref. zetohetā-* = all that, every one that, w.; *zetohetāhesso mapeva, w.* is in the] whatsoever, same as whatever. [water.

wheat, *pen'nhōo, w.*, also flour; *epen'nhōoneve*, it is] wheedle, see coax, deceive. [w.; *pen'nhōoneve*, with, in w.

wheel, *amoeneo heszheq. heszhekonoz (pl.)*, wagon w.; *na-* *naamo-* *xoaneoxtano*, I grease the w.; *eoninšeoxtaoz, w.* *naamo-* it gets broken (wagon w.); *eniseoxtaoz*, it (w.) comes *drive the* off the wagon; *oxzem*, play w. of the Indians; *oxzevoni-* *stoz*, the w. play (see page 827, #2); *oxzevatoaneo*, wood- *Indian wheel* en frame of the play w.; *amoeneo heszheq. nanimaoahā-* *tovo*, I make the wagon w. turn; *enimaoāa*, the w. is turn- *drive away* ing; *nimaoahaseq* and *nimahaseo*, the one that turns, a *drive away* w. (not of a wagon). [(legged) wagon.

wheelbarrow, *zenoceoxtatto amoeneo*, the one wheeled] *wheeze*, *ensōe*, he wheezes; *nsōhestoz*, the wheezing; *ensō-* *evon*, it wheezes (sound).

whelm, expressed by *rad.-mha-* = over and cover; *emhaō-* *vatto*, it whelms, the water floods over and covers, *engulfs*; *emhaomeeo*, he is overwhelmed by misfortune; *see over*.

when, *toneš*, *toneš ehoeoxzé*, when did he arrive? "toneš" *ēotō* = when *may also mean "at a point" (of a distance)*; *pref. ōtoneš-* (with the sub. cj.) = w., whenever; *ōtoneševōmo*, *in sense of* whenever I see him; *tonexov, w.*, at some time; *pref. ho-* *also, at the* *ox-* (with sub. cj.) = at the time that; *hooxchēmoxtass*, *very time* w., while you are sick; *pref. zē-* = while, at the time. *That, intro-* also place; *hane zexhoeoxz, w.*, at the time he arrived; *during a* *zexhaōnavoss, w.*, while, at the time that they were *clause ex-* praying; *pref. -zeeše-* = w., after (past); *zeešemsevoss*, *pressing con-* w. they had eaten; *matanexov, w.* it will be the time; *dition or* *mataešemeēnsz ešehe, w.*, after the sun has risen; *manx-* *contrarily* *hoeoxzz, w.* he shall come hither; *mataneoxzez, w.* we *as "when I* shall go there; *neš, w.*, in the sense of "after that, *fall I rise* then"; *pref. ox-* (with the sub. cj.) = w. occurring, hap- *When I am* pening; *oxneševstovēsz, w.* it is done, at the doing: *ox-* *from I am* *vehōmozēsz našivatamon, w.* we see him we pity him. *nib.*

whence, *t'sa ninxhesshoenē*, where doest thou come from? *ēotō* = when *zenxhestatto, w.* I am; *zenxhesshoeoxz, w.* he came; *ēotō* = *t'sa enxhestá, w.* is he, where does he hail from? *t'sa* *vaathā* *enxhesso, w.* is it? *Inf. -hesse-* = therefore, w.; *nahesse-* *cerhadā* *axaem*, therefore I cry; *t'sa enxhesshēmoxtastove, w.* comes sickness?

whenever, expressed with *pref. ōtoneš-*; *nohas hooxchoo-* *ko, w.* it rains; *nohas hooxchozeohes, w.* he works;

(buff.-cha.-e's denot. "whereas there is" in sense of "lay-out", extent, spread, area, see under lay, p. 656 a (important))

WHERE

ENGLISH-CHEYENNE DICTIONARY

WHIP

nohas taometoneš, w., at any time whatsoever; nohas to-neš, w., at any time.

see *Whip*

where, t'sa, at which place, point? toas, w., which? (as when seeking for something within the lodge); t'sa ehoe, w. is he? t'sa ehota, w. is it? t'sa nivōmovo-he, w. did you see him? t'sa nihehestana, w. doest thou take it from? t'sa zetosemohōoxzistove nasaaheneeno-he, I do not know w. the meeting will be; pref. zex- or zé- = w.; zexhoetto, w. I live; zēvōmoz, w. we saw him; zistaanaos, w. he fell, also zéanaos (before "a" and "o" the aspired sound ["x" and ""] is oftentimes left out). [one's w. are; t'sa eēv'né, where has he his w.? whereabouts, ēvnistoz, also ēvhastoz; zexēvēns, where] whereas, rendered by pref. zeheše- = since, seeing that,

e'oxheta
Then where
impulsive, not
expectation
was inf.
-é- and
-éox-
p. 606

w.; zehešsaapevatamanoehan, w. the weather is not nice; zehešhoemanistove, w., as the law has been passed.

[neenovo, this w. I know him. whereby, expressed by inf.-veššess-; heto naveššesshe-] wherefore, hena zehess- = why, for what cause, reason? wherefrom, see whence. *zenxsheta* - [hena zehesseaseoxz.] wheresoever, nohas t'sa. [w. did he leave?]

wherewith, same as whereby. *zehešhoetto* - whet, načhasen, I w., sharpen; načhāz, I w. it; see sharp-

en; éhaseo, w. stone (also file); ósēna, w. stone, rasp; eohotaxzz, smaller w. stone (for fine work); see file.

and eueo - whether may, might

whether, expressed by pref. eo- usually in connection with a negative; nasaaheneenovohe eoešenās, I

emeoe'e
w. he would
could, used
with subord.
form

know not w. he is dead; nasaaheneenohe eotoshoeoxzz na mo hovahan, I know not w. he will come or not; nīmēsto-mevemeno eotoseaseoxzetto, tell us w. thou wilt leave (sc. or not); pref. hota- = w., if; ēneevavōmov hotanšho-zeohez', they watched him to see w. he would work; tāe-oešhemakātaemsz, w. he has money! in the sense of "let"

whetstone, see whet. [me (or us) see w. he has money"! which, tās, w. is it? tāsevoensz, w. are they (in.)? tāse-

tāseesto
to asen
to asen
where, which

vōn, w. are they (or.)? tāsevo, w. one (or.)? tāsesz, w. is the supposed one (or.)? hen zeaenon, the

one (in.) w. I own; toas, w., where is it (among several)? whiff, exazevoze naexan, he whiffs, puffs smoke in my

face; nahešezevozevo heexa, I w. smoke in his face, eye; niexa nihešezevoze, I w., puff smoke in thy face;

ehotoatovao, whiffs (of smoke); naexa nihešezevozeme, you w. smoke in my face; zezozistoz, w., puff.

while, expressed by pref. zestše-, zestšena-, zistatše- (past); zestšemanočz, w. we are together, assembled;

zistatšehovanēs, w. he was absent; inf.-ninov- = a w.; inf.-momaxom- = whiling; naemomaxomèn, I walk whiling]

whine, eokaoom hotam, the dog whines. [away, musingly. whip, naveēno, I w. him; see punish; nitóhōon nanitooha,

I w. the top (in playing, to make the top spin);

Ceanom
get a little white
Ceanom
chees
a little white
time is left
(until something happens)

nahešsaapevatamanoehan
from procedure
1104
after a little w.

zehešsaapevatamanoehan
= white, down
as long as

Water, active done in the water is susceptible of two verb. suff. one ending in -tenu, tēna and the other in -ōchāno and -ōchā. The latter is instrumental (done with inst.) nazetōchāna, I work it (in water). naēzerōchāna, I drink it; naēzerōchāna, etc. in a different volume expressed. I blow the boat from flowing water
nazetōēno, -ōcha^{inst.}; also nazetōchā; -ōēno (inst)
nazetōēho (obidit). nazetōēz, I work naēzerōēno, -uōto
naēzerōēno, naēzerōēna, I drink one, it (by hand)
naēzerōēno, naēzerōēka. " " (instrument)
naēzerōēnoōno, -naēzerōēroōka, " " (striking)
naēzerōēho, -naēzerōēz, " " make one to be
naēzerōēchāz, naēzerōē
naēzerōēēno, naēzerōēchāz, " " by thrust

The above are samples of the 5 forms. These verbs may go thru: inst. eudru, i - chaen; na-jetōchaen, I work in water, liquid; ^{namo max tōega} namo max tōchaen, I stir; namo vōchaen, I dip out; na-a-mōchaen, I row; na-kotxovōchaen, I row across; namaxtovōchaen; namo max tōcān, I stir. ^{easting} eamōcō, I float in water; eam tōcō, I float.

naaman, I dip, disappear under surface of water
 na-erka-tā-kovocvāi, I bob up again at the surface (of water)
 na-eovenēcōstōng, I throw water to high
 enohē'vōvanen, he turns water aside
 ——— vana she, " river "

ezeōvaz, becomes small, shrink, thin v.; ekaōvaz, bee, short (as
 doctor in washing) eta- aieōvaz, destined, thin as from washing.
 empha-oneuxōez, be, diminished by water action; epentōvaz, epentōez, be,
 pounded by w: alive epoōez, torn apart by w.; e-iēxōez, broken annals,
 pulled apart; eōxōez, broken open by w. (in storms, floods, etc.)
 eep. 96 Obi: sea, badly greater in sand, by -ōmocha: eoetōmocha
 it is a raging sea: eroetavōmocha, a sea of fire: enistoneva,
 eoetōmocha

oeotō mocha
Weary, wearisome, tiring: cahanouizta-jetōo, w. of looking: echan-
 houeiza omushetto, wearisome tedious, irksome: echanhoueiztaēz,
 opat, will ext. & w. languidness: echanhoueiztauxistin, w. it
 will ex. l. wearisomeness: echanhoueiztalogeche, work, etc.
 nahoueiztaromaxta, feel w. tedious: nahoueiztaromaxtadhe
 make one feel w. it. ~~Hetare.~~ ēzgintorā naričehoueiztaromaxtacho

maxtacho
weak: inf- + ap- + denth. subdued: correcting lack of vigor
yielding feeble: et ap'oax, he cannot resist the wind;
et ap'ors, cannot r. cold: et ap'haen: cannot r. crying
et ap'oē, cannot r. is overcome: et ap'ake, is subdued

(see form, around)

Whirl: eanō-nimaoaha- & the wind w. it down
 eaa-auō-nimaoahahan, neg.) above
 eanō-nimaoaxe, they (or.) above) are whirled down
 eanō-nimaoahae, it is whirled down
 eanō-nima-chaue, it or he is whirled down
 (they three)
 Naauō-nimaōehaz, I w. it down by throwing to the ground
 eanō-nimaōeieue, pairs) above

Wise, wisdom: inf. - ō- refer. to consideration, weighing of
 mind: vaaxreōexana, he perfects wisely, perfects w. his
 plans, purposes: vaaxreōexhatoz perfect wind, in plans
 or wise planning: maxeōheotoxohatoz, great w. ability
 ty: maxeōenitāsto, w. ehāmahcuheneenuva, he is w.
 in godly things: (maxeotoxoveōhenitasto, great w. and
 ability: xana-matāheneenuvatoz, omniscience.

Way, naēstava-vuaxta, I have no way out, feel in a cul de sac
 naēshōenekeoheta, find a way out.

Whole { inf. - vota - denotes "whole, substantial, integer, entire, solid.
 a magnitude of 3 dimensions, length, breadth and thickness as space
 enēmomekaco, are a whole (as a whole sheep, then butchers
 left a side)
 "on a block"
 nievha-vovpetana, the whole, Neg w. again
 mha- "all w."

Wind (ing) enimaōe'ez, it w. upwards (road): enimaōe-xanora
 poota, it (street) w. upward (several times)
 e'e'nōstahaz, he (made) rushed the wind
 ep aniz, he has winds (gas); enxpetan

nitóhōonóe, nitóhōonosz (pl.), the w. used to make tops spin; poevahaseo, w. lash, ref. specially to w. cracker; ohamevōx, team w. (like quirts), "black snake"; zeheohamevoxs, the one with a w.; veeohamestoz, buggy w.

whir, enistoneva-nitóeōstáa, it whirs (ref. to sound, as of a spinning top); enitóeōstáa, it whirs; enitóeōstax, it (or., as a top) is whirring; kòkoao enemanistoneva-vēnaxeo, the quails flutter (fly) with a w.; see whirl.

whirl, nanitóeōstax, I (myself) w.; enitóeōstáa, it whirls; nanimaoaō, I am whirled; nanimaoaovo, I make him to turn, w.; nanimaoa, I w. it, make it turn; ezevatōeō, the dust is whirling; see dust; evovozevoaxe, they (or.) w., swarm around; hestass evovozevoax, the snow is whirling about; vovetas, w. wind; maxevovetas, tornado; evovetasoneve, it is a w. wind; see re-whirligig, nistonevahaseo. [volve, spin.

whirlwind, vovetas (or.); evovetasoneve, it is a w.; maxevovetas, a great w., a tornado; vovetasoneva, with, by the w. [ers.

whisker, hestovoozemeaz; ehestovoozemeaz, he has whisk-]

whisky, vēhoemāp, white man's water; evēhoemāpeve, it is w.; vēhoemāpeva, with w. [emōseēszistoz, w. n.

whisper, naemōseēsz, I speak in a whisper, secretly;]

whistle, naēš, I w.; zeēšsz, the one who whistles; naēšemo, I w. him (to call him); naēšenon, I w. a tune;

eēš haavhan, the wind whistles; tāpen, w. (only as mouth instrument); ēšhestoz, the whistling; ēšhestoz enistōhe, the w. (as of engines, etc.) is heard, sounds.

white, evokom, it is w. (small surface); evohom, it is w. (large surface); evokomene, he has a w. face; evokomeneoz, his face becomes w.; navokomana, I make it w., whiten it; navokomano, or. of preceding; evohomeno, it is all w.; evohomenōhe, he looks (in appearance) w.; evokomaneotto, it makes w. (substance like paint, chalk); evokomaneova, it (or.) is of whitish fur; evokomaneōva, it is whitish (liquid); evokomaneōxz, it is getting w.; evohomatovā and evoxpatovā, it smokes w.; evokomešen, they (or.) are w. breasted; evokomōē, it is worked (beaded) with w. quills; evohomeoaseōstáa, it gets shining w.; evohomeoaseōstax, one becomes shining w.; evokomeōstáa, it becomes w. (of a sudden, at once); evokomeōstax, or. of preceding; evokomoevaoestax, his skin becomes suddenly w.; evohomeoasea, it shines w.; evohomhoneon, he is clad in w.; evohomsan, he is dressed in w.; vohomsanistoz, w. garments; evokonaota, it sets, stands w. (of branches); evohonaehansz, they (in.) lie dry and w. (branches, bones); also evohonaehansz, evohonaehana (sg.); evoheneoz, he has a w. spot in the eye; voheneozistoz, w. spot in the eye; rad.-voxp- also indicates w., whitish gray; navoxpoha, I paint it

w.: evoxpohe, it is painted w.: evoxpēstōnao, or evoxp-
 ōstoonaō, they are w. throated; evoxpāe, he has w., gray
 hair; evoxpoova, it (animal) has a w. fur, is w. furred;
 evoxpoona, it is a w. morning (ref. to atmosphere);
 evoxpomano, it is w., (atmosphere, sky, general aspect);
 examaeš-voxpstnōēn, she has w. children; evoxpōm, it is
 w. (liquid); voxpeomeš, w. oak; voxpehonehe, w. wolf; vox-
 poham, w. horse; ehecevoxpoovaoxz, it quietly (slowly)
 turns w. (of the fur); zevokomoao makāt, w. money, sil-
 ver; evohomae, he is w.; zevohomasz hōma, a w. robe; the
 following terms are proper names: Ešeoxxvokomāsz, W.
 sun; Voxpehoom, W. coyote; Vecesoxvokomāsz, W. bird; Vox-
 penonoma, W. thunder; Voxpemasē, W. fool; Hotoavoēs, W.
 nosed-bull; Voxphōhevāz, W. shield; Voxpenāko, W. bear;
 Niz-vokomāsz, W. eagle; Vohozena, W. touching or Lime;
 Poexā, W. skunk; Honioxvokomasz, W. wolf; Voxpoham, W.
 horse; Voxpōm, W. river; Vōsta, W. buffalo-cow, also used
 as name for albinos among larger wild animals that
 are otherwise never w.; Voxpeexansz, W. eyes; Voxpāe,
 W. haired; Voxpas, W. belly; Voxpevas, W. tail; Voxpoxno-
 kasz, Lone-w., also translated "W. rabbit"; Vēho, w. man;
 this term has nothing to do with w., means also spi-
 der; vēhoa, w. woman; vēhoka, young w. woman; vēhoc, young
 w. man; vehociss, w. child. Rad.-vovoas- = spotted w., see
 horse. See color. *navehoams I tell that he is a white man.*

whiten, navokomana, I whiten it; zevokomane, the whitened
 one (in.); zevokomansz hōmā, the whitened robe.
whiteness, vohomhastoz, the being white, w.; zevokom, ze-
 vohom, w., that which is w.; zehešohāevohomās
 hesthōma, the w. of his robe.

whitewash, navoxpoha mhāo, I paint the house white, w. it;
 evoxpohe mhāo, the house is painted white, is
 whitewashed; navoozenaevana mhāo, I w. the house; evo-
 ozenaevane mhāo, the house is whitewashed.

whither, t'sa etazeoxzé, w. has he gone? t'sa zistaneoxz,
 w. he went; t'sa nitaamēn, w. art thou walking?

whittle, nazetxova, I am cutting; naemomaxomax, I w. away
 (musingly); emomaxestoz, the whittling.

whiz, enistonevāo, it whizzes; vēhoemaaz eamevaonsz, the
 bullets are whizzing; nistonevahaseo, whizzer; eni-
 stonevahaseoneve, it is a w., buzzer; nanistonevahāz, I
 make it w.; enistonevahame, it is made to w.

who, nivā, nivāseo (pl.), w.? nivāesz, nivāsesto (pl.), at-
 tributive form of "nivā", =some one (not known);

nivahāne, it is he w.; zevahāne, this is the one w.;
 eneevaevé, w., what kind of man is he? "Nha" in connec-
 tion with pref. ze- =he (or she) w.; nha zehāmoxtasz,
 he w. is sick; nha zēvōmoz, the one whom we saw; nivā
 emeehenovaéss, w. would know you? nivā zeēsztovata, w.
 spoke to thee? nivā zeto, w. is this? nivā tato, w. is
 that? nivā zenāes, w. died?

over all, embracing

hōvo--w. full, entire, complete. Hōvoetto (rom. an.); Hōvoetto w. hāhōvō

emhāvoequevōvā, all including following

hōvoe-hōvānōv, w. manhood, world

hāhōvō, I am

hōvoe-hōvānōv, w. lost manhood

gehētā--he whole of all old totality

WHOEVER

ENGLISH-CHEYENNE DICTIONARY

WICKED

whoever, nohase nivāesz, nohase nivāesto (pl.); nohase

zehohaesz, w. desires, is eager for; nohas zevōm-
ōz, w. thou seest; nohas zensetamaez, w. hates us; the
pref. zehetāe--all who, whosoever (has more a pl. mean-
ing); zetohetāe--is the same as preceding but has a
distributive meaning, "all who, every one w."; both
preceding terms also denote "whatsoever, all that" in
connection with the in.; zetonešetanoss, w. think so
zetonešemesess, w. eat (pl. meaning) so.

whole, inf. -mha(e)-, -mā- and -mā-; nimhastonan, the w. of

us, all of us together; nimāozheme, we form a w.
are all together; nimāstovatto, the w. of it; nimaesto-
vatto, the w. of me, all my parts; inf. -hōvo--w., en-
tire, as a collectivity, together as a bunch, collec-
tion; hōvoetto is the detached form of -hovo-; ehovo-
aseoxeo, they all, the w. of them has left; nistxenov
nistxistove, the w. number, all of them (or.); nšematto,
the w. of it; nšematto, the w. of me; nšemaez, the w. of
us; nšemaess, the w. of you; nšemaevoss, the w. of them;
see all: see thru inf. -oxto- and -oxta- see one

wholesome, epevomoxtasohetto, it is w.; evešepevomoxtas-

tove, it is w., conducive to physical well be-

ing; pevomoxtasohestoz and vešepevomoxtastoz, whole-

someless. wholly, expressed by inf. -ma(e)-; emāhavseva, it is w.]

whoop, nanōonoe, I w.; nōonohestoz, the whooping, w.; enō-

onohestove, it is a w.; nahessovaxem, I have the

whooping-cough; hessovaxemestoz, whooping-cough; see

shout. ehessovaxemāu, he has w. with phlegm [prostitute.

where, see harlot, prostitute; mashaovchoa, white woman]

whose, nivās hēszhovsz, w. is it? nivās hēmhāonsz, w. house

is it? zehēmhāonsz, w. house it is; zehēpāozis-

tovsz, w. picture it is; zehēvostanemsz, w. person (im-

age) it is; pref. ze--is left out in the interrogative.

why, henā followed by pref. zehess-; henā zehesseaxaem-

etto, w. doest thou cry? henā zehesseaseoxess, w. do

you leave? henā not followed by pref. zehess--means

"what"; henā zemesess, what do you eat? henā zehesse-

mesess, w. do you eat? henāez zehesseaxaemsz nasaahē-

neenomovohe, I know not w. for which reason he cries;

nitosemēstomevazeme zehesseneševetto, I am going to

tell (explain) to you w. I did it.

Wichitas, Hēsvohetaneo; see Indian.

wick, šeon vohoksenanistovā, lit. cloth in the lamp.

wicked, ehavsevoētaeoneve, he is w., an evil doer; havse-

voētahe, havsevoētaheo (pl.) the w. one; evo-

tanxpavsz, he is w., void of good: Votanxpavsevevan, the

w. one; see ungodly. Zehessenova havs, that which is

w.; ahansenovātan, a w., depraved man; zeahansenovaz,

the w. one; ahansenovevostanehevostoz, w. living; ah-

senovevostan, w. person.

cašehou, cašehotauva *to follow, after her (to get a wife?)*

WIGWAM
nostaev... *discov*
English-Cheyenne Dictionary

fourth, seldom more; or vice versa the women would

discard the man; but it was not uncommon for a man to

have two wives (usually sisters), but it was seldom if

more than two lived with him in the same lodge;

nišeevatoz, the having two wives; ehaestoevá, he has

many wives; haestoevatoz, the having many wives, poly-

gamy; naasetavá, I take a w.; nanoxtaevá, I get a w.

(come to get a w.); nanehevá, I follow after (my) w.;

Maenonehévaz, Turtle-following-(his)-w., pr. name; na-

nozzeevá, I look for a w.; nanoezevá, I require a w.;

eōēnovaoxz, he is faithful to his w.; nanhaevaoxz, I go

with (my) w. (to any place); nahoenhaevaoxz, I come

with (my) w. Navéo, my co-w., the woman who is also

married to my husband; nivēo, thy co-w.; hevéon, her

co-w.; navéono, my co-wives; nahevéon, I have a co-w.;

nahevéoneno, she is my co-w.; nahevéoneton, I am a co-

w.; heszheemestovestoz, w. hood; tāsé, w. beater; etāheo-

neve, he is a w. beater; tāsaz, beat thy w.!

Tāeheo, W. beater, pr. name; enovhasz, he is jealous of (his) w.

wigwam, vē; see lodge, tipi.

wild, enhāe, he is w.; henen, w. rose, also =tomato; seoze-

mān, lit. ghost melon, ref. to the w. potato (Ipomo-

ea pandurata), also called "man-of-the-earth"; maevoe-

ozevósz or maeveozevósz, w. hemp; toxtōmohēnoham, w.

horse (undomesticated); zenhász mohēnoham, or nhāevo-

ham, w. horse (unmanageable); nhāevostan, nhāevostaneo

(pl.), w., savage person (primitive); toxtō =rolling

prairie, also "at random, w. unrestricted"; toxtō hov-

ān, w. beasts, beasts of the field; toxtō-hešksōsehotam

w. pig; toxtomonetto, wildly, at random; inf.-toxtomone

=wildly, informally, not restricted, in a free way; inf-

-hehetovanov- =w., boisterous, turbulent; inf.-momáta

=furious, violent, w., raging; wachovān, w. animal,

wildcat, moxkav, moxkawe (pl.); Mohave, W. woman, pr. name.

wilderness, toxtō.

wile, see cheat, deceive; ohāoxzezevestoz, w., shrewdness:

ōcevozezevestoz, w., craftiness, artfulness.

wilful, etaometan and etaomeametān, he is w.; taometan-

oxtoz and taomeametānoxtoz, wilfulness; see ob-

stinate; etōvahe, w., not willing; tōvahestoz, wilful-

ness, obstinacy.

wilfully, expressed by inf. -taom(e)- =self, of self;

inf.-heoms- =w.; nasaaheomseneševé, I did not

do it w.; eheomstoēta, he acts w. *overdoes it.*

will, expressed by rad.-ta- which denotes "intent, di-

rection to"; mxhoeozz nātameto heto, if he comes I

w. give him this; natameze, I w. eat; t'sē, either alone

or infixed implies "with a w., determined, on purpose,

decidedly"; suff.-tan denotes "in the mind, in thot, in

the w., with wanting"; naneoxzetan, I want to go, I

think of going, in my mind I w. go; matšetanoxtoz, w.,

where will (vab) means probability, certainty, necessity, must, etc. w. -boko.

in used taome-wāse-nei-e-tanoxtoz, free w. willing.

see counsel, plan, oexhastoz, oexaneniatoz (plan): taometanisevān-

genxethshātoz, what he w. of us; nanehshātoz, I will

want, desire of him; natahshātanooz, I want, will

zebethshātanooz, what I will see "desire"

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[illegible]

see incline
no - win over

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Wind fall:

all:
awotahamenahaseouz
 w. w. fall (fruit)
auhoahaseouz
eanhoahaseouz, fall from w
 enat oaha
 w. wears

1110

it and
by w.
erous and
in

as leaves) are blown
out
oaka chop
a wind chop
it "chi nooki
chopipaa
chopipaa and
chopellaz, il
make it melt...

[Faint handwritten notes at the bottom of the page]

Wink *eye* *w.* *relation* *arrow* *chomezenenao* - provided with whole *eyebrows* *provided with whole*

eat *to* *egentnaovo* *eat* *to* *egentnaovo*, cover, with w. *eyebrows* *newz* - *hey* *epokevön* - *hey* still filled *ešetotonetone* - *one* deranged *do*

he *christ* *nouwe* *heart* *two* *w.* *WINK* *etō-geitonaogee* *existoneva* *vegenonavehao*, round *feather*: heszenōneva, with, in his w. or wings; ehezenō-equitua na, he is winged, has wings; enišezenōna, he has two wings; zenışezenōnaz, the two winged one; zeoxcheşeze-nōnaz, the way, manner he is winged; enasōtoenōna (or enasōtoezenōna), he has six wings; enonasōtoenōnaō, ēēihato. they each have six wings; ezeezenōnao, he spreads his wings; epāmo, he carries him on his wings, lit. on his back; hoxzenaheonó, hoxzenaheonós (pl.), w., smoke flap of tipi; naomōxzenahen, I shut the wings, flaps (of ti-pi); also nanxpōxzenahen; nanxpōxzenaheneme, we shut the wings of the tipi; nahoxzenahen. I open the wings (one or both) of the tipi. Maezenō, Redwing, pr. name. Nanoemaso or nanoetovo, I shoot it (or.) on the w. wink, naoceneoz, I w.; naoceneozetovo, I w. at him; see] winner, see win. [blink; oheneozistoz, the winking. winnow, našéahasen, I w.; našéház, I w. it; našéahamo, or. of preceding; ešéahme, it is winnowed. winsome, emomoxenōhe, one is w., looks desirable; emomox-enono, it is w., looks desirable. winter, ā, ānoz (pl.), w., year; eāneva, it is w., āneva, in w. time; oxtāāneve, it winters, is over w.; oxtā-ānevész, when wintering, when (staying) thru the whole year; "ā" ref. to inertia, passivity, not animate, not active [enāoz, he sleeps; enēe, he is dead; emetā, he is given by one]. See year. wipe, naneātaz, I w. my feet; naneonax, I w. my hands; nanēvenesz, I w. my face; neātalexstoz, foot wiper; ne-onaxestoz, hand wiper, napkin, towel; nevōenhestoz, face wiper, towel; naneātano, I w. one's feet (with something); nanehānenō, I w. his tears (with something); nanhānenō, I w. one's tears (with the hand); nanhānen-āz, I w. my tears; nanhoaha, I w. it (with something); nhōxz or nhooxz, w. it thou! nanhohomovo, I w. his (in.); nanhogenea maatano, I w. the gun; navonanen, I w. away; navoranā, I w. it away, off; navonanomevo, I w. it off him; navonanomovo, I w. his (in.) off; evoneōstaha, it is suddenly wiped off (by wind). wire, makāt, maāta (large amount); zeamoneane makāt, fence w.; hoxtahanemakāt, telegraph or telephone w., lit. telling iron; makātačeva, w. rope: nahekononeana makā, I stretch, tighten w.; epoponeo makāt, the w. is severed, disconnected (several times); epoponeo makāt, the w. is severed (once); hoxtahanemakāt esaavesseēs-toneanehan namhāo, my house is not connected with the telephone w.; hoxtahanemakāt eēstoneane namhāon, the telephone w. enters my house; chooneane or eēstoneane namhāo, my house is reached, connected with w. (tele-phone); ehotoxeēstoneane namhāo na hoxtovambhāo, my house is connected with w. (telephone) with the store; navyshotono hoxtahanemakātāva, I inform him by w. (telegraph or telephone). Hekononeaneo, w. stretcher.

Wiry *you* *cause* *pain* *new* *strong* *also* *lean* *spare*: chesha, cheseshāo, they are wiry, thinwiry; zeheseshāo, the w. ones. message, telegraph, phone overwinter: ericame-tē-nhoe, stays over winter ericame-tēveāz

eraaonokotahē, he is unwise, not direct, lacks in judgment, mismanages
eraaonokotahē, he is " " a mismanagement, not judicious
storhan,

eraaonokozetohē, he is not wise, prudent, careful about it
mismanage it

WISDOM maxhæō-hēneenovatamahe, ENGLISH-CHEYENNE DICTIONARY maxhæō-hēneenovatama-
maxhæōhantaitz, w. maxhæō-hēneenovatamahe, WITH heitz:

wisdom, ottoxovhastoz, w. sagacity: heheenovhastoz, know- maxhæō-oto-
lege, w.; noxtovhastoz and noxtotetanoxtoz, under- xæōhæ-

standing, w.; toxtetanoxtoz, w., prudence, judiciousness: tamahæstz
ottoxovenonaxetanoxtoz, w., shrewdness, the finding of tamahæstz

ways and means: ~~enaxæōhæstz~~ he is w. ~~cautious~~, prudent. ~~cautious~~
wise, eotoxovahe, he is w.; zeotoxovahesz, the w., sage

one; ottoxovātan, w. man; ottoxovevostan, w. person; ottoxovevostan

eotoxovoan, he speaks wisely; ottoxovoanistoz, w. saying; nihepeotoxovātōen, he is wiser than we; eotoxovenonax-

etan, he is w., shrewd, finds ways and means; cheneeno- ottoxovevostan

vahē, he is w., learned; zehāheneenovahesso, the very w., learned ones; enoxtovahe or enoxtovetanohēoneve, he

is w., has understanding; etoxetan, he is w., prudent, dis- ottoxovevostan

creet; eotaēvetoxetanonavoēta, he acts wisely, with prudence, discreetness; zetoxetanoss, the w., prudent, discreet ones (not foolish); eōhan, he is w., prudent, cautious; ~~enaxæōhæstz~~

wisely, expressed by inf.-ottoxov-; eotoxovoan, he speaks w.; eotoxovhozeohē, he works w.; eotoxovenonax-

tan, he does w., shrewdly, finds a way (fig.); -toxetan- becomes incorporated in the v. or n. to mean

"with wisdom, prudence, not foolishness". see want, desire, will

wish, pref. momox- implies w., entreaty, pleading; momoxe- vehōmo nahessetamo, I w. to see him, lit. could I see

him I think of him; momoxevēhōmasz nahessetamo, I w. he could see me, lit. could he see me I think of him; mo-

moxevēhōmo nahessetama, he wishes he could see me, lit. could I see him he thinks of me; momoxhoexzz, I w. he

could come! momoxehesthozeetto, I w. I had a horse! na-hestozeetan, I w., want to have a horse; navōhestove-

tan, I w., want to have a dress; suff.-tan denotes "w., want, desire"; navōmatanotovo, I w., desire to see him;

or, momoxevōmo nahessetamo; the last form is stronger, nearer entreaty, pleading. Namomaxstanotovo, I w. him

punishment, evil; nahethoahē, I w., like, covet, desire; hovāe zehēpepeva nimesaahethoanov, you cannot w. for

anything better; nahōānoz, I w. one (or.), desire him (or her); nahozeovosetan, I w. confidently, hope; momo-

xeman, with a w.; momoxeman zehešetovata voston oxce- nešetoveha, as thou wishest to be done unto by one, do

unto him! hoahestoz, w., desire, liking; havsevhoāhes- toz, evil w., desire; zetohetāhesthohāstovetto māzhes-

ta, whatever, all that the heart wishes, desires; see] witch, see sorcerer.

witchcraft, see sorcery. ~~navhestave~~, I am one with, see fellow sheep

with, expressed by inf.-vēše- =by the use, thru, by means of; navešemese ameškoneva. I eat w. a spoon;

navešečsztovo hoxtahanemakātāva, I speak to him by means of the telephone; naveševoešetanonotto, I am

glad, rejoice w., in, thru them (or.); heto navešhozeohē, I work w. this; navešhāmoxta heto ešōoxz, I am sick

inf.-nouaha-; nouahaxce-; nouahio, ~~duits~~ wit, cunning, admission, craftiness, ~~deft~~ 1113. ~~pus~~ naxce. or enouahaxce, he is quick-witted; enouahiošta he acts with w. enouahaka; enouahakhan. Also enouahio-oxhesevaen, he retorts quickly. see inf. nouah- p. 608 e

WITHAL

WITHIN

within, hotoma, w. inside; nasotō ā niszetā, w. six years ^{inside}
 within reach, ^{reach} ~~reach~~ suff. - oena denotes within, something having capacity
 1114
 becomes a vol. nanoana, I supply it with, or lay it
 zebet a eno an os, all he connects with
^{re- or} connected with
 enamistomani; ninamestri on, he causes it with from
 enesaa - namerahan, cannot be withdrawn

see naked: -neme = pure, without admixture, surrogate
 (up to now); nasotō ā tazetā, w. six years (from now).
 without, mōesta, w. from a center; see outside; nanōse-
 neme = bare, naked, carries also the meaning of "w.", as,
 neemetovhōp, coffee w. sugar, bare coffee; see bare
 withstand, nanešēō, I w., stand my ground; nanešēōcho, I
 w. one; see resist; natōēa, I w. it; natōcovo, I
 w., resist, meet him.
 witness, nanethoxtahanetovo, I w. of one; natātomevomotā,
 I will w. the truth for him; naneevatseonaneto-
 vo, I am a w., a sign for him; on his account; zevesse-
 vehōsanesso, the witnesses, the ones who look on; ves-
 sevehōsanēhe, a w., one who looks on with; navessevehō-
 san, I am w. with; see with; navessenistomon, I am w.,
 hear with; zevessenistomonessō, the witnesses, the ones
 who hear with; naotxanōmo, I am eye w. of one; zehotx-
 heneenomomansz zēvōxtō na mato zēnistō, w., the one who
 makes known what he has seen or heard; also zehotxe-
 vōstomansz zēvōxtō na mato zēnistō; hetomhoxtaheo or
 zehetomhoxtaheonevsz, a true w., the one who tells the
 truth; taxtanōvhōstomhestoz, public witnessing; mē-
 stomosanehe and hetomemosanehe imply "w." only in the
 connection, pāchoistomheestz chetome pāchoistz glr.
 wizard, maheonoētātān; emahonoētātān, he is a w.,
 woe, ahahē, and hāe, w. ! hāomenhestoz, w., affliction; vō-
 omenhestoz, great w.; see misfortune; ahahē ni-
 tov, w. unto me! *ahō!*
 woful ehāomenhestove, it is w., ehotoanavōomenhestove,
 it is w., direful; eotašivatam, it is w., pitiful.
 wolf, nonehe, noneheo (pl.); ehoneheve, it is a w.; monā-
 zezess, w. puppy, sucking w.; evehševhonehe, horned
 w., also envahonehe, magical w., these are names for
 ancient, mythological wolves. Following are pr. names
 connected with w.: Honeheonoz, W. bag; Honehevotōmā, W.
 robe; Honehemāt, W. legging; Honehess, Young-w.: Maxho-
 nehe, Bigw.: Axhonehe, Madw.: Hone-oxvokomāsz, Whitew.:
 Honeoxmahāsz, Redw.: Moxtavhonehe, Blackw.: Hone-ox-
 hāsz, Brave- or Strongw.: Hone-oxhāōs, Highw.: Honeše-
 nomāhe, Latew.: Vehonemonāzesz, Chief-young-w.: Hone-
 oxvotonevsz, Birdtailw.: Honehenistō, Howlingw.: Hone-
 heveho, W. chief; Hone-oxvāko, Bobtailw.: Hone-oxvovo-
 ēnsz, W. walkingfirst; Hokom-xaaxceta, Littlew. or
 Littlecoyote; Hokom, Coyote; Hone-oxvovoas, Spotted w.
 (implies spotted white); Hone-oxmaovaz, Redfurredw.;
 Hone-oxmoxtavāsz, W.-the-black-one or W. black; inf.
 "ox" in a name implies "the one"; Voxpehoom, Grayw.:
 Honeoxochōsz, ?; Hone-oxnhaevasz, W.-with-his-wife; Ho-
 kom-oxseenōenosz, ?; Hone-oxzeoxz, Afraid-of-w.; Hone-
 oxsoesz, ?; Honeehac, ?; Hokomehoesta, Fire-w.: Hokom-
 oxmaevoensz, W. nose or snout; Hokom-oxvōēnsz, White-
 eyed w.: Hokom-oxmazēvosz, W. chips (feces); Hokomēh-
 epāketome-neevāgez, he bears wit. to it, mark it true
 napāketome-neevāzeka, it (he) bears wit. to me
 nameevāzeka gheketomeēzgetto, bears w. that
 speak true: hoto nitao nāneevaratama
 gheketomeēzgetto: all this bears me w., that I
 speak true: taxa namēta-bethoistomstōtō
 I am let see how I may witness for
 them

all according to medicine men come fr. hēi' small worm, cheevto, must be a w. female ref. to some resemblance of a worm to w. genital organ, especially vagina. eeveto, this a woman; che'chev, it a woman

WOMAN

ENGLISH-CHEYENNE DICTIONARY

WONDER

va, W. fur (skin, hair); Hokomenōnika, Lamew.; the term "hokom" ref. to the prairie w. or coyote; Honehenamosz, Lefthandw.; Honemeeoxz, W. appearing; Hone-oxvootansz, W. necklace; Hone-oxnokāsz, Lone- or Onew.; Hone-oxto-hāsz, Risingw.; Hone-oxnoceoxz, W. going-alone; Hone-neheomo, Trailingw.; Honeevahee, Shew.; Honehemo, W. road; Honehemeona, She-w. road; Honehevēpeāz, W.-empty mouth (or hand); Hone-oxmesēsz, Eatingw.; Hone-oxhās-tāsz, Tall- or Highw.; Honiscevōz, W. skin; Honehevesto-ona, W. throat; Honiscenotam, Northern-w; Honeheszeō, W.-elbow; Honehevōene, White-face-w.; Honehāsata, Long-footed-w.; Honeevāta, W. instep; Honeheāta, W. foot; Hone-oxmaheonevesz, Mysteriousw.; Hone-oxhāenom, Long-slumbering-w.; Honehevac, Littlew. wife; Honeheōoene, Blindw.; Honehemakse, Bigbellied-shew.; Honehetan, W. man (also name for the Pawnee); Honehemahacis, Oldw.; Honehevēs, W. tooth. Xaenōne, timber w., lit. w. of red-dish pelage; this w. is claimed to be a different kind from the ordinary grayw., and does not go in packs but always solitary; vhanoevovaehonehe, or honehe zeoxce-vhanoevovas, magical, supernatural w.

woman, hēe, heeo (pl.); "héo" (sg. and pl.) is used when object to a subj. of the 3rd. pers., as, évōmo hēo, he saw a w. or women; in the passive voice "héo" is the subj., as, emehotā hēo, he is loved by the w.; che-ēve, she is a w.; cheēveo, they are women; heēstoz, that which is w. womanhood or womankind; heeman, hermaphrodite (having more of the male element); hetaneman, hermaphrodite (having more of the woman element); nazheem, my w.; see wife; Heemazhesta, W. heart, pr. name. "Hee" is used either prefixed or suffixed to designate "female, she"; heekašgon, female child, girl; kase-hee, young w.; heehomā, she-beaver; "heeham" is used to designate the female among animals and birds in general; zeheeamz, the w., female animal; heevoksa, cow-calf; kokōaxhee, hen, etc., etc. See under the pr. names made with "bear, bull, buffalo"; Ameoxzehee, Walking-w., pr. name. Zeheēvsz, the one being a w.; nisheē, my w. friend; see friend.

womb, maskaton; naskaton, my w.; heskaton, her w.; zetó-ešenistovaz tass nanis emomōstax naskatōeva, as soon as I heard thee, the child in my w. moved; vehanō-hestoz, membrane of w.; heecheo, os uteri (?). vehanēestz, w. wonder, naotōstazesta, I w. at it; naotōstatamo, I w. at him; eotōstatamano, it is a w. (in general aspect, strange weather); menōs, w. how? menōs etonšheneeno, I w. how he knows! otōstastoz, w., astonishment; esaaton-šeotōhesshan, it is no w., it cannot astonish; heahama, w. if? heahama etaaseoxz. I w. if he has left (Ger. am Ende ist er fort gezogen); nazistoxōetan, I w., ask myself, conjecture; see astonish, marvel, strange; eova-

heestovaz
w. medicines

che
cheve, she
an unmarried

zechevōsz
w. virgin

evohetān
he chevto, woman

heem, fascinating

heevto, her magt

heevto, object of

heevto, accusative

heevto, in whole

heevto, eeveto

heevto, eeveto

heevto, eeveto

heevto, eeveto

heevto, eeveto

zeheestamano
something causing wonder

zeheestamano
all kinds of wonder

zeheestamano
all kinds of wonder

zeheestamano
all kinds of wonder

evohetān, her w. is dead, dry

vehanēestz, w.

ekovaviem, w. goat; ekovatszehen, w. shirt, coat.
ekovia v̄estoto, w. dress.

nahohāzeta, I deem it wonderful
nahohē kamano v̄apeta } d. it wonder
v̄atamo } him a "
deem out woolly at his
prayer

WONDERFUL

ENGLISH-CHEYENNE DICTIONARY

tass hama,

voēta, he performs wonders, miracles, magic acts; ovavo-
ētastoz, w., miracle; eovavoētastove, it is a w., a mira-
cle; ovavoētahe, a w. performer; ovavoētātān, a man who
performs wonders, miracles, makes magic, a magician.

wonderful, eotamoonatamano, it is w., beautiful; eotaotō-
statamano, it is w., astonishing, marvelous.

wondrous, eotōhessō, it is w.; zeotōhessō, that which is
w., strange, astonishing.

wont, can be rendered by inf.-oxc- = in the habit of.

wood, max, maxsz (pl.), not ref. to forest but cut w.; em-
xeve, it is w.; māxeva, with w.; namxem, my w., fire

w. kamax, kamaxsz (pl.), ref. to branches, smaller piec-
es or sticks of w.; ekamxeve, it is w., a w. stick; kam-

xeheva, with a stick of w.; ekamxevstoon, it is made of
w.; ekamxevston, he builds of w.; kamxevstonev̄eho,

white man carpenter; kamxevetō, wooden vessel, butter
bowl; ekamxevetooneve, it is a wooden vessel; also

kamxevetoxq (smaller bowl); naexanoz max, I saw w.;
naexhanoz maxsz, I cut, chop w.; nanhoxtanox maxsz,

carry w.; nahemhan, I go after, for w.; [nahemanoe, I go
after water]; zemhansz, the one who goes after w.;

[zemansz, the one who is made, also the one who drinks;
zemaniszz, the one who makes it]; vokonaekamaxsz, dried

white branches; nahovxtōemhan, I haul, make a provision
of w.; hōxaekamxeoz, green w.; zeexatto kamax, dry w.;

hōvekamax, yellow w.; maekamxeo, red w.; matanaemaxsz,
milk w.; these three terms ref. to certain small wood

trees, shrubs; the "ō" when suffixed implies "plant or
w. growth; Zēmamovōo, where the woods meet (Cantonment,

Okla.); enhāō, it is heavily wooded, is a rank growth
(of plants); zexhaō, where there is much w., growing

timber; enokovavāe, it is one kind of w.; enitavāensz,
they (in.) are different kinds of w.; hekotxaoz, rot-

ted w.; matā, woods, timber; [māta, cactus, peyote]; ma-
tāestxe and matāeše, w. grove, the woods; matāvoom, wood-

ed place, region of the woods, forest, w. land; šistato-
eše, pine woods, forest.

wooden, ekamxevstoon, it is made of wood; ekamxeveoxta,
it is a w. leg; kamxeveoxta, W. leg, pr. name; ekam-

xevōo, it has a w. handle; see handle. [young w.
woodpecker, see peck; ōhene, ōheneo (pl.), w.; ōheneson,]

woody, ekamxevoeve, it is w.; see handle; kamxea ehesso,
it is w., like wood.

wool, ēva; ēvaevsanistoz, woollen garment; the name
"ēva" is now also given to cotton (as grown).

woolen, ēvaevszehen, w. coat, jacket, shirt; ēvaevhoneō, w.
clothing; ēvaevoxca, w. hat; ēvaevxeon, w. stockings.

woolly, inf.-pēpe- = w., shaggy; inf.-mehova- = w., hairy;
fuzzy; emehovatto, it is w., fuzzy; mehovamaxeme-

noz, w., fuzzy apples (large berries), = peaches; emeho-
vaeve, it is w., wool; zemehovavehotaz, w., fuzzy cloth;

sparsova-b ^{see above, many do.} do the work with thoraxes, minding nothing else
 ronyeto-taitz = good w. (husky) care, tender care ^{that which is done, marked by, by}
 working, operating: zehcizistovatto, it's working: zehcizistovattoe lae
 manistovâ, he w. doing of the law (pulped) Naumani-tz zehcizistovâ
 zehcizistovâ, he purposed, purposed of the law: -notte- -notte- -notte-

WORD

WORD ENGLISH-CHETENEY DICTIONARY WORLD UNDER
 chaatonetanehan, nothing has been done to it: it has not been worked
 chaatonetanehanvavotova, he has a w. hairy throat; see hair. ^{to3} ^{decide}

word, ēszistoz, ēszistoz (pl.), w., speech; eēszistove, radim
it is a w.; Maheo heēszistoz, God's W.; maēszistoz, beginning
the w. (in general); naēszistoz, my w.; natōetanota na-
ēszistoz, I keep my w.; oanistoz, utterance, w.; oħes-
toz, w., reply, utterance; lomotom, breath, also inspired
w.; Maheo heomotom, Cod's inspired W., coming from his mouth
very being; Maheoneomotom, inspired Word; natotaetoēs-
zého, I say w. for w. what one says; zehoxeāzenass, the exhale
ones with clean mouth or lips, using no bad, profane
w.; eēoneniš, he has clean teeth, his w. is sharp; evha-
neēszistovhan, it is mere w. see bny, top of p. 202

work, nahozeohe, I w.; nazetanen, I w., am busy (with hands); namemesz, I w. for it (Ger. besorgen); nameemho, I w. for, take care for one; hozeohestoz, w.; ehoehestove, it is a w.; ehoeohenov, there is w.; zehozeosz, the one who works; manstō, w., workmanship, handiwork; manstōnoz (pl. of the preceding); Maheo hemanstōnoz, God's w., handiwork; emanstōneheve, it is a w., handiwork; manstōneheva, by his works or w.; nahozeoho, I w. him, cause him to w., give him w.; nahozeoto, I w., use him; nahozeoxta, I w., use it; nahozeooxtoman, I give w. to, promote, cause w.; nahozeohetovo, I w. for one, on his account; nahozeohesvomotā, I w. for him, in his behalf; nahozeohetan, I want to w.; nanōhozeohe, I w. for my wife (serving my father-in-law as if to pay for my wife); nahozetxeva, I w. to get a girl, wife; hozetxevatōz, the working for a wife (to get her); nahozetao, I w. for one, to supply, provide him with; nahoozého, I w. for one (to earn him); naótsevhoezheta, I w. diligently for, at it; I w. out, to completion; naexana, I w. it out, also prepare it; naexanomevo, I prepare, make it ready, complete for one; naexanomotāēnon, he worked, prepared it in our behalf; naonisi-šešeoēvo, I try to w. loose from him (his grip, hold); ešešehošta, it works loose; oneavokōz eoexcevēšehoxtanstovensz, the beads are inlaid, inwrought, worked in; navešehoxtānenoz, I w. them (in., as beads) in (inwrought); vehonemakāt eveš-hoxtäva kokōaseo, the watch is inlaid with gold; kokōaseo navešhoxtävaioxz vehonemakātäva, I inlay the watch with gold; kamax navešhoxtävaioxz exovoneva, the wood is worked, inlaid with pearls; see woven; mohēnoham navešhoeohenotto, I w. with horses (by means of the horses); eoanhozeohe, he ceases, pauses from working; emathoeohe, he completed all he had to w. (so there is no w. left to be done); [?]tion; see make.

workmanship, manstō, manstōnoz (pl.), w. handiwork, crea-
world, hestanov, w. (also applied to humankind); pavhes-
tanov, good w.; havsevestanov, evil w.; mas-
hanhestanov, wicked, foolish w.; nazhestanovan, our w.;

work-taxa etonetae? how it affects him
 Let us show it w. on him
 ref. to condition
 es a atonet as a etan, has no affect, is not
 effective
 name em san; name em san che mone
 to tend to take care of busy to be
 The second implication
 occupied with
 industrious
 detestious
 expert in

w., ceremony; hovae zenoētastovez' zexhaōnatōs hotox-
pahe, something connected, added to the worship of the
young bull; mxenosestoz, w. of spirits; maheonenháeni-
stoz, a particular ceremony, still in vogue, but little
or not known at all by the white people; the things
offered (exposed outside overnight) are pieces of new
calico or garments which are supposedly donned by
certain spirits during the night who impart bene-
ficial influence to them. Therefore at dawn there
is a rush for the now much coveted pieces of calico.
Seozevomohestoz, ghost dance; see dance; hoestomohes-
toz, w., religious doing; vovōnethōnatoz, w., adoration;
navovōnethōna, I w., adore; navovōnethōnatovo, I w.,
adore him, pray unto him with blessing, praise. Matave-
anatoz, peyote w.; this is of recent date but has many
adherents especially among the younger Ch. The peyote
is looked upon as a fetish, which by being chewed and
eaten is believed to renew strength and vitality, to
give visions of supernatura' things and an under-
standing of divine oracles. Some Ch. regard the
peyote as a mere "medicine" for the body, but holding
it sacred; others firmly believe that the peyote
"button" is a "person". Again some deem it to be the
representative of God on earth, taking the place of
the Christian "Holy spirit". In all cases there is at
every peyote w. a special peyote which is not eaten,
but held as a fetish in a beaded bag, which the peyote
priest carries slung over his shoulder by means of a
necklace of "Maheone-oneavokōz" or red Mexican beans.
See peyote at the end of letter "p".

worth, expressed by suff. -(h)ōem (or.) and -(h)ōesta
(in.); see count. Ehāōeme, it or one is much w.;
enokōeme, it or one is w. one (sc. \$); etonetōeme, how
much w. is it or he? nahēphōemo, I am more w. than he;
esaahāhōstonehan, it is not w. much; see cost, value;
enohōeme maxeosāzistovā, he is worthy of punishment;
nahōesta, I count it w.; nanetōesta, I count it w. so
much; nanohōesta, I count it w. with (in addition to),
or I count it w. of; nanohōemo, I count him w. of; nano-
hōemo maxeosāzistova, I count him worthy of punish-
ment; nha zenohōemsz vostanehevstova, the one w. of
life; nanitāzesta, I deem w. above all, the main thing;
hopāp (interjection), not w. while! enexovhōeme, he is
w. that much; nasaanexovhōemané, I am not w. that much;
esaanexovhōemehan, it is not w. that much.

worthless, esaaxapevaehan, it is w., not good at all;
esaaxatonetōemehan, it is w., has no value;
esaaxatonetōemehe, he is w., has no worth; esaatonetok-
tahe, he is w., useless; esaatonetoksohan, it is w., use-
less. esaavotaehan, w. good for nothing, unfit, not perfect, full
worthy, nahāōeman, I am w., worth; nahāōematamo, I deem

nahāōemesēho, I cause me to be worth
it " " " 1120 "

matatamame
mit Rudacht
ustxetanona
worshipful
exp. by
-ustxse-
emēho-hōeme
h. h. a., obtained
to be worthy
nahāōeme
vataemo, I
deem him
much w.
esaatonetok
toemehan,
it has no w.
nahāōe
maavo-
Imah me
to be very
worthy
valuable

see opposite p. →

full

Wind, *enax eo estahpa*, it is a whirling w. tempest: *enax eo estahpa* v.
chenchae ost'a, it is lifted up by w.; *chenchav'o a*, taken -/o
 by w.; *exazep'o a*, is dished round by w. (s. tent blown up by w.)
chepo/nutalanano eo ost'a, it is a mighty w. *chae ost'a*
eo mo. ax eo stia, it is a parring gust of w. *paio eo mo mo*
enax eo ma'a, it is (maker) driven before the w. *enax eo stah*
 wind ceases suddenly: *eoanaxatama*, it becomes "windstill" *che*
Kototag, same; *eonat aa*, subside; *evhantahaz*, he is
 only wind (with his mouth, wind bent it), see scorch; *enik/haz*,
 it is a hot wind. — *pass hōp*, *exazotaa*, (he says it is windy, (hot)
u allo oxt'oax, go home blown by w. *etant'den-hoxo des*, they
 go against w. (on water): *emataaha*, w. blow it all away
enōnoeh'o'taa, it drives pale by hot wind. — *eāehotāa*
 it is a searing, scorching (g.v.) wind: *eāeomae ostaa*,
 the ground is scorched by hot wind
chaeievhana, he winds, causes wind

World in the Scripture sense of the "world" as opposite to God's children
notorahistano, *notorahistano*, *notorahistano* (see wander
 World in sense of imminence, expanse, multitude & a
 world of sinners etc. is rendered with inf. — *mha* —
 covering the whole

without reason, need, ground, arbitrarily, uncalled for, devoid of is
 expressed by inf. — *o'se* —; also — *o'* — see p. 590 under inf. — *Roxe* —
 and — *o's* —

Worth (see value, valuable precious) *hāoenuxeonoz* = *vertachan*
 valuable things. *gehāoenu*, *zehāoenuxeonave*, that which is
 worth, valuable, precious. *nanethōstomevo*, I c. it worthy it he.
nanithōstomokenott, I am w. of him

Worship implies part. *hāoenu*
hāoenuz = prayer, but is used to mean worship also: *hāoenu*
soetatz is a w. with "doings", ceremony, act. Especially in
 Revelation the Greek *προσκύβω* the term w. refers in first
 to "make obeisance, do reverence, worship". In *Phy.* this
 should be *na-onhoetanonave* — *xaxoehua* — *shocua* or
 in the *Phy.* for the Greek *προσκύβω*, *onhoetanonave* — *xaxoehua* —
voenätz is the noun. This cannot be used in our sense of
 worship at church, then *onhoetanonathrenätz* = *reverent*
 praying should be used.

Letter V. deates with, within as one: then "without" = not with, within
 consistency, existence is implied according as a
 word precedes or follows: *together as one*

Word in sense of inspired statement, not see p. 438 under
Logos (teaching) purpose, oracle, is envelope
omlotom in Cheyenne, very much like in Hebrew and
 see next page

Greek, πνεῦμα and πνεῦμα, in Latin Spiritus. In the Hebrew texts נֶפֶשׁ applies to breath, wind and spirit. In Chy. omotom applies not to wind but to breath (inspire and respire). Thus it is of importance that John 1:1 (Word) be not translated by mere ēgizōz = word, but by omotom. This latter term was well understood by Chy. religious teachers to mean an oracle, utterance, expression of the inner mental and psychic man regarding mystical or religious statements. In fact omotom was word was used only by religious teachers. —

With the young Chy. generation this term seems to have lost its inner psychical value. However we used in the Biblical parlance to mean spiritual (also soul-like) but in the compound "Makoneomotom" — divine spirit, Makoneomotomhastōz, spirituality, Makoneomotomerhän for Hoxee.

1820c

1120 d.

write. ed'exeoche, it is w. separately (of words), also eo aex eoche;
ed'eone-exeoche, " " (lines); enitovxeoche, w. together
e aunstxeoche, it is a maaron, hyphen or dash: ez eo x eoche
it is a period: see accents. Kaorixistz, short, brief writing
nat a kaorixistov, I wr. briefly to him

wrong, in sense of not right, p. befitting, becoming, suitable is
exp. by ovf. — vota — see under right p. 917 b

lirvati - antivoxeoche -
we are wounded, fainting, light
(under Strong's to Parade)

nametāsa - wld not : namēta - would
see also p. 1024 a under 'subordinate'

WOULD

ENGLISH-CHEYENNE DICTIONARY

WRAP

him w.; nananotōeman, I am counted w. above all; zena-
notōemsz, the most w. one; zenitōemsz, the w., prominent
one in value; enohōeme, he is counted w. of; enohōeme
maxeosāzistovā, he is counted w. of punishment; zepav-
hōemessō, the w., well counted ones (or.); zsaapavhōe-
mehessō, the unworthy, not w. ones (or.); pavhōemestoz,
worthiness. *see regard, respect becoming*

would, expressed by inf. -meta- (future and present),
-m-, -mszeše and -msta- (past); namszešeneoxz and
namstaneoxz, I w. have gone; nametaneoxz, I w. go; name-
tamese, I w. eat; inf. -me- = may, w.; tozēha namhōen, I w.
have come long ago; namxheneena, I w. have known it;
inf. -mesaatš- = w. not; namesaatš- nehenīnitameoz, I w.
not thus give up; emetāš- is pref. of the sub. cj. = that
w.; namomoxzemo emetāšeaseoxzz, I besought him to
leave, that he w. leave; heva hāmoxtaeō namxhoeoxz, had
he been sick I w. have come; heva ešetoxetanottonhao
namstaamātovo, had I been wise, prudent, I would have
obeyed him; momoxemetasz nahessetamo, I wish he w. give
to me; see wish; inf. -oxcemeha- = w., was in the habit
of; eoxcemehaneoxz, he w. go there (often); eoxcemeha-
amehestoveneo, they (indefinite form) w. move on (trav-
eling). *expect d - mxtāoz he feels wounded; nafo taxezchano*

wound, nahestāe, I am wounded (usually ref. to arrows);
hestāestoz, the being wounded; zexhestās, where he
is wounded; ehohēstāe, he came wounded; navešhestāe-
non, we are wounded with (by means of) it; nahestāovo,
I make him to be wounded, inflict a w. upon him; eam-
hestāen, he passed wounded; naheškovaovo, I w. him (with
pointed instruments); naonexooveoš, I have a skin w.;
nataxoešeš, I am gashed, cut, wounded (as by a knife);
nahes'sevōva, I am wounded (bleeding); zexhes'sevōvas-
by his wounds, stripes (bleeding); naahanemaso, I w.
him mortally (with) by darts, missiles, etc.; namomea-
evenōēho, I w. him, cause him to bleed; ohaoxtoz, w.
bruise, contusion. *chest a e auio net, he lies, wounded.*

wraith, seoxz, seotto (pl.); some Ch. claim to see many
of them, hovering or dancing near the sand hills
(or grave yards). [toz, the wrangling.

wrangle, ehāonovaō, they w., dispute noisily; hāonovā-]

wrap, nahohēto, I w. bundle him up; ehohē, he is wrapped,

bundled; hohēšeha, w., bundle him up; nahōxesz, I
w., bandage it; nahōxesztovo heāz, I w., bandage his
arm; eoxcemaoēhensz, they (in., ornaments on tipi) are
wrapped with red; namaoēsz, I w., tie it with quills
(dyed red); namaeoēsan, I w. with red (ref. to tipi
ornaments tied with red cloth); naheovxkoēsan, same as
preceding only with yellow wrapping; naheovxkoēsz, I
w. it with yellow wrapping; nanimaoēsan, I w., tie
around; naēva eonimaoē xomo, otter skin is wrapped,
wound around the spear; nanimaoēsz, I w., tie it

*see quarrel, heathavsevo
et a ux chesse - ōer aroeo, because
of their own they wrangle, quarrel (debate,
complain, object, fig. became disa-
greeing, adverse to, disapprove)*

Novopone-mestōsquistoz - retributive strictness, fitting better for
"wrath" as spoken of God.

mestōsaueromoxtoz, feeling of w. retribution, retaliation.

nīstovatanma-mestōsquistoz
momāta-mestōrene-ē, day of w.

WRAPPER

ENGLISH-CHEYENNE DICTIONARY

WRETCH

around; Hohēo, the wrapped, bundled ones: these are an ancient people (Eskimos?); navešemaenen, I w. fold in, enfold with, also roll it up with; navešemaena, I fold it in (with); nahoxpoemaena, I w. it in; ehoxpoemaena, it is, lies wrapped in; ehoxpoemaes, it (or.) is, lies wrapped in; ehoxpoemaene, it has been wrapped in; nahoxpo-ovdeno, I w. him up (entirely), enshroud him; nahovoena, I w. it in entirely (ref. to standing object); Maheo ehovoena zevónittoz, God is wrapped in, enveloped by the light; naveana, I w. it in, in a case, envelop; see bind, bundle, tie; nanhōmanāz, I w. myself in a robe, blanket. Hovae zevešhoxpoeozistove, something to w. in with.

wrapper, hohēstoto, w., wrappings (of clothes, swaddling clothes); hovae zevešhoxpoemaenenistove, the wrapping, that with which it is wrapped, folded in.

wrath, māstahātoz, w., anger; momātaeozistoz, w., ire, rage; momotōetanoxtoz, w., the knitting of the eyes (sc. brows), look of w.; see anger.

wrathful, emomātaeoz, he gets w., violent, raging; ehāstaha, he is w.; emāstahaneoneve, he is a w. one; naāšēho, I cause him to be w., provoke him to anger; etakōveoxz, he is getting w., angry; eātaōveoxz, more intense than the preceding term; this ref. to the expression of anger, rancor in the look; etakovstaha, he is w., has rancor in his heart, is sullen hearted; emotōetan, he is w., angry, knits the look (brow); naāsetaōveoxz, I go away w., with anger. See anger.

wreath, see garland. *zeonistākoanetto, onistākoaineo, w. of leaves, verdure*

wreck, same as demolish, destroy. *vēpoze-onistāko-ersto, w. of leaves*

wren, šehe, šeheo (pl.), used in the pl. form.

wrench, našešezeseno, I w., twist ~~from~~ him; navākahasen, I w. away, yank from; navākahāz, I w., jerk it away from; navākahamo, I w., jerk him away from; naonimotašexahasen, I w. it by twisting; naonimotašexahāz, I w. (by twisting) from; naonimotašexahāz, I w. it from, with a twist; naonimotašexahātovo, I w. it from him with a twist; nanimononaoz, I w. my ankle; nanimenstaneoz, I w. my knee; nanimaevēoseoseš, I have wrenched my finger; nanimaevēoseostōno, I w., twist one's finger (by a sudden w.); see jerk, twist; onimaoaneo and onimotaenitane, w. (tool), the second term ref. to the "unfastener"; eonimotaenitaneoneve, it is a w., a tool to unfasten, remove, unscrew (as water pipes, bolts, etc.); eonimaoaneo, w. (in general). Nimononaozistoz, the wrenching of the ankle; nimenstaneozistoz, the wrenching of the knee; nimaevēoseostohēstoz, the wrenching of a finger; vākahamazistoz, the wrenching, jerking away from.

wrestle, naneovano, I w. with him; neovanāzistoz, the wrestling.

wretch, zeahanovaz, the one who is a w.; eahanova, he is

[illegible]

YEAR

*Именинникъ Канѣиновъ - командиръ
Павло-Котельно. X*

meaning is that of under; subject; concave press down
Opposite of Reg. h round y means Wor force

When "a" follows "e" the pronouncing of both together sounds like "eya", as in heama (above), in rapid speech.

yea, hêhe, yes; hêhestoz, the saying y., yes; oovhan, y.,]
year, âe, ânoz (pl.), y., winter, q.v.; whenever "â" is
preceded with a word ending with an "e" it becomes

Zeis-tā-he-pe-niō-tā-namas, all over 20 y. old or from 20 y. up
Zeis-tā-niō-tā-namas, all of 20 y. old 1124
Zeis-hō-tō-e-ā-namas, about that age
Zeis-hēp-stō-e-ā-namas, older
ō-ā-nama 4. by year

The year (agreeable, blessed) of the Lord.

YEARLING

ENGLISH-CHEYENNE DICTIONARY

YIELD

It binds in.

1. $\bar{O}VOZO$
 2. $\bar{O}VOZANITZ$
 3. 7^{th} year

18

103
old form)
index

no wakéna
no ou ya
i

100
100

anti-
before
(with)



1126

natoaeseonevootanaovo, I put a makehim to be yoked (with harness)
 naethvootanaovo, I put a y. collar on him

nahevoKotanaovo, yoke "collar" him

ovo; jehevoKotanaoeseonev, yoked one (see evil)

→ yoke, stanivaoeseonev, he is oppressed (under pressure)
 → nixāesee, stanivaoeseonev and ebōchānivevōne
 dealt with oppression, in quietness, I
 dealt with him, for him.
 pozeo seuntanueviseonev, servants under
 the yoke = I saw retroaētāgemagistō, his y.-

in the sense of "yoke will be tied with natoaētā, I myself
 natoaētāzōnev, with one; in a nixāēlōpōne

heana-toa hevootan natoaēvootanaovo

write: conimotaeseonev, (rust) writes, in crawling; see twist

jeēthōmōnd-
 osuuv

What he puts on
 (come on)

naethōmōnd-
 I put on me to wear

huzhētōhōestō

THE END

See next pages for more
 words →

Written in lightening line, zig zag: evaxkahe, he is of that nature, from
 one thing to another with abrupt changes, flighty, unsettled: in the fig. it
 means "scattered brains", aimless, fickle, inconstant.

Suffices. Continuation from p. 10406 first half.

-vaen, is similar to inf. -van - which denotes, "merely, only, just, as na^hane^here, I just say that = it has no special reason, import. It has no specific actuality or passivity. = meantime, meanwhile, transient (vorübergehend) not real, for the time, at the same time (vorläufig, zugewissen, mittler weile namegevaens, I give him (not actually), for a time, = I let him have. Na^heo^heraens, I dis-
like him for a while, at the same time, not for "keeps"; to a short extent, for a brief time just now, for the moment, presently etc. -

Inf. -thane - denotes "merely, only, just" (nothing else or more than what the verb means, without importance). Na^hane^her, I just speak; ho^hthane^h vomo, the more right of him; ehane^her^heko, he merely acts so, for the appearance or the moment, not actual, real or lasting

-an } see remark on "an" next page (11266)
-man } in some verbal form is a rather "Medium or Neutral"
-ōman } meaning of a stative general character. Evō^hthan e^heko, the sun lights, gives light. Eman^hthan, one creates, is in that state. Eman^htanette, it creates. Evō^htan, he is wanting, in lack of ekhemate, he is want' evō^htan, one is considerate, cautious. Such forms are in themselves intransitive but also adapt themselves to transitive meaning as: em^han^hōman, he can, is able and makes em^han^hōman^heko, he is one who is able to make. Evō^hōman, he displays to the right, shows, i. e. is able and does show. Evō^hōman^h, he is a displayer, shaver of it. -

However inf - man is also derived from na^hana^heko, na^hmanio, to make one. Hence the passive is - mane^hie (3rd person) Hence the tonus er^heko^hta^hno^hna^h - vō^hman^heko, one looks rejoicing etc. see p. 672 a §3 under -ōman

-eko denotes impersonal action, working, effecting, as (over)

-erovonsetomanetto, it works, procure, effects, influence, blessing. Thozetetto, it work. Erobnetto it give light.

evotanevetomanetto, it procure, work, effects, salvation.

-man refers to various shades of meaning: ^{produces} make, create, be-work, effect, procure, bring to stand, to being, state, etc.

(low) -Rosen Emhä-mantoman, he creates all. Hapavomostantoman I procure, effect health etc. choegtomanetto, (followed by ablative) it brings, leads, to, belongs to.

-oena denotes the "within, inside" of something: eootomoena, it is full inside; eamoena, he carries (as in a wagon box). Phoen, he brings, inside of something; zehetoeua, its inside, that it holds: euhetoeua, has, that much (or many) within. There are many verbs of that comparison. See full, fill. nari to work, sample, a

(h) ohaosen ref. to cause, raise to one, incite to, move to, prompt, actuate

-Aosen, -aosan and related verbal forms are similar to above -man. Refers to "make, effect, produce, etc. tend to: especially, when in the impersonal, as enononaoenenetto, it tends, to drowsiness enäeohaosanetto, it leads, tends, produces, death enhechaosanetto, it procure the results, results in (into one). — oha- = incite to, be the cause, excite to, prompt to also inspire to

-mxta } emhäpave-mane-mxtägeo, they all drank to full satiety -
mxtä } faction — full measure, sufficiency. — Waameno-mxtamohan not sufficient, eating, factory, eating

-mois = busy with, tending to (ref. to hand work)
(naëremoisnevomotā = I tend to it for her

-(h)an = Remark. This particle (as suffix) is hard to clearly define. It refers to an abstract form, body, place, condition by self (indefinite, passive-stative. — Eñan, he is cautious (naturally so) nēhan, lake; eam(h)an, disappear under water emē(han) appears from water (see spring): emē'anē-oxgerseng oha hohamey, he causes, springs, to appear. Sēhan place of descent (also thickly, heavy). Pētan, they, nation; rostan human being; hōvān, animals (mostly quadrupeds) Sēhan-Tartars. Mēhan a water body: Hāomochan, Ocean

-cha, -es, etc. see p. 752 a: also like Mēhan: from water (illegitimate child)

-eo refers to way, road; see p. 922 top margin

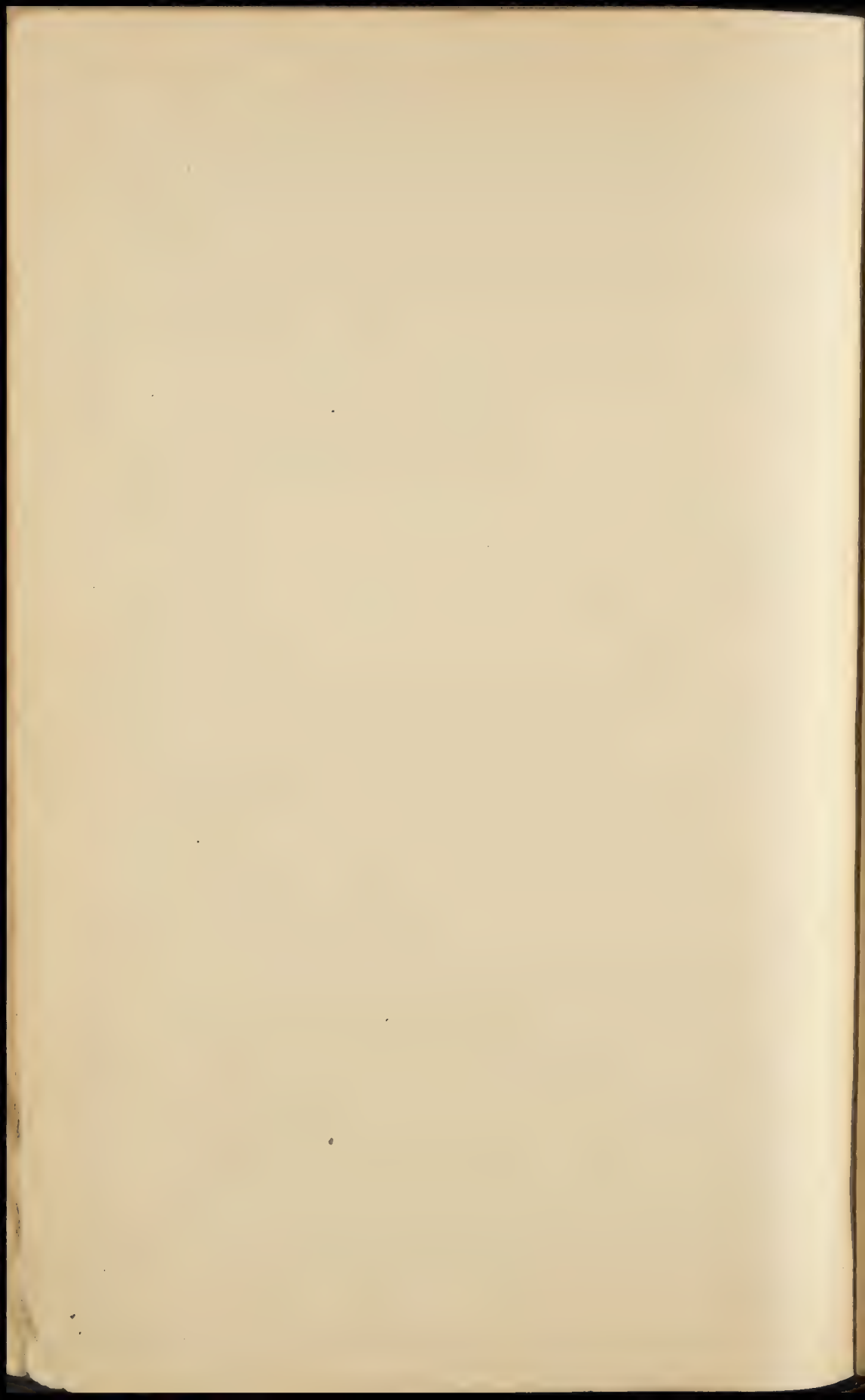
-ō- refers to vegetable growth. see tree, grow, grass, refers to (ō) stalk, body, stem of plants etc. From "stem" the figure is transferred to "handles" of object. See handle: emakātaeros, of iron handled etc. — Then this o may denote "off", from "strip something is made, as emakātaorōache, it is of iron i.e. made of, grown from. See p. 680 on top and side margin

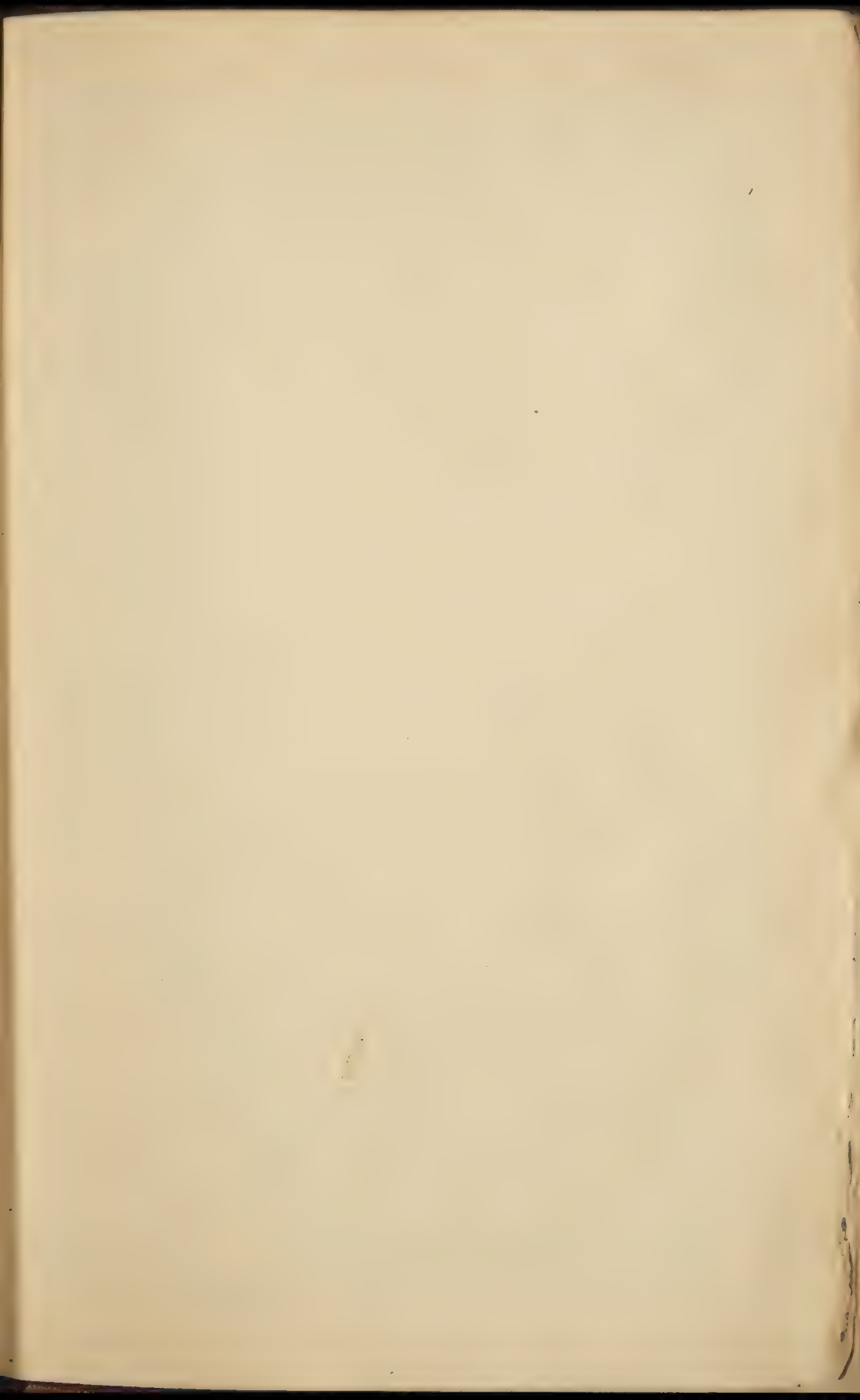
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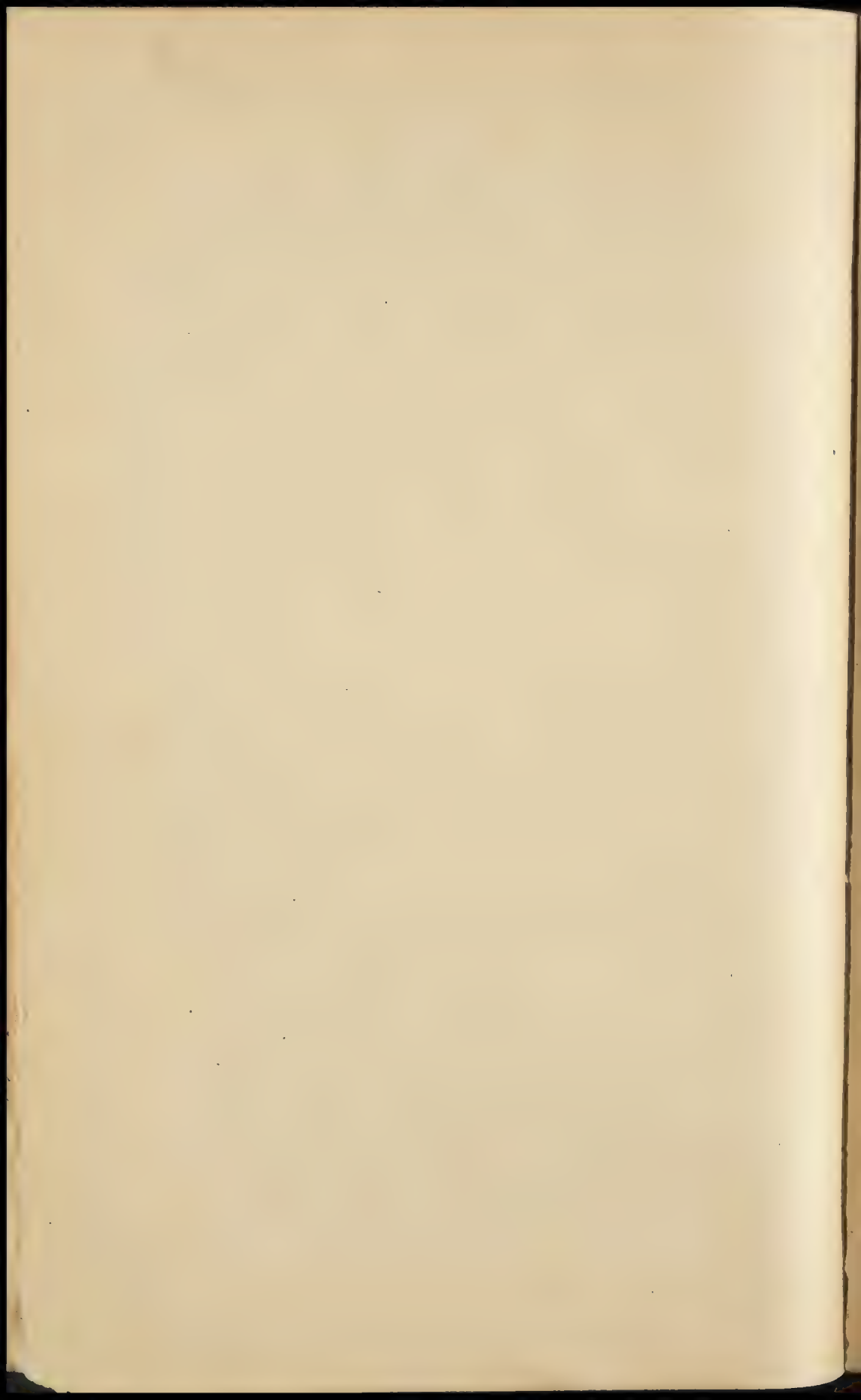
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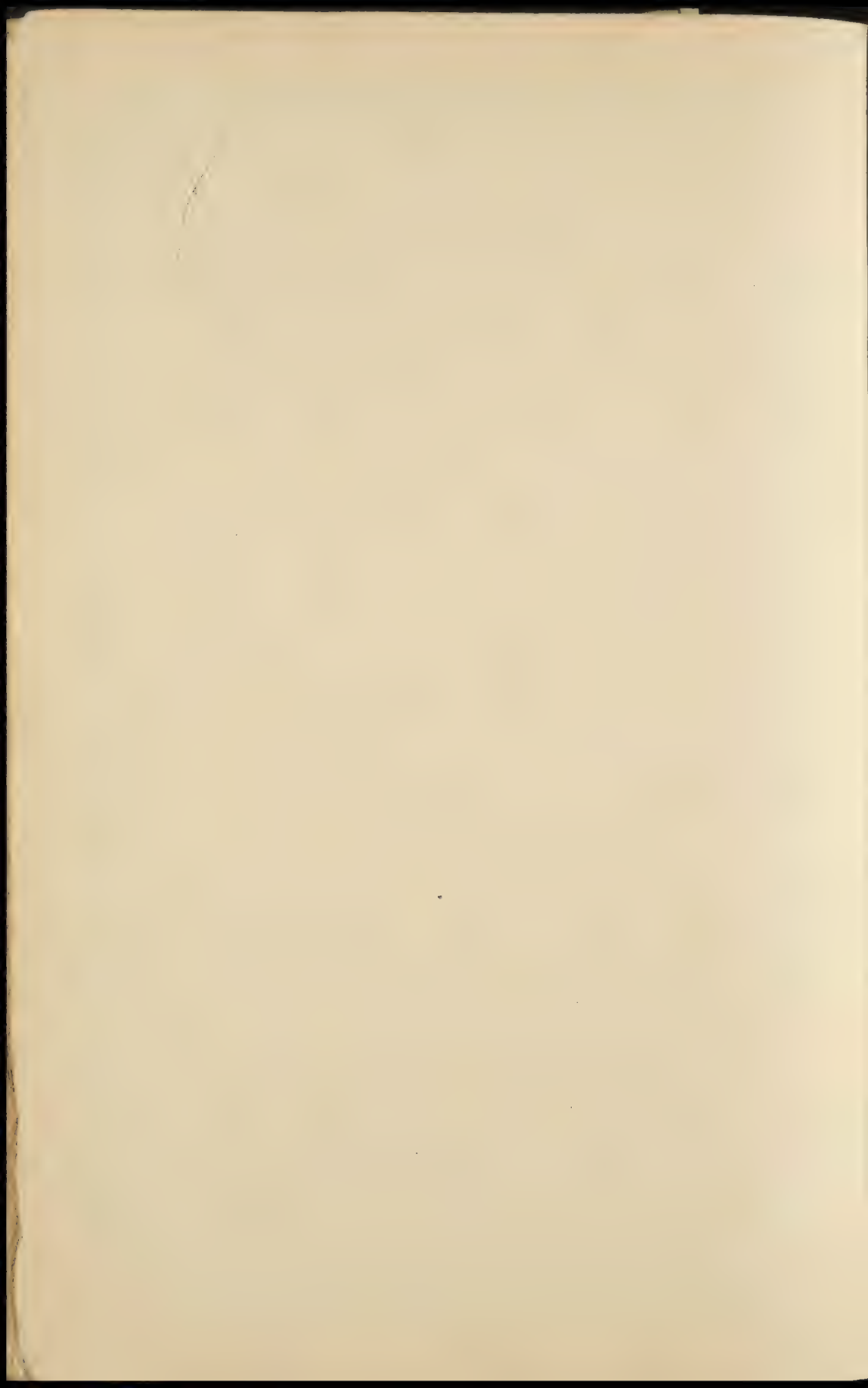
- soz-eva lower part, butt end of leg or base of hand, wall, dress etc. - see under bottom, stubble, stub, etc.
see "leg" on top margin of p. 649
- zeva is the lower leg, from ~~what~~ below knee down
- hefora - (see "belong") is rather a verbal form than an suff. It is important. It means that which belongs, conceived as an attribute, function, duty, part and the like. For ex. in the Lord's prayer we say, "Thy name be hallowed". This term "name" here and in many places in the ~~scripture~~ implies "all that belongs to him" - his attributes, person, being, power, will, law, ways, etc. -
- ve, -vstave refers to be constituted, have such a being
ep arstave, he is kindly; -vstaveeto; is the noun form
parataveto; kindness, love. Jekemavetam;
- eta refers to an ^{abstract} "embodiment" of a quality, characteristic, condition, state, as when we say God is love ^{spirit}
(he embodies, makes up love) Mehovaneta; Omotometa
peratarnaneta (beauty); Keamaeta; Jekamaeta;
- etaitz is the noun suffix of - eta
- enxsau is suff. of verbs ending in -oena, also of instrument. verbs.
etomoenxsau, he unloads, (ask his task, word etc.)
etomoenxsanetto, it unburdens, unloads.
- o', -voz, -noz (also inf. -no-) refer to 'appendage, added to
hena vok alvz, bulk skin (= what comes f. a deer, etc.) see
gran, bundle (n.) under "skin" bottom margin,
attached to: etohnaave, it is a stone: etohnaavoashe
it is made of stone (= has of the stone in itself, see make
on p. 680 Top and left margin.

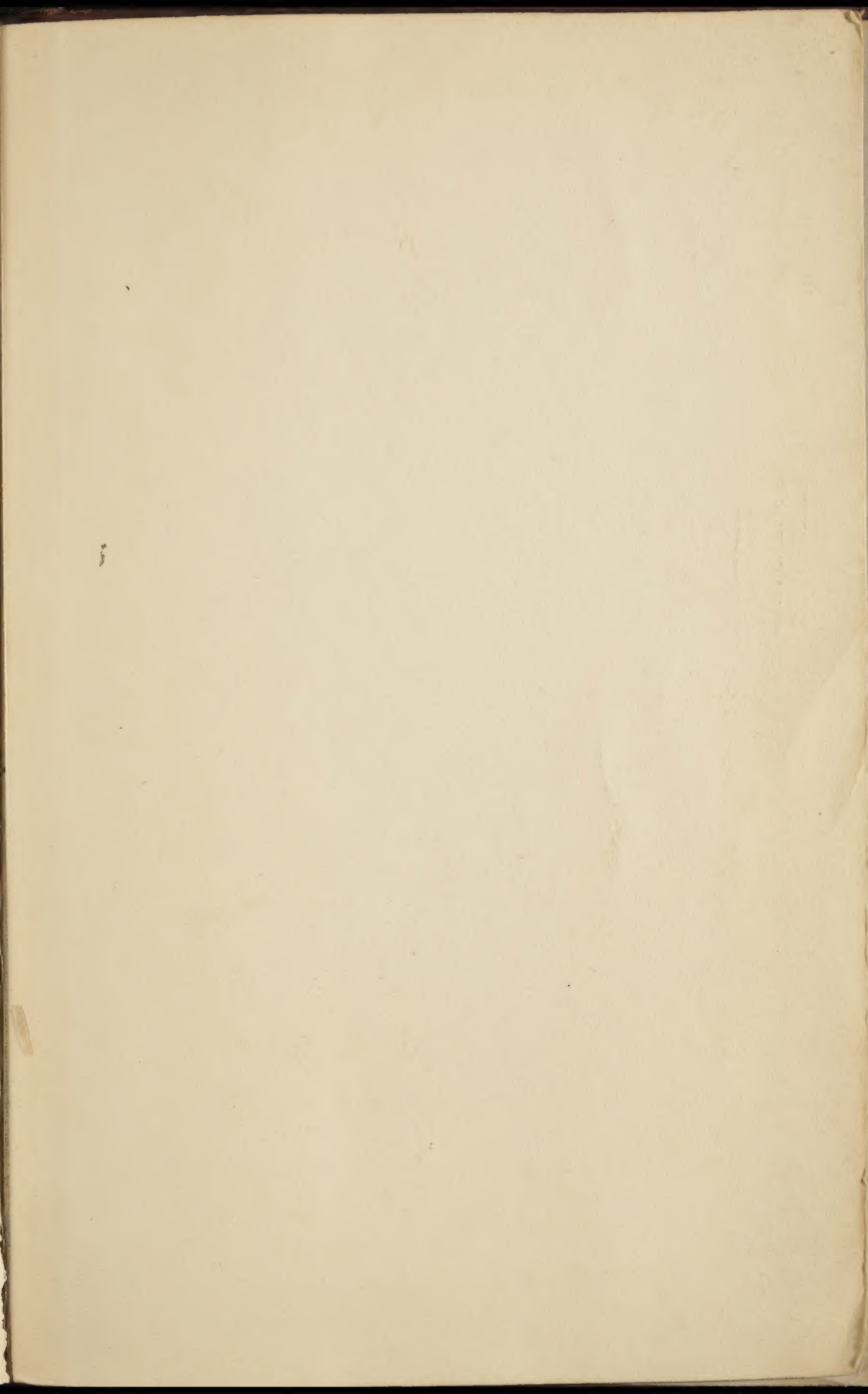


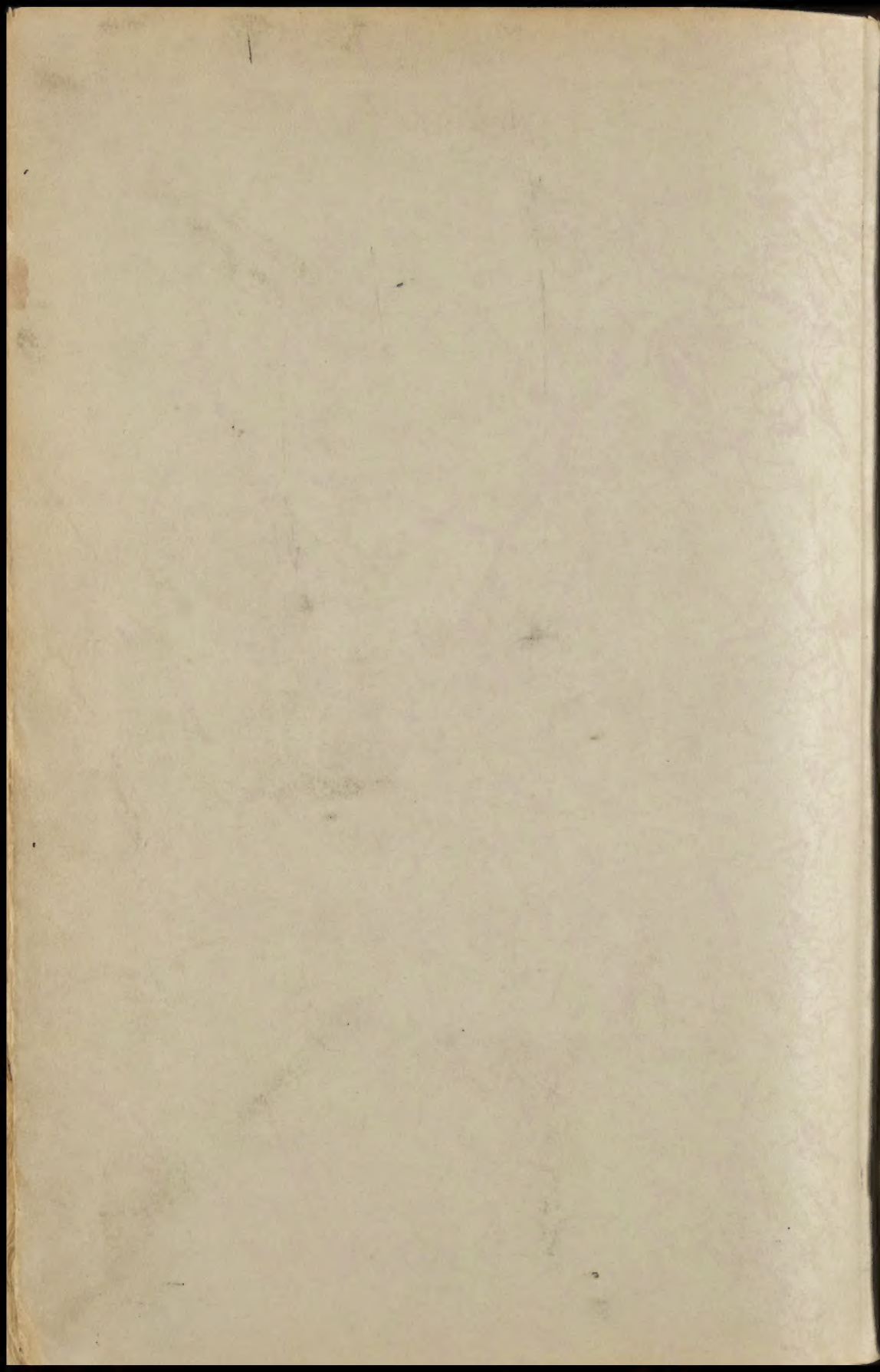












AYER

* 421

C 25

P 49

1915

